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CHRIST'S KINGDOM ON EARTH,

OR THE CHURCH OF GOD

AND HER

DIVINE CONSTITUTION,

ORGANIZATION FRAMEWORK
MINISTERS AND OFFICIALS
EXPLAINED.

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Christ's Kingdom ON EARTH;

OR,

THE CHURCH

AND HER

DIVINE CONSTITUTION, ORGANIZATION, AND FRAMEWORK,

EXPLAINED FOR THE PEOPLE,

BY

REV. JAS. L. MEAGHER,

Pastor of St. James Church, Cazenovia, N. Y.

"Come and I will show thee the Bride, the Wife of the Lamb."—*Apoc. xxi, 9.*

CHRIST HEAD OF THE Church.

CHRIST'S VICAR ON Earth.

MANKIND

REDEEMED.

THE SUPREME PONTIFF AND THE CLERGY OF ROME.

THE BISHOP AND THE CLERGY OF THE DIOCESE.

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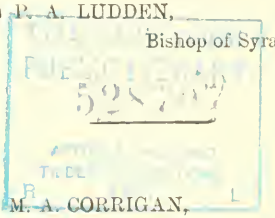

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✠ M. A. CORRIGAN,
Archbishop of New York.

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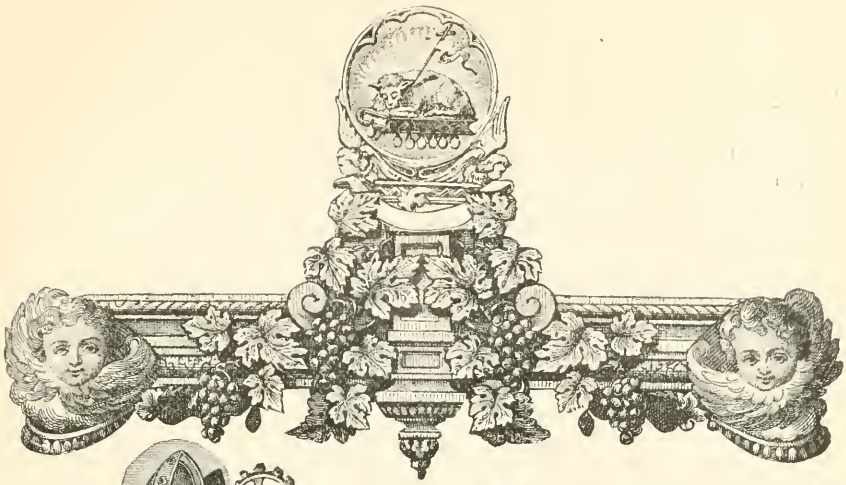

Preface.

THERE never was and there never will be on earth an institution, so wonderful and so worthy of our study as the Catholic Church. She comes down from God the Son, as he came from his eternal Father, and coming to earth, she continues his work of redemption. She is the extension and the continuation of the atonement of Christ. The Holy Spirit, coming from Father and Son, comes down to earth to form the church out of the scattered children of Adam, binding all christians into the Mystic Body of Christ. The Son, her Head, the Holy Ghost, her Soul, the church penetrates to all nations, teaching with the authority of God, redeeming every member of the fallen race, raising up men weighted with sin, healing the diseases of society, preparing her members for the glories of heaven. Happy the peoples who sit at her feet, listening to her teachings, feeding on her sacraments, dwelling in peace under her laws. Bride of the Lamb of God who taketh away the sins of his members, the heavenly Jerusalem, the City of God, formed of the chosen people, she fills the world with the glories of her Founder.

In the following pages will be found complete explanations of her divine constitution and her organization, which enabled her to survive the numerous revolutions, which overturned every human institution of the ancient world, showing how she flows down from the divine nature of "The Word of God." A careful study of the following pages will show the reader that the divine con-

stitution of the church is a worthy work of God's only Begotten Son.

In going through these years of research into the great writers, we did not always give their names, lest it might load the book with references, therefore we thought it better to cite only a part of the chief authors in diverse languages, lest it might repel the reader. But we tried to make everything so plain that the reader can read without an effort, and profit by the book.

After leaving no branch of learning untouched which might throw light on the subject, we conclude that the See of Peter is the "Rock" on which Christ built the whole church, that if it were not for the Bishops of Rome, not a man on earth to-day would believe in Christ or even in God. The Vatican council gave the finishing touches to that wonderous organization, the church of God. Then all hail to Him who sits on Peter's Throne. We but reflect the brightness of eternal Truth which shines forth from our Jesus' Vicar, and the first step away from Him leads farther and farther from God, till it ends in the destruction of the whole framework of revelation in the mind of man.

JAS. L. MEAGHER.

Cazenovia, N. Y., Christmas, 1891.

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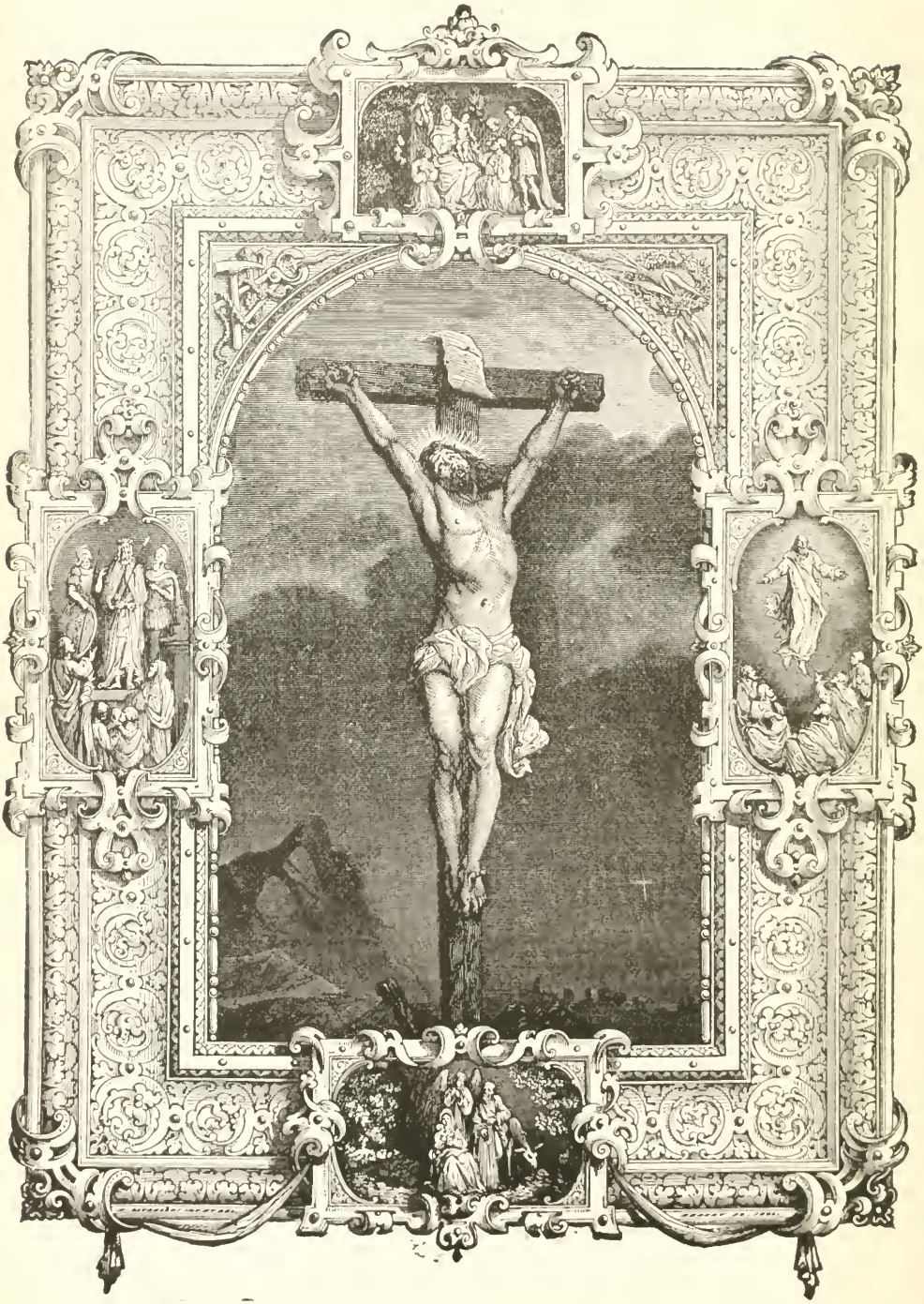


Christ's Kingdom On The Earth

or the Church and its Constitution
Explained for the People.

Chapter I.

Suffer for justice sake.
is to imitate J.C. on earth and to merit to
reign with him in heaven.

INTRODUCTION.

COME with me gentle reader and I will show you the Church of God, the Mother of Christ's children, the bone of his bone and flesh of his flesh,[1] she was born of him in the waters of baptism and blood of redemption, when Christ slept the sleep of death upon the cross.[2] Let us see the spouse of Christ, who brings us forth, as the "sons of God."[3] "Come and I will show thee the bride, the wife of the Lamb."[4]

Together we will study her divine constitution, her structure, her organization, her framework, her head, her different officials, her rulers and her way of bringing forth her children to Christ her husband. We will see that wonderful structure built by the Son of God, that "House of God,"[5] that "Kingdom without end,"[6] that universal empire of God founded by Christ to unite and to regenerate the human race.

[1] Gen. ii., 23.
[2] John xix., 34.
[3] John i., 12.
[4] Apoc. xxi., 9.
[5] Matt. xii., 4.
[6] Luke i., 33.

THE HEAD OF THE CHURCH.

Other writers seemed to have stood as it were on the outside, appearing reluctant to enter that holy ground, and they described her from afar. We will go inside, and penetrating into the Holy of Holies within her, we will describe her wonderous beauties and perfections, so that the simplest child may see and love its Mother espoused to our Father, Jesus Christ, our blessed Redeemer.[1]

"The holy Catholic Church is the beginning and the end of all things."[2] Her history fills the ages with the glory of her works. From the dawn of creation to the day of Christ, the Old Testament was a preparation for her coming, till the end of time all men born upon this earth will be hallowed by her presence. She alone will pass through all future ages, nations, peoples, arts, sciences, homes, hearts. She will stand by, blessing, refining and giving to each individual, family, discovery, tribe, and nation her supernatural life and her providential blessing. But that is not all. After the last day, the God of eternity awaits her to reward her with his everlasting rest. Upheld by Christ, her head, the Church floats over the ever changing ocean of human events, tossed by the storms of error, persecuted by the frenzy floods of human passion, or impious men, attacked on every side, she still remains the guardian of true religion, and still "she keeps the deposit of faith," which Christ gave to the apostles.[3]

True ark of Noe,[4] she floats for a time over the waters of false teaching, till revolutions roused by human passions sweep by, when the individuals saved in the Church come forth and people the earth with her truths of salvation. Ark of the covenant,[5] she heals the spiritual diseases of men, and raises up everywhere our fallen human nature bent by sin. Lucifer and his angels still rise against her and always try to destroy her, but like her head she is immortal, for of her Jesus said; "The gates of hell shall not prevail against her."[6]

Of human organizations she alone remains unchanged. Governments, politics, customs, manners, laws, languages change from age to age, while she remains eternal as the everlasting truths she preaches, living on earth an image of the changeless God, who made her like unto himself, differing from all worldly institutions, she alone cannot change, for she is an image of the Holy Trinity. Not a human institution on the face of the globe but which is young compared to the Church. No society, royal family, government, organized body of men but began yesterday compared to the Church. She lived to see the rise and fall of all the governments and institutions, which rose and lived since the time of Christ, and she will stand by at the death and burial of every government and human institution of to-day. We live amid the ever-changing world around us. The Church alone stands aloft still young, and looks down on the crumbling ruins of systems, teachings, states, institutions buried in the past, her feet on earth, Christ her head in heaven, eternal years are hers, smiling with the face of

[1] Ephes., v. 23-33. [2] St. Epiph. Adv. Haer. L. I. C. [3] I. Tim., vi., 20.
[4] Gen., vii. [5] Exod., xxv. [6] Matt., xvi., 18.

everlasting youth, she is to-day stronger than ever before, and still she wears the diadem of truth, holiness, peace, beauty and divinity.

What is the Catholic Church? The Church is Christ himself. She is his "mystic body,"[1] his spouse,[2] "his fulness,"[3] his "completeness."[4]

The Church is Christ. The Church and Christ form one being. "And these three are one."[5] With him she is "the beginning and the end of all."[6] "In him all things were made and without him was nothing created in heaven and on earth. . . . all things were created by him and in him."[7] Christ is the Church and the Church is Christ. "He is the head of the body, the Church." She is his body. "He is the head of the body, the Church. . . . that in all things he may hold the primacy."

Let us explain. Three times God came forth from the dwelling of his eternity and acted in time,—at the creation of the angels at the creation of man and at the Incarnation.

In eternity, the three adorable Persons of the Trinity dwelled alone, clothed with all the infathomable perfections of the Godhead —but they wished to show their glories and their perfections to intellectual and reasonable creatures made like unto themselves; for that they created the angels, one above another, forming nine heavenly choirs, each a complete race or species in himself,[10] each individual angel having lights and graces according to his wants and nature. While two-thirds of the angelic hosts remained faithful, the others rebelled, and with a mighty crash they fell away from God and plunged themselves into the bottomless pit of that intellectual darkness and the endless horrors of the loss of God. Thus the first sin of the angels disturbed the wonderous works of the Creator.

But God will not be frustrated in his works. For the second time coming forth from his eternity, he made this material world of suns, and stars, and planets; he clothed the earth with lowest vegetable life, living beings, the weakest likeness of his own eternal life. He then created the animals to represent in a higher manner him, the ever-living God. When all was ready he made "man to his own image and likeness."[11] As he continually generates the divine Son and the Holy Spirit, so man was to generate others, images of himself, "Male and female made he them, and then he blessed them saying; increase and multiply."[12] Man was a far more wonderful being than the angel, and in this respect at least a more perfect image of his Maker than the others, for man only generates another person like himself. With a body of clay, a pure spiritual soul, in him the visible and the invisible, the material and the immaterial were united. Increasing by good works while on this earth, he was made to take the place of the fallen angels.[13] While God made countless angels, differing one from the other, each angel a complete species in himself, he made only one

[1] Colos., i. 24. [2] Apoc., xxi. 2. [3] Ephes., i. 23. [4] Gal., iv. 4.
[5] John. v. 7. [6] Apoc. xii. 36. [7] Col., i. 18. [8] Col., i. 18.
[9] Col., i. 16. [10] St. Thomas Sum. Theo. [11] Gen., i. 26. [12] Gen., i, 28.
[13] St. Thomas Sum. Theo. Q. xlii. a. 6 ad i. St. Augustin, Ench. C. 29.

human race upon the earth "for God hath, of one, all mankind to dwell upon the whole face of the earth." [1] From that one race of Adam was to be born a great multitude, each differing in merits and in graces, as they differ in natural talents, and as the individual angel differs in species. What the angels got by nature and by the free gifts of God's grace, the children of Adam were to get by their merits founded on grace, through their good works while on this earth. Man was not to die. He was to be carried up to heaven after his time of probation here upon this earth, and thus fill the vacant seats or mansions of the fallen angels, that the external glory of the Godhead might be completed by the praises of his reasonable creatures.

Deceived by the wiles of the serpent, man sinned in his turn, and again the harmony of the universe was disturbed. For the third time the Lord came forth from His own eternal being, and repaired the sin of Adam by the Incarnation of his Son.

In the creation of the angels, God began that series of beings, which exist outside of and differ from himself. In the creation of man, he united the material and the reasonable, the physical and the spiritual beings of the world. But in the Incarnation he united the creator and the creature. Then he bridged the infinite distance which separates the finite from the Infinite. Such was the union of the divine Word with the nature of man in Christ. [2]

Up to that time, the works of God praised him by the symbols, types and figures of himself. He saw in them the creatures he had made to his image. Then he united them all in the Incarnation saying: "For I myself that spoke, behold I am here." [3] In the Incarnation, all the works of God were completed; creation received its crown and the Deity obtains his highest praise.

Twice sin disturbed the harmonies and the beauties of the works of God. Creation was upset by the sin of the angels and by the sin of Adam. He damned the angels and redeemed mankind. Why? We find the reason of that in the very nature of angels and of men. There can be no sin without knowledge and free will. It is the very nature of every mind to seek the truth and of the will to seek the good, the possession of both giving rise to knowledge and to happiness. But while on this earth men freely seek truth and happiness and they afterwards change and seek something else. It is not so in the other life. For there, where all should rest in God, the created minds fixedly adhere to what they think is right, and the wills hold fast and unchangeable what they consider good and happiness. This is founded in the very nature of a reasonable being, because the minds of men and of angels were made to see the Truth of the Father, who is the divine Son, and their wills were created to rest in the Holy Spirit, who is the Spirit of the Father and of the Son.

Leaving the fallen angels without his grace, he had mercy on us and he sends salvation to the human race, because our first

[1] Acts xvii. 26. [2] St. Aug. Epist. 137, n. ii. [3] Isaias, lii. 6.

parents were more deceived than sinning. For that reason he "took compassion on them and poured forth his mercy upon them,"[1] and "The mercy of God is upon all flesh."[2] While he treated the fallen and rebellious angels with the rigors of his justice, all is mercy in his treatment of mankind, "For thy mercy is great above the heavens."[3] "For the mercy of God is upon all his works." That mercy shines forth through all his creation. But only dimly did they see it there, till the coming of his Son, the chosen arrow of his mercy, before whom all the nations were to fall. Then in the salvation of sinners, there we see the mercy of our God.

Therefore the greatest of God's works, the deepest showing forth of his mercy, the complete brilliancy of his attributes are seen in the Incarnation in the God-man Jesus Christ. "The coming of the Word of the Father, finished the works of creation."[4] He is therefore the first-born of every creature,[5] the Word of the Father from whom all hang, the Model and divine Plan of every creature. "All things were made by him and without him was nothing made that was made."[6] All things were created by him and in him. "He is the principal,[7] the Head of the Body, the Church."[8]

He took pity on us, and moved by his infinite mercy, he came to save us coming "through the bowels of the mercy of our God, in which the Orient, from on high hath visited us."[9] For seeing that in the "pride of paganism that the world by wisdom hath not known God, it pleased him, by the foolishness of preaching, to save them that believed."[10] The mercy of God is founded in his Love, and the Holy spirit is the Love of God. Thus the same Spirit who moved him to become man, who formed the body of Christ, who animated him during his life, now the same Holy Spirit animates the Church, "the mystical body of Christ."[11]

The works of God are perfect and therefore he does not repeat. "He works without repentance,"[12] He does not destroy his works and make them over again. He destroyed not the bad angels or wicked men, nor does he take away our liberty and free will. He leaves demons and wicked men to themselves, till the last great day of his justice. So he became man and died only once to save the human race from everlasting perdition. "For by one oblation he hath perfected for them that are sanctified."[12] From that one atonement of Christ upon the cross, flow all the blessings and the graces, which are showered down on the souls of men. The channels of these graces are the sacraments. The Mass is the mystery of Calvary and of the last supper, repeated over again, unto the uttermost ends of the earth. "For from the rising of the sun to the going down thereof, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation."[11]

The wonders of the Incarnation are around us. The redemp-

[1] Eccl. xviii, 9. [2] Ibidem xviii, 12. [3] Psal, cviii, 64.
[4] St. Athanasius Orat. i, contra Arian. n. 59. [5] Col., i, 15. [6] John i, 3.
[7] John vii, 25. [8] Gal, i, 18. [9] Luke i, 78. [10] 1 Cor. i, 21.
[11] Colos i, 18. [12] Psalm cix. [13] Heb. x, 14. [14] Malachi, 2.

tion in ceaseless unseen streams of graces flow out from him and fill the world. The Church spreads every where, being one with Christ, being his body, brings down the streams of graces from him, her head, and scatters them into every heart and soul redeemed. "The Church, which was founded in the name of Christ partakes in his name."[1] "The Church being the communication of Christ,"[2] all the members of the church are one with Christ, for she is one with him, and with him they partake in the divine nature. As we were first born of the race of Adam by natural birth, so all Christians must be born of the race of Christ, by baptism, and then fed by his sacraments.

As all men are born of the race of Adam at their birth, so all should be born of the race of Christ by spiritual birth. As Adam is the father of worldly men, so Christ is the father of all Christian peoples. Christ is the second Adam. Let us understand it. In the beginning by these words "Increase and multiply,"[3] God made Adam and Eve the ministers of the generation of others, images of themselves. In this they are images of the Holy Trinity generated one from another. In that primeval order, man would have been born in a state of grace and perfection. Not only each individual person, but also society was to be raised to the supernatural, because of the indwelling of God in each man and in nature. Adam was to live forever and govern his children, because he was their father, and had fatherly authority over all the human race his children. Or he might have been translated to heaven, while his children lived on earth where they could have remained. Authority comes from the Author, the Creator, Maker or Generator.

The rule or authority of Adam was therefore founded on his fatherhood, and it was like unto the fatherhood of God the Father, over the other two Persons of the Trinity. As the Persons of the Trinity come from, and are ever coming forth from the Father or from the Father and the Son together, so from Adam came Eve and from Adam and Eve were born the children of men. Adam and Eve, with their children, images of the Holy Trinity, were to form one race, one country, one Government. Adam the father of them all was to rule them all by the most venerable authority, of his fatherhood. That was to be a paternal government. In the original designs of God, he was to be the emperor over the whole world, as his sons were to be the kings and rulers under him. Then they would not have to choose their rulers, for they would be ruled by their fathers. That was to be an image of the Trinity, where the Persons of God are ruled by the strictest laws of their own eternal origin.

But sin came, upset and destroyed the authority of Adam. God cursed the earth. He pronounced the decree of death on Adam and on his children. By Adam's death the human race lost their natural head and ruler, then they scattered over the face of the earth and formed the nations by increasing and multiplying. Whence the word nation comes from the Latin, natus, born. For the early races

[1] St. Justin Dial. com Tryphn. 63. [2] St. Ireneus Con. Hær. l. iii. c. xxv. ii. n. i. [3] Gen. i. 28.

came from one head and were related. That is why the members of a nation resemble each other even to our day. By a special providence, Adam and his sons lived long upon the earth, till the nations were well established and ruled with stable governments. Till his death he ruled his children with his fatherly authority. When he died, his sons took his place and therefore the fatherly, or patriarchal form of government was the first established.

With the curse of God on Adam for his sin, came also the promise of the Redeemer, that from his seed would arise another who would crush the serpent's head.

At that moment by eternal decree was established another head for the human race in the place of Adam. He the promised Redeemer was to found a kingdom more wonderful than the universal empire which Adam lost. The serpent had overcome the first Adam, but there was to come another Adam, who would crush the serpent's head. That was Christ. His kingdom is the church. Well then, St. Augustine exclaims: "O happy guilt which merited such and so great a Redeemer."[1]

In the beginning God saw that Adam alone was not perfect. He could not generate his race alone. For that reason God putting a deep sleep upon him, took a rib from his side, and from it formed a woman, his wife. By and through that wife he generated his race, and without her he could not bring forth his children, images of himself. What did that mean?

Adam was but the image of Christ. As he was the natural head of the human race, so Christ is the supernatural head of the christians. The creation of Eve was but a figure of the formation of the church. When Christ died upon the cross, impelled by the Holy Spirit, the soldier Longinus opened his side with a spear, and there came forth a great flood of water and blood.[2] Behold the waters of baptism and the blood of redemption. That moment the church, the spouse was formed. As Eve was one with Adam, one bone, one flesh, so the church is one with Christ, her husband. As Christ is one, with his Father in heaven, so through the church we are one with him and in him and by him, one with God. "Who is he that overcometh the world . . . . This is he that came by water and blood. . . . . And there are three that give testimony in heaven, the Father, the Word and the Holy Ghost . . . . and these three are one. And there are three that give testimony on earth, the Spirit, the water and the blood and these three are one." Thus St. John says that as the Persons of the Trinity are one with Christ, so Christ with them and with the church are also one.[3] Therefore the Holy Trinity and Christ and the church all form but one, for through the church we all partake in the divine nature.[4] As Adam was one in nature with Eve and with his children, as through her he brought forth his children, so through the church the Saviour brings forth his children his "sons of God."[5]

[1] Cerem. Bless. Paschal Candle Holy Saturday. [2] John xix. 34.
[3] I John v. 5, 6, 7, 8. [4] II Peter i. 4. [5] John i. 12.

At creation the human race received from God the right of ruling themselves, but at the death of Adam that authority descended to his children taken altogether. The sons of Adam have therefore the right of choosing their rulers, the presidents, governments, kings or royal houses. They have the right of regulating their temporal matters. That is politics, and by divine right it belongs to the people of every nation. When they had no government the authority of Adam descended to the chiefs of families. But they have not the right of choosing their religion, or of changing their form of belief; for religion, being the duties of man to his God, to his neighbor, and himself, no one but God can lay down the way he is to be worshipped, or the service he will receive. God will receive only that homage and that worship which comes to him through his Son, who by the Incarnation united the Godhead with all creatures. He alone is the bond of unity between God and man.

For that reason, in states, in governments, and in politics, all power may come from the people up to the ruling members of the government, and they elect their rulers. But it is the direct opposite in religious affairs. In the Church all power comes down from its head, Jesus Christ, through the Papacy, through the bishops and through the pastors to the people. Whence the people do not choose their pastors, as they did not choose their Redeemer, nor their fathers, for these were given them by God. The children of Adam did not choose him for their father, for the Son and Holy Ghost in their eternal processions are founded in the divine decrees, and in the Trinity the Father is then Head ruling them.

There is no power but from God, whether it comes direct from him as in the Church, or indirectly through the people to the rulers, as in politics. It is still the authority of God, and they that resist it resist God and "and purchase to themselves damnation."[1] All other Churches, modeling their organizations after the civil powers, the forms of governments under which they live, the people exercise authority in the Church, they put the laity over the ministers,—the lower over the higher, which is wrong.

The mission of the church therefore upon this earth is to seek out the scattered children of Adam bending under the heavy burden of sin, sorrow, and death, and to infuse into them the graces and the infinite merits of her head, Jesus Christ. Sickness, sorrow, death, and every misery finds its remedy in the Church. There, in her, all men find saving grace flowing from the wounds of the crucified Lord. "As we all sinned in Adam so we are all redeemed in Christ."[1] "That as sin hath reigned to death, so also grace might reign by justice unto life everlasting through Jesus Christ our Lord."[2]

To redeem us, he took upon himself our fallen nature, he placed his second Person of the Trinity in the place of the human person natural to us all. Thus he defied us. By that he became

[1] Rom. xiii. 2. [2] Rom. v. 20.

the great high Priest of the whole human race, the eternal Pontiff of the universe. He offered himself, his life, his death and passion, his whole being as a sacrifice for all our sins. Whence he was dead, from his opened side was born the Church which was to replace the fallen empire of the faithless sinning Adam.

The fatherly authority of Adam was to continue perhaps over all his children, and last through all ages, for he was not to die. His was to be a universal, civil, political, and worldly government. The promised Saviour, came to take the place of the dead Adam and by the church to rule all nations. The Jews had preserved the memory of that promise, for they looked for a Messiah who would make them rulers over all the earth. They expected a political and worldly power. They could not see in the lowly Jesus, a king, with all the grandeur they had expected. They would not believe that he came to establish a spiritual kingdom, his holy Church, which was to unite the nations in an organization greater and more perfect than the lost kingdom of Adam.

Cursed by God for the sin of their father, the children of Adam are blessed by the holiness of their second father, Jesus Christ. By natural generation they still "increase and multiply"[1] for the blessings of wedlock were not taken away by original sin, nor wiped out by the waters of the flood.[2] The Church, the body of Christ, meets on every side the scattered and broken remains of Adam's children, and she gathers them into her bosom. Through her Christ brings forth again to life everlasting those who before had been born to death. She leads them into the bowels of the mercy of our God, who rising from on high comes to us as the giant of eternity to save from damnation the children of his own race.

The plans and the model according to which the Church was built, will not be found on earth, cursed by sin, nor among the institutions of fallen men. We must look higher for it. In heaven the Father is the Principle who generates the Son, and the Holy Ghost proceeds from both Father and Son, both together sent the Holy Ghost into the Church. The Son, sent into the world is Christ the Redeemer, who in his turn sent the apostles. As God is the head of Christ, so God sent Christ. As Christ is the head of the Church, so he sent the Apostles. "As the Father hath sent me so I also send you."[3] He sent them as he himself was sent with the very same power he received from his Father. "He that receiveth you receiveth me, he that receiveth me receiveth him that sent me."[4]

The church then comes down from the glorious throne of God, bearing in its bosom and in its structure the very nature of the Deity, being one with God because of her head Jesus Christ, who is God eternal. The bride of the lamb "she is one bone and one flesh" with her husband Jesus Christ. Because he is her head, as head and body are one, she is one with Christ. With him she comes

[1] Gen. i. 28. [2] Mess., Rom., Benedictio Spon. et Sponsæ. [3] John xx. 21. [4] Luke xix. 28.

down from the Father of lights. [1] "And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." [2]

The Church is rooted in the very nature of the Deity. It is a copy of the Trinity. The Son was born of the Father before all ages. "In the beginning was the Word and the Word was with God. And the word was God." [3] The Father sent the Word, the Son, into this world that the world might be redeemed by him. "And the Word was made flesh and dwelled amongst us." [4] "And we saw His glory as it were of the only begotten Son of God" "full of grace and truth." [5] Twice born therefore, was the Son of God—once from his Father in eternity, and that is called His eternal generation—again from his Mother in time, and that is called his mission. But he never left the bosom of his Father, for he ever remained the Son of God, even when he became the "Son of man." [6] He still continues his relations with the other Persons of the Trinity.

The eternal Father sent him into the world, because he is ever generated by the Father. He with the Father sends the Holy Ghost into the world, because the latter proceeds from both Father and Son. The Father sending his Son into the world, invests him with the sacred character of the Supreme High-Priest of the human race, to which he united to and assumed at his second birth. He anoints him with the Holy Ghost, and gives him "all power in heaven and on earth." [7] He sent him as "a priest forever according to the order of Melchisedech," [8] to take our fallen nature and redeem it—to offer it as the Victim of the Cross.

But that is not all. As the Father gives rise and origin to the Son and Holy Spirit, as the latter proceeds from both Father and Son together, so the Holy Spirit gives rise to no other person in the Trinity. He, as it were, stands between God and man. To him was given to form the holy body and soul of Christ. For Mary, "conceived of the Holy Ghost." [9] He not only made the body of Christ, but he dwelled in Him from the beginning, and during all His life, for, "he was full of grace and truth," [10] and the spirit of God ever rested upon him. As the Church is but an extension of the body and soul of Christ, "the first born among many brethren," [11] so the Holy Ghost animates the whole Church. He came upon her in fiery tongues the day of Pentecost, [12] Unseen because he is a spirit, he fills the bride of the Lamb, with the glories of his indwelling. [12]

Sent by his Father, Christ comes down from the eternal heights of heaven and comes into the earth. He in his turn sends his apostles, "As the father sent me, so I also sent you." [13] From his Father he received all the powers of his eternal Priesthood this he gives to his apostles. "All power is given me in heaven and on

[1] I John i. 5. [2] Apoc. xxi. 2. [3] John i. 1. [4] John i. 14.
[5] John i. 14. [6] Matt. xxviii, 18. [8] Ps. cix. 4. [7] Luke i. 31.
[9] John i.14. [10] Rom. viii, 29. [11] Acts ii. 3.
[12] Cardinal Manning Internal Mis. Holy Ghost. [13] John xx. 21.

earth, going forth therefore teach ye all nations."[1] He sends them in his very own personality, bearing his own sacred character and the same with the Godhead of his Father. "As the Father hath sent me so I also send you."[2] "He that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me."[3]

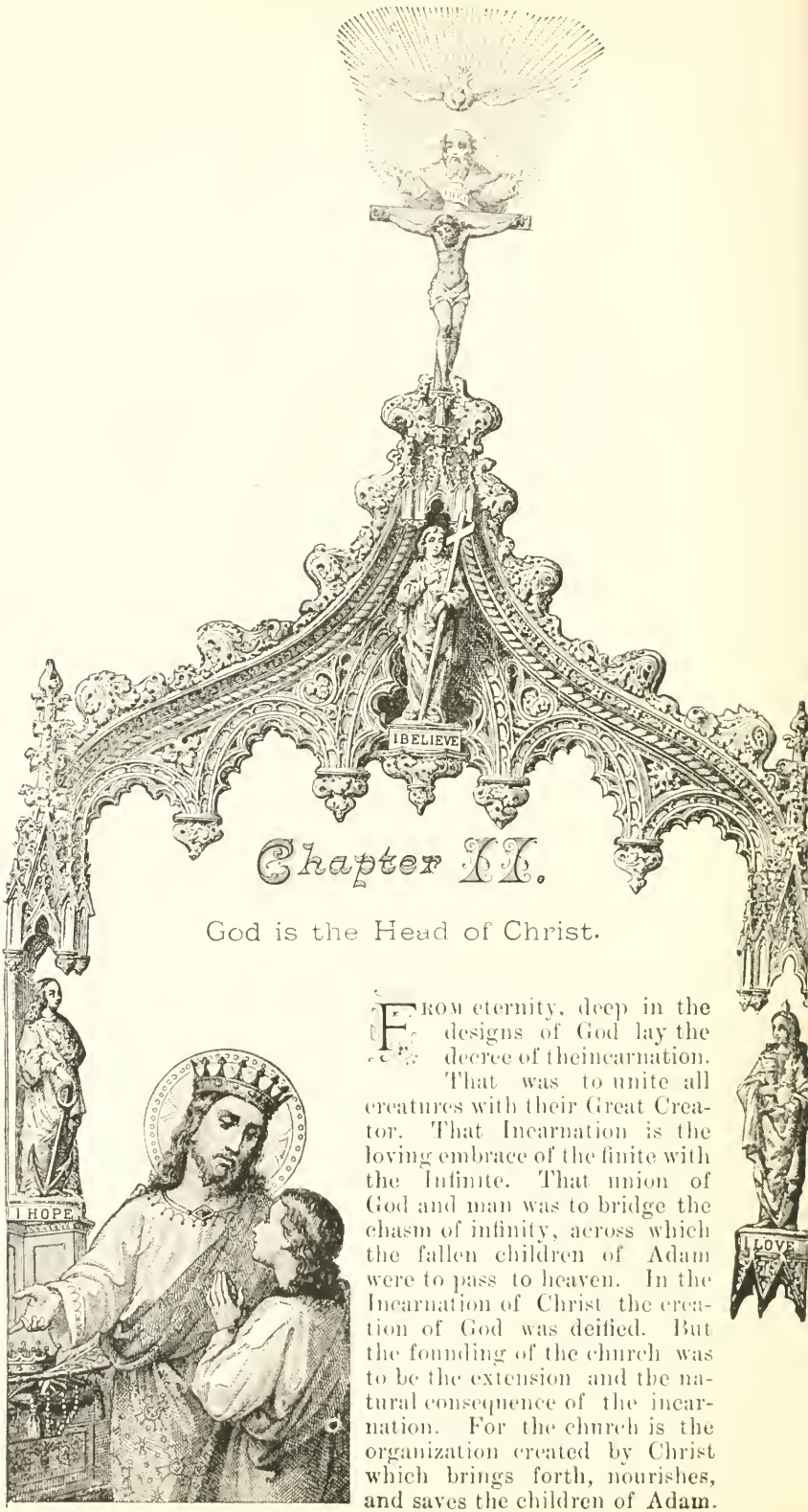
Let us go deeper. A hierarchy is a relation of persons one above another, bound together by the laws of their nature. In God is the hierarchy of the Trinity, the Father, Son and Holy Ghost, proceeding one from the other, according to the eternal and unchangeable laws of their eternal nature. There is another hierarchy, that of Christ generated from the Father, coming to the earth and assuming our nature. There is another hierarchy, that of Christ sending His apostles with His power and priesthood into the whole world, to preach the tidings of redemption, that is the hierarchy of Christ and the Church universal. There is another hierarchy, that of the bishops and dioceses proceeding from the universal church, and founding other churches, the parishes, the images of the catholic church from which they proceed. There is an image of a hierarchy the parish proceeding from the diocese, but a type of the diocese from which it was born. In each of these hierarchies we find an image more or less perfect of the blessed Trinity, after which they were all formed.

God is ever with His Church and living in each of these hierarchies which he made to the image and likeness of God in the Trinity "Behold I am with you all days even to the consumation of the world."[4] God is the Head of Christ.[5] "Christ is the Head of the church."[6] As God sent Christ that is the Messiah, which means the Sent, so Christ sent his apostles, his Church. "Going forth, therefore teach ye all nations."[7] To save the race he was first born of a woman like unto other men. "When the fulness of time was come, God sent his Son made of a woman."[8] He in his turn sent his church universal. "As the Father sent me so I also send you."[9] As a wise builder he founded his church in the bond of unity. "Careful to keep the unity of the spirit. . . . . in bond of peace one body, one Spirit, ...one Lord, one faith, one baptism, one God the Father of all,"[10] To keep His church Catholic together, so that nations would not establish, national or branch churches, he founded the Papacy in the person of Peter, giving him supreme authority over the other dioceses and churches, mothers of the lambs and sheep of Christ. "Feed my lambs Feed my sheep."[11] "Until we all meet in the unity of faith and of the knowledge of the Son of God . . . . unto the measure of the fulness of Christ. . . . but doing all truth in charity, we may in all things grow up in him who is the head Christ."[12]

Thus there are five hierarchies flowing from each other down to

[1] Matt. xxviii. 18, 19. [2] John xx. 21. [3] John xiii. 20.
[4] Matt. xxviii. 20. [5] 1 Cor. xi. 14. [6] Eph. v. 23. [7] Matt. xxviii. 19.
[8] Gal. iv. 4 [9] John. xvii. 8. [10] Eph. iv. 3. 4. 5. 6. [11] John. xxi. 17.
[12] Ibidem. 13. 14. 15.

earth. One is the hierarchy of the blessed Persons of the Trinity, of whom the Father is the head; the second of Christ as Man, of whom God is the head; the third of Christ and the Church universal of which Christ is the Head: the fourth of the diocese and the universal Church, of which the Pope is the head: the fifth of the parish and the diocese, of which the bishop is the head. Such are the foundations of the Church, the last work of God on earth, the supernatural acting in the mind of man, the Trinity living on earth. With awe and holy reverence let us enter and see the wonders of the House of God, that temple not made with hands.



Chapter II.

God is the Head of Christ.

FROM eternity, deep in the designs of God lay the decree of the incarnation. That was to unite all creatures with their Great Creator. That Incarnation is the loving embrace of the finite with the Infinite. That union of God and man was to bridge the chasm of infinity, across which the fallen children of Adam were to pass to heaven. In the Incarnation of Christ the creation of God was deified. But the founding of the church was to be the extension and the natural consequence of the incarnation. For the church is the organization created by Christ which brings forth, nourishes, and saves the children of Adam.

As God, Christ is not only the Creator of all things, but by the incarnation he became also the head of every creature. "All things were made by him, and without him was made nothing which was made."[1] "He is the head of the whole city Jerusalem, with all the faithful, from the beginning even unto the end, to which are united the legions of angels, that there may be one city under one king."[2] Creatures were made to the image and to the likeness of God. In the Holy Trinity, in the mighty Three in One, in the Family of heaven; there we find the plan, the model of the church. The Son ever coming forth from the Father by intellectual generation, the Holy Ghost always coming from the Father and from the Son, there is the pattern of the church. Eve was made from the flesh and blood of Adam; their child was born of both and these three were of one human nature, as the three Persons of the Trinity form one Godhead. There, in the Trinity, we find the type according to which Christ built his church.

The only begotten Son, sent by his Father into this world, because he is generated by the Father, that divine Son comes into this world to seek the scattered members of his race, the children of men bent and broken by the sin of his father Adam, he seeks his children, still born of man and woman everywhere coming into the world bearing the remains of that original sin. The new Adam, Jesus Christ, forms from his side his bride, his spouse his holy church. By her he brings them forth, again born of him and of her by baptism his children unto everlasting life. Born of him, he feeds them on his body and blood, and he nourishes them by his graces given by the other sacraments. By and in the church, the Son of God assumes them, embraces them, assimilates them and incorporates them into mystic body, making of them his new body, his own flesh and blood, building his church of them the sinful scattered children of Adam. By his church he raises them up to the infinite height of the companionship and society of the Holy Trinity, of which he is the Second Person equal to the others. "That you may have fellowship with us, and our fellowship may be with the Father, and with his Son Jesus Christ."[3]

All perfections of the body are in the head. For the head and the body make only one organism—one living being. As God is the head of Christ, Christ is one and equal to the Father. As Christ is the head of the church, so she may be called the one being with Christ, and by him one being with the Most Holy Trinity. The Son, the Father and the Holy Ghost are one. "And these three are one."[4] The church and Christ are morally one, and these three, God, Christ and the church are one in this sense.

The eternal Father opens his mind and gives rise to the Son: the Word of God. "And the Word was with God, and the Word was God."[5] The side of the Son was opened by Longinus on Calvary and then the church was born of the waters of baptism and the blood of Redemption. "And there are three who give testimony in

[1] John i. 3. [2] St. Aug. Innar. in Ps. xxxv. [3] I. John i, 3. [4] I. John v. 7.
[5] John. i.

heaven, the Father, the Word and the Holy Ghost. And these three are one. And there are three that give testimony on earth, the Spirit, the water and the blood and these three are one."[1] That mystery was before prefigured in the creation of the first man Adam, on whom God cast a deep sleep, and from his side took a wife, a spouse, by whom he was to bring forth his children, an image of the church of God, by whom Christ brings forth his children unto everlasting life.[2]

The divine Word, the image of the Father became man for us sinners and for our salvation, that he might become the father of the faithful, and bring forth a new race, the christians. The Church he founded to become the mother of his children. From the head all perfections flow down into the body, which, with the head make one living organism. So all members of the church form with him one mystic body, from him receiving all benefits, graces, blessings, and salvation, for "of his fulness we have all received."[3] By the ministry of his priests he brings into his mystic body the church all souls saved by him. By that he forms them to his own image, and likeness. "Whom he foreknew, he also predestined to be made comformable to the image of his Son, that he might be the first-born among many brothers."[4] "God will ever after call them sons and we will call him Father, because by him, his Son, we become his sons." "Behold what manner of charity the Father hath bestowed on us that we should be called and should be the sons of God."[5] He came for love of us. He died by love, sent by the Father to die for us. "For God so loved the world as to give his only begotten Son."[6] But that was not enough.

To the uttermost ends of the earth, the glad tidings of the redemption was to be preached by Christ and him crucified, told to every tribe and tongue and race and nation, that all mankind might benefit in the death of Christ. Heaven was opened not only for the generations or for the people living in the time of Christ, but for all peoples born into this world unto the end of time. For that great work he founded and organized his universal Church that in his place and by his power and authority, she might lead them all up to himself in heaven.

Christ as God is the Second Person of the Trinity, co-equal with the others in eternity. In becoming man he united the natures of God and man in that one Person of the divine Son. In him our nature was raised to the heights of the infinite Deity. By him alone are we raised up to be the partakers of the divine nature living in the very life of God and in the delights of heaven, "sons of God by adoption."[7] "For there is no other name under heaven given to men whereby we may be saved."[8] He is then the only Saviour.

When the dark shadows of death were closing around the Son of God, when after the last supper, praying for his whole Church he said: "Holy Father keep them in my name.... that they may

[1] I. John v. 7, 8. [2] Gen. xi. 21, 22. [3] John i. 16. [4] Rom. viii. 29. [5] I. John iii. i. [6] John iii. 16. [7] Eph. 5. [8] Acts iv, 12.

be one as we also are."[1] He prayed not only for the apostles around him, but also for all the members of the Church till the end of time, that they might be one with him, and through Him one with the other members of the Holy Trinity. "And not for them only do I pray, but for them also, who through their word shall believe in me."[2] He prayed for the members of his whole Church, that not only might they be one in doctrine and one in faith, but that they might be one Church organization with him united and in him one with the Holy Trinity. "That they may be one as thou Father in Me and I in thee, that they may be also one in us."[3]

From him, then the Church receives the glories of heaven, in him and by him and from him comes the delights of the divinity, because by and in him the Church universal is absorbed and raised up into the divine nature. "And the glories which thou hast given to me, I have given them, that they may be one as we also are one."[4] God is the head of Christ, by and through the union of God and man, in the incarnation, and raises up to himself in heaven all the members of the church. From the state of fallen nature He elevates them to the unthinkable state of the divine nature, to their union with the blessed Trinity, to the happiness of heaven, to the beatific vision of God, to live God's own life, to become the partakers of the infinite happiness of the Persons of the Trinity, "I in them and thou in me, that they may be made perfect in one."[5] Thus the Church is one with Christ, and through Him one with the holy Trinity. Not only that but God loves the Church as he loves His only Son. "And the world may know that thou hast sent me and hast loved them as thou hast loved me."[6] The Church being the body of Christ, he prays for his body, that all the faithful members of the Church visible on earth may be with him partakers of his divine nature, partners in his glory, united by him to his Father in heaven. "Father, I will that where I am, they also whom thou hast given me may be with me."[7]

The Son of God, the Word or Idea of the Father, the Reason, the Plan according to which all things were made was God before the incarnation, the equal of the other Persons of the Trinity. The height of God above creation is infinite, and no created mind can conceive the distance separating creature and Creator. The gift of grace freely given to Adam and his race was lost by sin. There sin stood an impassible gulf between God and man. For sin is an offence against an infinite God; in that it is infinite and required an infinite price, an infinite and measureless merit to wipe it out. Then the Son became man. He placed the Person of the Son in the place of the human person, which individualizes each member of our race. Thus Christ as God and man was one person, one being, one individual with the double nature of God and man. By that ineffable union, the closest which could exist, man became one with God, our human nature was raised to the throne of the Infinite, the bond of creature and Creator was finished, God became our brother, the

[1] John xvii. 11. [2] John xvii. 20. [3] John xvii. 21. [4] John xvii. 22. [5] John xvii. 23. [6] John xvii. 23. [7] John xvii. 21, 24.

chasm of infinity was bridged, the link binding heaven and earth was made, then the High Priest of eternity was consecrated by his Father with these words: "From the womb before the day-star I begot thee . . . .Thou art a priest forever according to the order of Melchisedech."[1]

An honor to one is an honor to all. In the incarnation the human race received its crown. By his eternal Priesthood Christ offered his human nature, his body and soul, his life and sufferings as a sacrifice to his Father, for the sins of the members of the fallen human race. God the Son is the grace and light which flow down on angels. As man all graces and benefits of redemption come from him by the Holy Ghost, ever coming from him into man. Without him, the Word of the intellect of God, no created mind can reason or think. Being by the incarnation the bond of union, between God and man, by him, in him, and through him alone is salvation, as he says "No one man cometh to the Father but by me."[2]

The divine Word is the head of Christ. In him the Deity rules the humanity. God is the head of man in Christ. But it was meet and just that he might lead the other members of his race up to the height of his divine nature, that he might make them also partakers of his eternal happiness and glory, give them the priceless, measureless gift of heaven, and lead them into the society and companionship of his Father and Holy Ghost: "Father" he says "I will that where I am they also, whom thou hast given me, may be with me, that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world."[3] As the human nature of Christ united to God partakes in the ineffable and infinite joys of the divine nature in union with the Word in heaven, so men redeemed become in heaven partakers in the very life of God, living his infinitely happy life, filled with the supernatural outpouring of God.

The church composed of men redeemed by Christ, extending to every tribe and tongue, formed of the brethren of Jesus Christ the divine Son who became man, she partakes of His human and divine natures. The Holy Spirit ever coming forth from the Son and from the Father, he is ever coming from the divine nature of the Father and of Christ, he proceeds into the world, forming the church, animating that whole organization of which Christ is the head. By grace he dwells within us, making us one with him and with Christ our head.[4] The Holy Spirit animates that church, the body of Christ, somewhat as the human soul animates the body. Christ and the Holy Spirit are ever in the church. "In that day you shall know that I am in my Father and you in me and I in you."[5] That is the consolation of a christian in trials and troubles of this world. "These things have I spoken to you that my joy may be in you, and your joy may be filled."[6]

God is the head of Christ, Christ is the head of the church, and these three are one. Such is the burden of our story. We are

[1] Psalm cix. 3, 4. [2] John xiv. 6. [3] John xvii. 24. [4] Ephes. i. 5. Rom. xi. 4.
[5] John xiv. 20. [6] John i. iv.

one with the church, one with Christ and by him we will be at our death raised up to the supernatural state of living the divine life of the most Holy Trinity. That comes through Christ our Saviour. "Our peace is a sacrifice worthy of God, and the redeemed are united in the unity of the Father and of the Son and of the Holy Ghost."[1]

Let us understand it better. The Father ever looking on his eternal glories, brings forth his Son, the product of his mind, the Idea, the Thought, the Word of God.[2] The Word or Son of God is equal to the Father in all things, for in God all must be infinitely perfect. For in him can be nothing imperfect. The Son then cannot be less than the other Persons divine. For that reason the Son is a divine eternal Person. The Father loves the Son. For the Son is perfect and perfection ever inspires love. The Son loves the Father, for the latter is also perfect. There comes forth then from both Father and Son, Love. This Love also must be perfect for nothing imperfect can be in God, who in every way is infinitely perfect. Then coming forth from both the Father and the Son we find Love, an infinitely perfect Love, and that is the Holy Spirit, who comes forth equally from both Father and Son. Such is the eternal and ceaseless life of God. His life is the society of the Persons of the Trinity. From the first the two others have ever been coming. They are still being brought forth and they will unto eternity.

To the image and likeness of the Trinity God made each being and all creatures. The life and the generation of creatures are but imperfect images of the production of Persons in God. "Shall not I that make others to bring forth children, myself bring forth saith the Lord?"[3] To the image and likeness of the Trinity, God formed his church. The Son being the Thought of the Father, in him are all sciences, all learning, all perfections which can be. For that reason all things were made according to him as their model. "All things were made by him and without him was nothing made that was made."[4] "The first born among many brethren,"[5] every man is but an image of the Man-God Jesus Christ.

But the last work of God's Son is the Church. He founded the Church on the model of the Holy Trinity. As we read this book we will see more clearly how the Church resembles the august Trinity. In the creation of this world the Son was the counsellor of the Father. "I Wisdom dwelled in Council and am present in learned thoughts, and my delights were to be with the children of men."[6] As mathematics are the natural revelations of the Son, so we find all nature ruled by mathematics. The Holy Ghost was there at creation as the Mover of matter. "For the Spirit of God moved over the waters."[7] He appeared to Moses in the burning bush, he gave the ten commandments to Moses on the mount, his glory filled the temple built by Solomon, he inspired prophets; he came on Christ; in fiery tongues, he descended on the apostles and that "Spirit of

[1] St. Cyprian de Orat. Dom. n. 23. [2] John i. 1. 2. [3] Isaias lvi. 9. [4] John. i. 3.
[5] Rom. viii. 29. [6] Prov. xxx. 12. [7] Gen. I. 2.

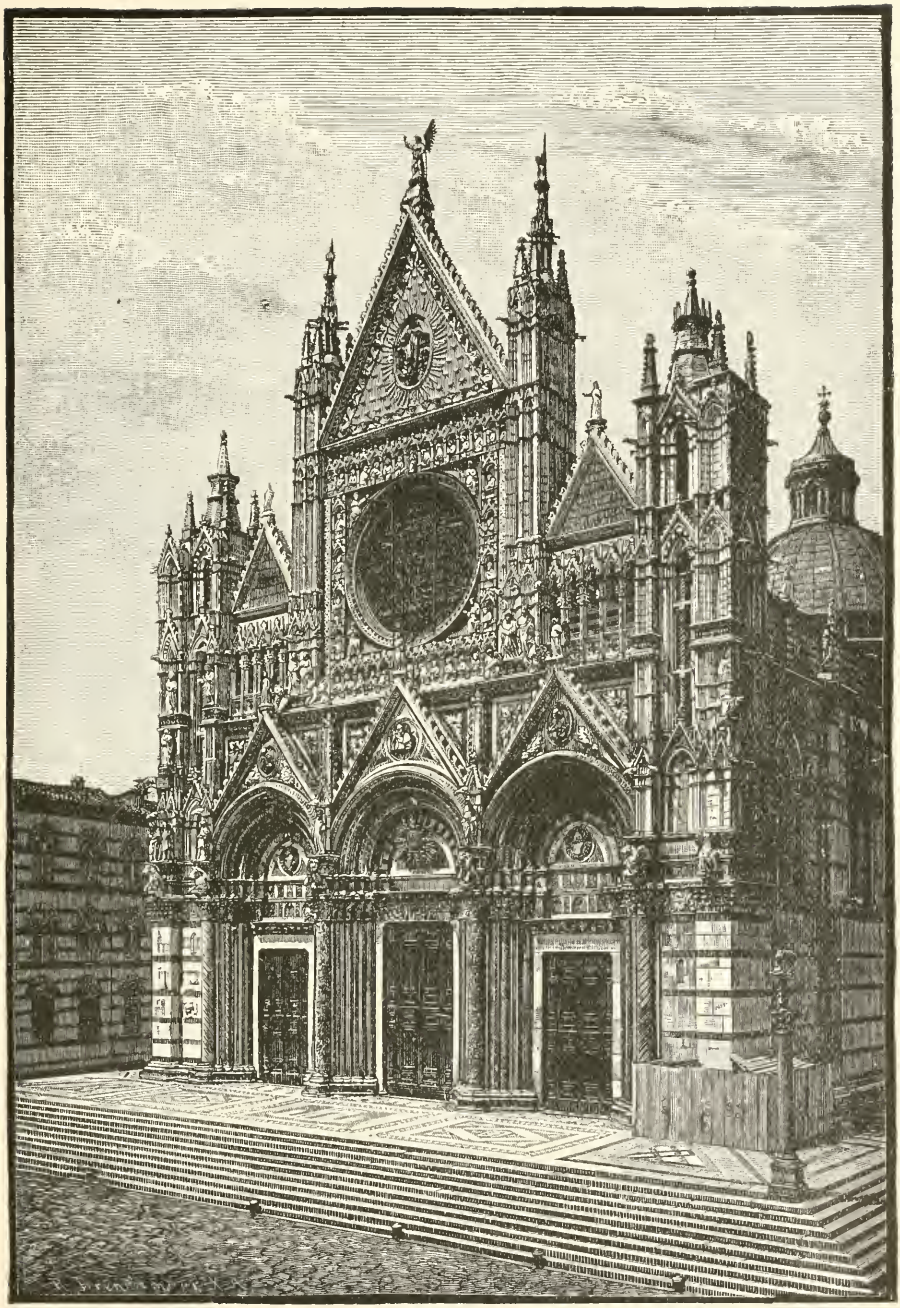
truth which the world cannot receive. . . . but you shall know him, because he shall abide with you and shall be in you,"[1] that Spirit of Christ proceeding from the Word now vivifies and animates the Church. "Behold I am with you all days, even to the consummation of the world."[2] Then Christ and the Holy Spirit are, in the Church. One is the head and the sponse of the Church the other is her Spirit. The Church is the organization animated by the Holy Ghost, the Church is the body of which Christ is the head.

It was not enough for Three Persons of the Holy Trinity to dwell alone in their eternal beatitude. Forming the heavenly Family, ever producing and produced they lived in glory. The Son and Spirit of God left their sacred sanctuary of heaven, sent by the Father from whom they proceed. "For the Son of man is come to save that which was lost."[3] From the members of the fallen race, they formed the Church, one with themselves, Christ as the head, the Spirit as the soul its supernatural life. "And the word was made flesh, and dwelt amongst us, and we saw his glory, as it were of the only begotten of the Father."[4] "I will ask of the Father and he shall give you another Paraclete, who will teach you all things and will abide with you forever."[5] The Son and Spirit of God embrace the Church. They reside in the souls of her members. They raise men up to the incomprehensible height of the Trinity. They give us to live their own very life, and in heaven where alone that union with God is complete, they give to saints and angels to live the supernatural life and happiness of God. "In him was life and life was the light of men."[6] The Son came into this world to give the life of God to the children of Adam, dead by their father's sin. "I came that they may have life and have it more abundantly."[7]

Christ is God and man. In him the human and the divine natures united in the second Person of the Godhead. By that incarnation, human nature received all the rights, privileges and merits of God, for in him God and man form only one person. As man is the compendium of the universe, as we are the mineral, the vegetable, the animal and the angel all united in one person, it follows that the universe of God's creation was divinized or completed in Christ. When he became man, he crowned creation by his incarnation. In him the natural and the supernatural unite. He is the fountain spring from which all the supernatural work begins in God his head and flows down on all creatures of an intellectual nature, streaming down on both angels and men. In him are all perfections, holiness, truth, grace. Thus the world cursed by sin, is blessed by him. In him the human and the divine natures united in and through his divine person."[8]

It follows that the divinity rules the human in him. The divine nature being infinite, and in him being united to our human nature, by such a union in one Person of the divine Son, it follows

[1] John xiv. 17. [2] Math. xxviii. 20 [3] Math. xviii. 11. [4] John i. 14. [5] John xiv. 16.
[6] John i. 4. [7] John x. 10. [8] St. Thomas Sum. Theolog.



THE EXTERIOR OF THE CATHEDRAL, SIENNA, ITALY.

that this human nature of ours now sits on the eternal throne, one with God. From the boundless abundance of the perfections of the Deity, that human nature of Christ showers down his graces and blessings on mankind by and through the Church, of which he is the head. He is our head and we are his members. We form his body which is the church. By baptism we are born again into the Church his body. From the head the members of the body receive all life, nerve force, and animation. Cut off a member from the body and it dies, for it receives no more life from the head. While united to the Church, we ever receive supernatural life and grace from Christ Her head. When we cut ourselves away from the Church by infidelity, we are no more in union with Christ, and if we die in that state, we remain separated from him in eternity. The soul separated from God forever in the other life is in hell, for heaven is the union of the soul with God and hell is the separation of the soul from God in the other life. Being Son of God by nature, Christ gives us to be the Sons of God by adoption,[1] that is partakers of God by the indwelling of the Holy Spirit. When we are united to the Church, he animates us in this world, then he gives us to see him with the light of glory in the other world which is heaven. "As many as received him he gave them power to be made the sons of God."[2] From Christ, the Son of God and of man, comes to us through the Church, redemption, salvation, civilization, culture, wisdom, refinement, progress, grace, peace, all which elevate mankind. From him as God, they flow down into his human nature by the Holy Spirit, who comes from him and the Father and these benefits are spread by the Church into all lands and climes. Where the Church has spread, there you find true progress, true civilization, true religion. Where she has not passed; men who have forgotten primitive religion, are cruel, barbarous, uncivilized. For the Church being the body of Christ, from him her head as God, all members partake in the divine nature, from him receiving grace in this life, and the union and the vision of God in the other life, of which grace in this life is but the means and the preparation.

Death came upon us by sin. "For the wages of sin is death."[3] But Christ was free from sin. In him the divine nature ruled the human nature, and he could not sin. "Which of you will convince me of sin?"[4] His human nature was the most perfect creature God ever created. He took human nature to redeem the race of men to whom he belonged. For that was he born. "For this was I born" to do the will of God.[5] "In the head of the book it is written of me that I do thy will O God."[6] By his passion he redeemed human nature from the sin of Adam as well as the sins of all his children. He merited for us and for himself the glory of heaven. "Ought not Christ to have suffered these things, and so enter into his glory?"[7]

Not for himself died he, but for all the children of Adam, that

[1] II John v. 4. [2] John i. 12. [3] Rom. vi. 2, 3. [4] John viii. 26. [5] John xxviii. 37. [6] Psalm xxix. 9. [7] Luke xxiv. 26.

he might satisfy the eternal justice of his outraged Father, God. "For it became him, for whom are all things, and by whom are all things, who had brought many children unto glory, to perfect the author of their salvation by his passion."[1] Not for himself he died but for us, "He sanctified himself for them."[2] From the moment of his birth he wished his death. "I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished?"[3] If he died not, he alone would have been sanctified and entered into his glory, while we would have been damned. He was the grain of wheat, which falling into the ground, sprouted forth, grew up and gave rise to many like himself, sons of God.[4] That through the grace of God he might taste death for all."[5] In his death the justice of God was satisfied for sin, and the race of Adam was redeemed.

Christ being the Word of the Father, and equally God with him,[6] the divine nature of Christ could not suffer. But the divine and the human natures being in him united in the divine Word, the second Person of the Trinity, our human nature alone suffered and died. That human nature had not a human person, but the Person of the Word of God took its place. The acts and the merits of a nature belong not to the nature but to the person. In Christ was the second Person of the Divinity, which individualized that human nature common to us all. The merits of Christ followed the Person upholding his human nature. Then the merits of Christ followed his Person, and partook of the dignity of that divine and infinite incarnate Person of the Word of God. His sufferings and his merits must then be measured according to the dignity of his Person. The Person of Christ being infinite, so his merits were infinite in value, universal in extent and measureless as the divine Son. One drop of his blood, one moment of pain would have redeemed a million worlds and races of men. Infinite then are his graces, his merits and his redemption.

As head of the church, from his merits and from his measureless ocean of graces, he showers down salvation on the children of men. But like all other works of God, the benefits of redemption come according to regular order. He works salvation only in his body, the church, that is in the souls which at least by desire and love belong to his church. His Spirit, who comes forth from him, saves only in the church, as the soul works only in the body, and does not animate things outside the body of man. Things not belonging to a man's body are not animated by his soul, so people not belonging at least to the soul of the church, the body of Christ, are not animated by the Spirit of Christ. They are outside of the pale of salvation. For he saves only his church, for only those who are united to his Spirit are redeemed, only his body belongs to the head.

Such is the teaching of the fathers, those great writers who gathered up the teachings of the apostles, St. Cyprian says. "The

[1] Heb. ii. 10. [2] John xvii. 19. [3] Luke xii. 50. [4] John xii. 24. 25. [5] Heb. ii. 9. [6] John i. 2.

Lord said. "I and the father are one,"[1] and again it is written of the Father, Son and Holy Spirit.[2] "And those three are one" and who believes that this unity coming from the divine firmness, and adhering to the heavenly mysteries can be cut away from the church.[3] In another place, he says: "Who so foolisly looks for discord, as to believe the church can be divided, or dares to divide the unity of God, . . . the church of Christ?"[4] The writings of the fathers of the church are filled with such teachings.

He died. Yet death did not have dominion over him.[5] He rose from the grave, as from a new birth.[6] As he died for us, so he rose for us all, and his resurrection is the pledge and the seal of our glorious and immortal resurrection from the grave on the last day. That will be the day, when not only the soul, but also the body will be immortal like unto his body, now immortal and spiritualized in the everlasting glories of the skies. Thus born of the Father before all ages, he was also born of his Father the day of his resurrection. Of that the Father says: "This day I have begotten thee." By the first birth he is the Son of God; by the second birth he is the son of Mary; by the third birth he became "the first born among many brethren."[7] Birth is the origin of a being in which he receives his nature. In the first birth Christ is the Son of God, the Word of the Father, in the second birth he became the Son of man by his birth from Mary, but in his third birth he became the head of the church, the source of redemption for all the members of his mystic body, his kingdom on earth. "By that he entered into glory he had with the Father before the world was."[8]

His death was for us all. By that death we were all buried with him in the waters of baptism, by which we become bone of his bone and flesh of his flesh. For we form the church his spouse, all we who come forth from him by the waters of baptism and the blood of redemption. When dead on the cross, his side was opened by Longinus. Then was the church his chosen people born, as long before Eve was formed from the side of Adam, to be his wife and to become the mother of his children. Adam, Eve, and their children are one flesh and blood, forming one human race. So Christ and the church are one race, one body, one organization. At his death he became the father and the head of a new race, of the christians, who came forth generated by him through the church his spouse, as before Adam and Eve generated their children. "Know ye not that all who are baptized in Christ Jesus, are baptized in his death?" For we are all buried with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we may also walk in the newness of life.[9]

The body of Christ was not made of earth like that of Adam. But he was born of a woman of our race, that from her he might take our nature, and by sufferings of that body and soul redeem our nature lost to God by the sin of Adam. Thus Adam who was

[1] I. John x. 30. [2] John v. 7. [3] St. Cyp. de Unit. Eccl. n. 6. [4] Ibid n. 8. [5] Rom. v. 19.
[6] Acts xiii. 32. 33. [7] Psalm cix. 7. [8] Rom. viii. 29. [9] John. xvii. 5. [10] Rom. vi. 3. 4.

our representative fell for us, and dragged us down, so Christ who represented us raised us up. We were first born of Adam and we were next in baptism born of Christ and of the church. "In him we were born christians. The birth of Christ was the origin of the christian people, for when the head is born the body is born."[1] In ascending to the throne of God, at his ascension, he raised us also up, raised us up who are the body he assumed. He raised us all up to the same height with himself, and leads us into the companionship and the society of the adorable Trinity, of which he is the second Person.[2] As the body and the head form one being, so Christ and church are one. The members of the church with Christ form one and the same moral being, the same identical organization. As the head of Christ is God, as the head of the church is Christ, so God, Christ and the church are one. "And these three are one."[3]

Christ is the Truth of the Father, while the Holy Spirit is the Good of the Father and of the Son. The mind of man lives on truth, for truth is the object of the mind, while the will seeks the good in creatures. In heaven the mind rests in the divine Son, and the will rests in the Good, the Holy Spirit. By and through the Son and Spirit this union begins in this world, and it is completed in heaven by the Son who alone has taken on himself our nature, and he alone is the bond of union between the creature and the Creator.

In Christ is the whole church his mystic body. As God loves his Son with an everlasting Love, which is the Holy Spirit, so he loves the church this body of Christ with the same Love. Therefore he sends the Holy spirit, the Love of Father and Son into the church, the body of his Son. That church, the work of the Holy Spirit and his union with man, began from the beginning of the race, for the race was made to unite with the Son the "first born of creatures." The work of the spirit of God in all its fulness began only at the Incarnation. For that reason he filled Christ with all graces, for he "was full of grace and truth." As God loves his Son, so he embraces his mystic body the church, with his Holy Spirit, who ever works in the church his creation, according to the words of Christ. "That the love wherewith thou hast loved me may be in them and I in them."[4] That love in us is the Love of the Father for the Son, it is the Holy Ghost. God loves us because he made us to the image of his only begotten Son. Made to his image and likeness, we form the church generated from him in the blood and water from his side. Then from him from his human nature comes the church, while from his divine nature comes the Holy Spirit, the soul of the church. Then from him comes not only the visible organism of the church, but also the Holy Spirit, which animates the whole church organism. Then by every right and way, Christ is the head of the church, her Father, her husband her redeemer, her Lord.

[1] St. Leo Sermo. xxvi. n. 2. [2] St Ignatius Epist. ad Philad. n. 9. [3] I. John v. 7.
[4] John. xvii. 26.

Up to the incarnation, the Son and Spirit of God lay hidden in the bosom of the Deity. All things were made by God who wrought them to his image and likeness. For having in him all perfections, God could not create what would not be like him. Only dimly did the creatures of this world show forth the wonders of the Almighty. Slowly prepared the Lord for the founding of his church. The creation of the angels, the formation of the material world, the living plants and animals told but dimly of his wonders, till man, the last of his creatures came the last of his work, man whom he made to his image and his likeness.

Then began the supernatural creation in man, by the dwelling of his Holy Spirit. When man fell he promised the coming of his Son. Brighter and clearer the Son and Spirit appeared in the law of Moses and in the tabernacle of the Jews. The face of the Spirit was seen in the ceremonies of the temple; the image of the incarnate Son was pictured in the priests and in the prophets. For 4,000 years God prepared the world for the coming of his Son. Only at the Incarnation did God draw back the veil before his face and show to man the wonders of his love and of his mercy. Now both Son and Spirit dwell, not only in the church, but also in the soul and the bodies of the good members of the church, the same as the Holy Spirit dwelled in the soul and the body of Christ. Thus God bends down to earth to lift us up to himself by the wonders of the Incarnation.

The word Christ in the Greek means the "anointed." For he was anointed by the Holy Spirit in an invisible way to be the Saviour of mankind. Because of the Son, the Holy Spirit now lives in our hearts, that he may anoint them to the image of the Son from whom he proceeds. "And because you are sons, God, hath sent the Spirit of his Son into your hearts crying Abba, Father:"[1] The body of Christ at the resurrection was glorified, spiritualized and became as near a spirit as it is in the power of God to change it without ceasing to be a material body. His body passed through the rock and an angel came and rolled away the stone. He came through the walls when he appeared to the apostles after his resurrection. His body being now glorified and spiritualized, it partakes in the quality of a spirit, and it exists freed from the imperfections of time and place which belong to bodies. It is here and there and in many places at the same time. The Church being everywhere spread through the world, the church everywhere finds Christ her head as God, united to the glorified body of the Lord, vivifying her members and giving grace and supernatural life to all her children. Christ then is first, the head of the church universal, and then he is the head of each diocese and of each parish. He stands, preaches, offers sacrifice, sanctifies and rules in each church. Complete in each, he showers down salvation on the members of the whole church on both clergy and people.

The reader now begins to see our meaning "God is the head of

[1] Gal. I. v. 6.

Christ," [1] "Christ is the head of the church." [2] The church and Christ her head cannot be separated, without destroying the whole life and being of the church and of Christ. For when the head separates from the body, both head and body die. For the body nourishes the head. "But Christ rising from the dead dieth no more, and death shall no more have dominion over him." [3] To him the Father gave all the nations of the earth. "Ask of me and I will give thee the Gentiles as thy inheritance." [4] From the scattered race of Adam, the church then takes them in, and as it were nourishes them and repairs by them the loss of death; then by those converted and baptised she makes up the loss. Christ buried them with him in baptism. He carried them even to the rigors of his death and passion, but now he lifts them up to the glories of the divine nature. "But God . . . . even when we were dead in sin hath quickened us together in Christ, and hath raised us up together in heavenly places through Christ Jesus." [5] He drank to the dregs, the cup of all human sorrows, to hallow and sanctify with heavenly merits all the sufferings of the members of the church. "All the children of the church are distinct by lapse of time, but there is one band of the faithful, crucified with Christ in his passion, reawakened in his resurrection, in his ascension placed at the right hand of the Father." [6]

Behold therefore Jesus Christ the great High priest of the whole human race, of whom the Father said: "Thou art a priest forever according to the order of Melchisedech;" [7] behold him anointed by the Father with the Holy Ghost, he comes into this world to offer his life, his body and his whole being for a sacrifice of peace and reconciliation to his Father for the sins of the whole race of Adam: a race which he assumed and took to himself at his incarnation. He, the last chosen gift of the love of God to man, he said the offerings of the Old Testament became unpleasing to thee my Father then "Behold I come." [8] He comes to become the head of the whole race in the place of Adam, who by his sin had lost his headship. He came to unite the children of Adam in a new organization, the church his kingdom, different from the union of nations in which we were born. He came to become the head and the father of a new race born of him, by the waters of baptism and by the blood of redemption ever flowing from his side. Innocent and beautiful above the sons of men, alone born of a virgin, he took upon himself our sins, our iniquities, and he was stricken by his Father "and bruised for our sins." [9] "God spared not his own divine Son, but delivered him up for us all." [10] God and man, head of the church, he gives the glories of his Godhead to the members of the church united to him by innocence. "And the glory which thou hast given to me, I have given to them, that they may be one, as we also are one." [11]

Then the Church is the kingdom of Christ. He takes the place

[1] Cor. vi. 3. [2] Ephis. v. 23 [3] Rom. vi. 9. [4] Psalm iii. 8.
[5] Epis. ii. 4, 5, 6. [6] St. Leo Sermo 26. n. [7] Psalm civ. 4. [8] Psalm xxix. 8.
[9] Isaias. [10] Romans viii. 32. [11] John xvii. 22.

of Adam as our new father. As God, he reigns supreme in heaven over angels and saints, as man he is the head of the church. The ministers of the church teach, sanctify, and rule in his name and by his power. "And I dispose to you, as my Father hath disposed to me, a kingdom, that you may eat and drink at my table in my kingdom, and may sit upon the thrones judging the twelve tribes of Israel."[1] Thus Christ established the episcopal thrones throughout the world wherever his kingdom has spread. One with him, and in him, one with God, the church has the same authority with him and with God. In spiritual teachings, in matters of religion, the church teaches the doctrines of Christ. People listening to her, receive the words of truth coming forth from Christ. "He that heareth you heareth me, he that despiseth you despiseth me."[2] The baptized members of the church born of Christ, form the Church united to Christ. When they commit a mortal sin they cut themselves off from Christ. No more are they parts fully alive of his mystic body. Outside the church there is no ordinary way of salvation. Only through Christ do souls go to heaven, for there is but one kingdom of God, one house of the Lord, one fold and one Shepherd, and one only Redeemer, Jesus Christ, by and through whom only are the souls of men redeemed and saved; and to him: "To the king of ages immortal, invisible to the only God be honor and glory forever more."[3]

[1] Math. xix. 28. [2] Luke x. 16. [3] I. Tim. i. 17.

Chapter XX.

Christ is the Head of the Church.

Create in me oh my God
a sincere sorrowfor having sinned

Eternal felicity is the last mercy which shall rid us of all evils, and give us all riches.

God the eternal Father is head of the Son. From eternity the Son is generated by him. All the Father has he gives the Son. The Son partakes with him in his divine nature, and with him the Son is equally God Almighty. "In the beginning was the Word and the Word was with God and the Word was God."[1] The Son is God because he receives his divinity from the Father. From him he comes and the Father is his head. As the Father is the head of Christ the Son or Word of God, so Christ is the head of the church. The church comes forth from Christ, as Christ comes forth from his Father. As the Son and Father are one, so Christ and the church are one, nature and divinity. All the Father has he gives his only begotten Son, all that Christ has he gives his church. As the Father and the Son are one, so Christ and the Church are one. As the

[1] John I. 1.

CHRIST FEEDING HIS PEOPLE ON THE SACRAMENTS.

Son is equal in power and might and nature to the Father, so the church has the very same nature and power with Christ over the souls of men, over the ways of preaching, over the spiritual ruling of mankind, over the means of salvation. To disobey the church is to disobey Christ, who is God the Son, the Word of God. "He that heareth you heareth me and he that despiseth you despiseth me and he that despiseth me despiseth him that sent me."[1]

When Christ became incarnate, he espoused our fallen nature, then he was united to that soul and body formed in the Virgin, and from that moment God and man united never to separate. From the moment of his death, when his side was opened, when he generated the church, from that time he and the church cannot be divided. As the Father is his head so he is the head of the church, and now he presides in the glories of the skies, as head of that part of the church made of the saints and angels ever basking in the beatific vision of the Deity. Their souls are now filled with the Truth of God, the divine Son, their wills are now filled with the Good of God, the Holy Ghost. On earth Christ is the head of church, composed of the saints not yet made perfect, awaiting their delivery from this body of death, dwelling amid the miseries and the troubles of this life. He is also the head of all the souls in that other place now held by little sins awaiting the day of their delivery. Then he is head over all the church. "God hath made him head over all the church, which is his body, and the fulness of him."[2] By him we partake in the divine nature, by grace in this life and by glory in heaven, "For we are all made partakers of Christ."[3] As partakers in his nature we live in him and he lives in us.

The action of the Son and of the Father are to produce the Holy Spirit. The action of Christ in us is to give the Holy Ghost into our hearts. As the Family of Heaven, the Holy Trinity, dwell in everlasting peace subordinate to each other, in as far as one comes from the other, according to the laws of their own eternal procession, as Christ is subject to the Father, who sends him into the world, thus the church is obedient to Christ from whom she is ever coming forth by the water and the blood.[4] Nothing irregular can be in the Trinity. All is also harmony and order in the church. The side of Christ ever opened, the waters of baptism, the blood of redemption continually flow down upon the church, washing men from sin, sanctifying the heart, lifting souls up to God raising them up to heaven through Christ his only Begotten. That vast organization the church born of him, and an image of Trinity ever coming forth from him her generator, that church spread through the world is regulated by the laws made by the Holy Spirit.[5]

The Holy Spirit gives rise to no person of God. But he forms another organization from the members of the fallen human race. It is the Church which now he rules as the Father governs the Son made man, as the Son presides over the Church, he brings forth from the sufferings of his passion.

[1] Luke x. 16. [2] Eph. i. 22, 23. [3] Heb. ii. 14. [4] John xii. 34. [5] I. John v. 7.

Behold then the wonders of God. In nature we see him as the author of nature, as the one God represented by every act of creature, made to the image of the divine Son. But there we see him only in the unchanging laws of nature. But the Son comes down to earth, he becomes man by a miracle of birth, and by that he reveals the three Persons of the Trinity, the hidden supernatural life of God, which no created reason unaided could have found unless it had been revealed. Then he founds the Church, wherein he continues the wonders of the supernatural, the sublime life of the Trinity. Grace bought by his death becomes from the beginning of the world the medicine for the healing of nations, the salvation of mankind, sitting in the darkness of death, the soul is raised to a supernatural state by grace, peoples are taught, sanctified, they are baptized and civilized by the preaching of the Gospel, heaven is open to fallen man, and God becomes so familiar with us, and raises us to the wonders of his own divine nature in the heavens.

Christ did not come himself alone. He was sent by his Father who now and ever generates him. Sent by him he comes to become the great high Priest of eternity to offer sacrifice for the whole human race. "For Christ also did not glorify himself that he might be made a high priest."[1]

He was sent by his Father the head of the Trinity from whom he ever proceeds in eternity. The Holy Ghost did not come into the world of himself. He was sent by the Father and by the Son —the two eternal principles from whom he proceeds.[2] Christ as the head of the Church, sent his apostles into the world to found the Church. "As the Father hath sent me so I also send you."[3] Coming forth from him, their Father Christ, by baptism and by Holy Orders, bearing his eternal priesthood, they went forth into the whole world, to build the Church in every land formed out of the scattered children of Adam. "Going forth therefore teach ye all nations."[4] "All power is given me in heaven and on earth." "He that believeth not shall be condemned."[5] They were the twelve foundations of the heavenly Jerusalem, the Church of God—his "kingdom on the earth."[6] He brought them forth upon the cross by the waters of baptism and the blood of his redemption[7] "And these three are one."[8] They were the first born of the Church, they were one with him and through him one with his Father. "He that heareth you heareth me. He that despiseth you despiseth me and he that despiseth me, despiseth him that sent me."[9]

But that was not enough. The members of the Church, his children were to be nourished not by a mother's milk but by their Father's flesh and blood. "I am," he says, "the living bread, which came down from heaven."[10] The Church not only comes forth from him, as he does from his Father, but it is also nourished by his flesh and blood, that from him, her head, she may receive

[1] Heb. v. 5. [2] Luke xxiv. 49. [3] John xx. 21. [4] Matth. xxviii. 19. [5] Mark xvi. 16.
[6] Luke xxii. 29. [7] John x. 11. [8] John v. 7. [9] Luke x. 16. [10] John vi. 51.

eternal life. "This is the bread which cometh down from heaven, that if any man eat of it he may not die."[1] Those who are born of the race of Adam, are supernaturally dead. They have no supernatural life in them. "Your fathers did eat manna in the desert and are dead."[2] From the head the members of the body receive all their life. "I am," he says "the living bread, which came down from heaven. If any one eat of this bread, he shall live forever."[3] "And the bread that I shall give is my flesh for the life of the world."[4] From him comes all vitality in the Church. Those who eat him not, die the death of sin, as without him they cannot resist the temptations of this life. "Except you eat the flesh of the Son of man and drink his blood you shall not have life in you."[5] Without food to nourish it the body dies. Without Communion the soul soon dies by falling into sin. "Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever."[6] As the head is the source of life for the body, so Christ is the head of the Church. He is the source and the fountain of all supernatural life for the Church his body, for all her members who form the Church his mystic body.

The head and body are one. Christ and the church are one. "He that eateth my flesh and drinketh my blood abideth in me and I in him."[7] As he receives his divine life from the Father, as he lives by and in his Father, so he gives that divine life to his church, which proceeds from him. "As the living Father hath sent me and I live by the Father, so he that eateth me the same also shall live by me."[8] Being head of the church, where the head is, the body there is also, there shall the body be glorifying in the everlasting life of the head, Christ. "He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up on the last day."[9] When we eat, by digestion the food is changed into us. But it is the opposite in eating and drinking the body and the blood of Christ. "For we do not change him into us, but he changes us into himself." Head and body being one in nature and in being, he wishes to make us all perfect like himself. For that he gives himself to us in Communion, that he may change us into himself, and make us perfect and glorious like unto himself, that the church his body may be in all things like unto him her head. He is the head of all, the "Prince of Peace," the "Lion of the Tribe of Judah." By his strength the martyrs suffered, the pastors rule, the virgins remained chaste, the persecuted got strength, the saints triumphed. From him come ceaseless streams of unseen vivifying grace, his redemption into men; from him the head flowing down upon all men, they penetrate into every cell, fibre, soul, member, family, race and nation, conveying to all the supernatural divine life of God, attracting them to him, making them ready for the eternal joy and bliss he now enjoys with his Father in the splendors of the skies that he may have "a glorious church without spot or stain or anything of this kind."[10]

[1] John vi. 50. [2] John vi. 49. [3] John vi. 19. [4] John vi. 57. [5] Ib. 54. [6] Ib. 59.
[7] Ib. 57. [8] Ib. 58. [9] Ib. 55. [10] Ephes. v. 27.

God and man became one person in two natures in the wonders of the incarnation, being united in the one heavenly divine Word of God. Christ as man is now one with God. As head of the church, the church is one and the same with God, and takes her place high in heaven with the members of the Trinity. By and in the church then, we rise to that ineffable union with the Father Son and Holy Spirit. By and through Christ we enter heaven, we rise to the companionship of these heights of the divinity, we partake of happiness which not a man on earth can now conceive. What wonders see we now before us. Who will give us light to penetrate the mysteries of the incarnation and of the church he founded for the saving of souls?

Centuries ago, on the banks of the Sea of Galilee, might be seen a little band of fishermen. They are the followers of Jesus. Not from the proud families of imperial Rome, nor from the aristocratic nobles of Jerusalem, but among the rough men of Galilee he chose his apostles, to show that he and not man did the work of establishing the church. He chose these twelve apostles as the foundations of his heavenly Sion. Under them he placed the priests and ministers when he chose his seventy-two disciples. But the crown the completion was the Papacy in the person of Peter. "There was laid the house of eternity built by Wisdom."[1] "Its foundations are in holy mountains, for God hath loved Sion the church more than the tabernacles of Jacob."[2] As a wise builder, he raised his structure not on the moving sands of time but on the immortal primacy of Peter. "Thou art Peter and upon this rock I will build my church."[3]

The people united to their pastors, the pastors united to their bishops, the bishops in union with the Papacy, the Pope one with Christ heir of Peter the foundation stone[4]—there is the church—there is the body in union with her head. These are one according to the prayer of the Saviour before his passion, "Holy Father keep them in thy name whom thou hast given me, that they may be one as we also are"[5] They were one with him and with the Father. We his followers, the members of the body of which he is head, we are all one with him and with his Father. "And not for them only do I pray but for them also who by their word shall believe in me."[6] By Adam's sin the world was cursed and the race doomed to eternal perdition in hell. Christ prays not for the world which was damned by sin, but only for the members of his church. "I pray not for the world, but for them whom thou hast given me."[7] All he had, he received from his Father from whom he proceeds. From his Father he received his personality and the saving words of truth. All he received from his Father he gave to his church, for what the head has it gives to the body. "The words which thou hast given to me I have given to them and they have received them."[8] What he gave them, the tidings of salvation, he told them to preach to the ends of the earth; "Go

[1] Prov. ix. 1. [2] Psalm lxxxvi. 1. [3] Math. xvi. 18. [4] Math. vii. 25. [5] John xvii. 2.
[6] John xvii. 20. [7] John xvii. 9. [8] John xvii. 9.

ing forth therefore teach ye all nations, teaching them to observe all things whatsoever I have commanded you." They spread his Gospel into every land and clime. Their words were heard in every tongue as the Psalmist says of them. "There are no speeches nor languages where their voices are not heard. Their sound hath gone forth into all the earth."[1]

He is eternal Truth. From the Father he receives all he has and he gives it all unto his church. He received the truth from the Father, and he gave it to the apostles and by them to his church. From the world he chose them as his friends and gave to them his truth, which he received from his Father. "I have called you friends, because all things whatsoever I have heard of my Father I have made known to you."[2] He taught them the truth of the Father. "The things therefore that I speak, even as the Father said unto me so do I speak."[3] All the truths are eternal and immortal like to the Son of God, of which they are so many mighty images. That which is eternal cannot be destroyed. So it is with the teachings of our Lord. They will last till the end of time and unto eternity.

Take the truths of the multiplication table, or the sciences of mathemetics. They can never be destroyed, nor can they be changed by man; for they are so many natural relations of the divine Son, the Truth of the eternal Father. No matter how bad be the lives of men, they cannot corrupt these immortal and eternal truths. So with the truths the Son of God revealed to the church through the apostles. Like himself they are immortal unchangeable, because eternal. Therefore we see how foolishly some speak, who think that the church could or did change during all the centuries of its existence since the time of Christ, for he said "Behold I am with you all days even to the consummation of the world."[4] The church is composed of all the immortal truths relating to God, his nature, his works, the way man was redeemed. The United States is the constitution or the frame-work upon whose laws all the states are built. The people for a hundred years might be bad, still they could not corrupt that constitution of the country, for their lives would have nothing to do with these written laws. So it is with the church. It was formed by the Lord, its head. He built her upon these revelations given to the race by the prophets, till at length he finished all by his coming, and all the Popes, bishops, and priests in the world could not change one iota of the truths revealed to the human race by the Son of God. They are the immortal unchangeable treasures of the church. To her in the persons of the apostles he said. "Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."[5] The church therefore, like her founder and her head, ever lives unchangeable and immortal like unto the eternal truths upon which he founded her. Things which change soon decay. Thus the pass-

[1] Psalm xviii. 4, 5. [2] John xv. 15, 16. [3] John xii. 50. [4] Math. xxviii. 20.
[5] Math. xxviii. 20.

ing things of this visible world cease to exist, because they change and pass away. But not so with the church. For no one can change the revelation made by God to her. He as ever lives in her guiding and directing. "Behold I am with you all days even to the consummation of the world."[1]

In God there is no change, for he is the immutable and unchangeable Deity, "Christ the same to-day and forever."[2] We receive eternal life and nourishment from him. But as in the human body takes place a continual change by assimilation, nutrition, and waste, parts are being thrown out and new materials are taken in by digestion, so in the church. The old members die, new ones are born to take their place, while they too in their turn will pass away to give their places to the coming generations. But the church our Mother, who brought us forth to Christ, she dies not like her members, for she partakes in the immortality of her husband, head, and founder Jesus Christ.

Christ is the head of the church that is the burden of our story. He is a king and she is his kingdom. For that he was born of the kingly tribe of Juda and of the royal house of David, for he came to be "The Prince of the house of David"[3] to reign forever in the splendors of heaven. The church therefore is the Queen of his kingdom, which is to last to the end of time. "Of his kingdom there shall be no end."[4] His father gave him that kingly authority that he might give it to his church. "I dispose to you as my father hath disposed to me a kingdom. That you may eat and drink at my table in my kingdom, and may sit upon thrones judging the twelve tribes of Israel."[5]

In various parts of the Holy Scriptures we find mention of the kingdom of God, of which the Son of God is the king. That was not a worldly kingdom as he said "My kingdom is not of this world."[6] The Jews expected that when the Messiah came he would found for them a world wide kingdom, extending to the uttermost ends of the earth. That kingdom so often mentioned in the Bible, is the church of God, the spiritual rule and government of Christianity, at whose head is Jesus Christ himself. Was it not providential that he was crucified as the "King of the Jews?"[7] for was he not the King of kings and the Lord of lords?[8] The church being therefore the Kingdom of God, it follows that she has the same power as Christ. The church our mother rules as the spouse, as the body and as the kingdom of Christ. For that reason he said, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me."[9] A rebel against the government is driven out from the protection of the laws, and if he continues in his insurrection, he is justly put to death. So it is with those who rebel against the church. They end in infidelity and in damnation, because Christ still reigns in the person of his ministers. "There is no power but from God, . . . and he that resisteth, resisteth to

[1] Math. xxviii. 20. [2] Heb. xiii. 8. [3] Luke i. 32. [4] Luke i. 33. [5] Luke xxii. 29, 30.
[6] John xviii. 36. [7] John xix. 19. [8] Apoc. xxii. 14. [9] Luke x. 16.

himself damnation "[1] Being one in very life being and authority with Christ, he reigns in and through his church. She has all his power and authority. "All power is given me in heaven and on earth. Going forth therefore teach ye all nations"[2] "He that heareth you heareth me and he that despiseth you despiseth me."[3]

Only to Peter and to his disciples did he say "Going forth therefore teach ye all nations."[4] The clergy therefore are the teaching church, while the people are the listening and the believing church. Christ has gone to heaven; He cannot now be seen by bodily eyes, but before he went he founded his church on the apostles and on their successors, and gave to them that divine commission to "teach all the nations" of the earth. Christ is the head of the universal church. Unseen, immortal and eternal like him its founder and its head, the universal church fills the world.

While Christ is the head of the universal church, and he alone presides over it, at the same time he rules and presides over the dioceses and over the parishes in the persons of the pastors, who rule in his name and by his authority. Thus in the bishop of Rome, the chief and central diocese of the whole church, there especially Christ rules his church in the person of Peter his vicar, to whom he said "Thou art Peter, and upon this rock I will build my church." The Lord Jesus is the head of each diocese, and he rules it in the person of the bishop, who in a lower and a feebler way than the Roman Pontiff represent to clergy and people Christ, the head of the universal church. Again he is the head of each parish and the people see him in the person of their pastor. In his voice and in his person they see the form of the Son of God the shepherd of our souls.

The universal church is like to God. In God, the Father generates the Son, who comes forth from the Father to the earth, bearing in his person all the perfection of the Father. In the church the diocese comes forth from the universal church, with some of the necessary perfections of the whole church. Again from the Father and the Son proceeds the Holy Spirit, with all the perfections of the other two Persons of the Trinity. So from the universal church and from the diocese come the parish with the riches and perfections and graces and the sacraments of the whole church and of the diocese. But we must not expect to find any perfect image of the Trinity in creatures. As from the Father only comes the Son, so from the universal church alone can come the particular church the diocese. As from Father and the Son proceeds the Holy Spirit, so from the whole church and from the diocese comes the establishing of parishes. The Persons of the Trinity proceed from one another in a regular manner, in conformity with the eternal laws of their common divinity. So the ruling of churches, the erecting of diocese, the establishing of parishes must take place according to the laws laid down by the canons.

Christ is the head of the universal church. He rules her by

[1] Rom. xiii. 2. [2] Matt. xxviii. 18, 19. [3] Luke. x 16. [4] Matt. xxviii. 19.

the Pope his Vicar. He speaks to the world by him. In him the universal church is centralized and undividualized. Christ is the head of the particular church the diocese. He rules it by the bishop, who stands at the head of the hierarchy of holy orders. The bishop is one of the successors of the twelve apostles. The diocese lives, moves, and has its being in the universal church, of which it is only a great parish or member. Christ is also the head of the single church the diocese and the parish. The pastor is one of the successors of the priests and ministers ordained by Christ.[1]

The parish came from and was born of the diocese, as the latter was in its turn, born or came from universal church. Christ is the head of the parish. To him each soul in the parish is as dear as the apple of his eye. He died for that particular soul as well as he died for the whole human race. Thus we see the wonders of the mysteries of the headship of Christ over all the church. Here shines forth the greatness of the church of God "the Spouse of Christ, our spotless Virgin Mother," who every day brings forth her countless children, sons and daughters of our father God. Mother of all living, bearing the same relation to Christ as Eve did to Adam, she the church is bone of his bone and flesh of his flesh. As the husband is the head of the wife, so Christ is the head of our holy Mother the Church. As he is the spiritual King of the human race in the place of Adam, so the church is the Queen over all the races and nations of men.

How glorious is that city of God sitting on the mountains of eternity, founded on the unchangable truths of God, built on the apostles whose sun and temple is the Lamb without spot. It comes down from the Father of lights through Christ the Son of God, streaming down from the eternal heights of glory, it comes into this world to seek suffering souls, which were being lost. From Jesus Christ her head she receives all truth holiness goodness, power and authority. Her glories are only for him her sponse, that he might freely give his glories to us. "I John saw the holy city the new Jerusalem coming down out of heaven from God prepared for her husband."[2] By and through her all the lost children are restored to our inheritance we lost in Adam. "And I heard a great voice from the throne saying. Behold the tabernacle of God with men, and he will dwell with them, and they shall be his people and God himself shall be their God."[3]

But not every one who belongs to the visible church will be saved. Only those, who free from sin united to Christ and who persevere in that state, only these shall be saved. "He that shall overcome shall possess these things, and I will be his God and he shall be my son."[4] Thus that holy church is formed of the saints made perfect, "built only of those sanctified and washed in the blood of the Lamb slain from the beginning of the world."[5] She rises from the earth, and penetrating the very skies, she enters the secret sanctuary of the Holy Trinity, she takes her place

[1] Council Trid. Sess. xxiii. Can. vi. [2] Apoc. xxi. 1. [3] Apoc. xxi. 3.
[4] Apoc. xxi. 7. [5] Apoc. xiii. 8.

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as a member of, and in co-partmentship and in equality with the Persons of the Trinity. "Blessed are they that wash their robes in the blood of the Lamb . . and may enter in by the gates of the city."[1] Outside the soul of the church are the remains of the fallen race of Adam, bending still beneath the curse of the original sin, in which all were born. No salvation comes to them, for they do not belong to the body of Christ. "Without are dogs and sorcerers, and unchaste and murderers and servers of idols, and every one that maketh a lie."[2] That is outside the church there is no salvation for fallen man. For the church being the bride, or sponse of Christ, by her he brings forth his children. Being his body, his Spirit, that is the Holy Spirit does not work salvation outside his body, no more than the soul of man works outside his body. For that reason, those who do not belong at least to the soul of the church, or body of Christ they do not belong to him, and they cannot be saved. For salvation is the taking up, the raising up into the Divinity of the fallen members of the race of Adam.

Christ is the fruitful source of all grace and redemption for men. He works the salvation of mankind through the sacraments by the indwelling of the Holy Ghost, who proceeds from him into the souls of men.[3] While Christ, from whom the Holy Ghost proceeds died for all men, it is the same Holy Ghost who sanctifies men. He carries out the work of redemption in the world by the church, which he inhabits. "Because the Word is in the Father and the Spirit is given by the Word, therefore he wished that we would receive the Spirit: then having the Spirit of the Word existing in the Father, we would seem through the Spirit to become one with the Word and through him one with the Father."[4] What a wonder for the mind of man to contemplate us one with the members of the Holy Trinity. To live the very life of God! To ascend to the heights of the incomprehensible Godhead! Men are all ambitious, proud. They ever strive for something higher. Here they can satisfy that natural longing for the better and for the higher. The Holy Ghost as St. Basil says "is the character of the Son" stamped on us.[5]

That redemption of Christ began on the cross the Holy Ghost still works in us by the church his organ. Through the clergy he speaks to the world, and teaches men the way of salvation. He placed the pastors over the people. To rule the Church of God which he hath purchased with his own blood."[6] "Through Christ its head, by and in the Holy Ghost her soul the church is united to the Trinity and the members of the church partake while on earth in that fellowship of the two Persons of the Trinity, and they are sanctified by the Holy Ghost." "The Spirit completes all that God did through the Son . . . . nor can the Trinity receive any separation. As the Son receives from the Father to be one with him, and to be with him the one of the principle from whom proceeds the Holy Ghost, so in his mission to the earth to save mankind he also retains that quality or power of sending the Holy Ghost."

[1] Apoc. xxii. 14. [2] Apoc. xxii. 15. [3] John xx. 23. [4] St. Athanas. Orat. iii. contra Arianos.
[5] St. Basil adv. Eunom L. V. [6] Acts xx 28.

As he sent his apostles, he also gave to them and their successors to send the same Holy Ghost into the hearts and souls of men. Thus the clergy partaking in the Priesthood of Christ, like him they send the Holy Ghost. Thus as Christ said to his apostles when sending them with the powers of the priesthood: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained;"[1] in the same way the clergy send the same Holy Ghost into the hearts and the souls of men. At the consecration of a bishop the consecrator and the assisting bishops impose their hands on the newly consecrated bishop saying. "Receive the Holy Ghost."[2] At the ordination of a priest, the bishop imposes his hands on the head of the young priest saying the exact words of Christ when sending his apostles into the whole world: "Receive ye the Holy Ghost whose sins etc."[3] At the ordination of a deacon the bishop imposes his hands on the head of the young cleric saying: "Receive thou the Holy Ghost for strength to resist the devil and his temptations, in the name of the Lord."[4] At the ordination of the subdeacon the bishop prays that the Holy Ghost may come down on them: "May the Spirit of wisdom and of knowledge rest upon them, the Spirit of council and of strength, the Spirit of science and of piety, and fill them with the Spirit of thy love."[5] All who are raised to the dignity of the minor order receive "the Holy Ghost, that by the words of the exorcism the unclean spirits may be driven out of the possessed."[6] The clergy send the Holy Ghost into the hearts of men, because they partake in the eternal Priesthood of Jesus Christ from whom in eternity comes forth the same Holy Ghost.

They send that Spirit of God into the hearts and souls of men to sanctify them and make them like unto the Son of God, our brother, from whom he the Holy Spirit ever proceeds. In the confirmation of the people the bishop, who is the perfect priest, and who in a more perfect manner represents the Lord Jesus, he sends the Holy Ghost into the newly confirmed saying: "May the Holy Spirit come upon you and the strength of the Most High guard you from sin."[7] Extending his hands over them he says: "send forth from heaven upon them the septiformal Paraclete Spirit."[8] Seven times at every Mass the priest sends the Holy Ghost into the hearts of the people when he says the "Dominus vobiscum" "the Lord be with you," that is the Holy Ghost. Every time a priest baptizes a person, he drives out the demons and sends into that soul the Holy Ghost to sanctify it with his presence.

Thus let us better understand the wonders of the hierarchies of the Trinity and of the church. From God the Father, and from his only Begotten Son Jesus Christ, comes forth the Holy Spirit now as it was from the beginning and always will be. That is taking place now and always will be, for it is the procession of the

[1] John. xx, 22, 23. [2] Pontif. Rom. De Consecr. Epis. [3] Pontif. Rom. De Ordinat. Presbyt.
[4] Pontif. Roman De Ordinat. Diac. [5] Pontif. Roman De Ordinat. Subdiaonac.
[6] Pontif. Roman De Ordinat. Exorcist. [7] Pontif. Rom. de Confirmatione. [8] De Confirm. Ib.

Persons of the Trinity. The Son is ever being born of the Father. From him the head of the church, the church is ever coming forth now and forever, as it did from his side on Calvary. From both Father and Son comes even now as from eternity the Holy Ghost. There is the internal the hidden life of God, which no created mind can understand. These processions of the Persons of the Trinity are taking place now in the church, inasmuch as the nature of weak created things can bear the image of the Trinity. As Christ comes forth from his Father, so the church universal comes forth from him, the diocese from the universal church, and the parish from the diocese. As the Father sends the Son, his Image into the world, so the Pope the Father of all christians sends the bishop, the image of the Pope himself, into the diocese he created as an image of the universal church, which he rules in the name of Christ, whose Vicar he is. In the same way the bishop sends the pastor, the image of himself, into the parish the image of the diocese. The Father in heaven is the Father of the other Persons of the Trinity, so they call us priests fathers. For we send the Son and Holy Spirit in the souls of men to sanctify them by his holy presence, as the Eternal Father sent his Son and Spirit into the world. In the administration of the sacraments, in the Masses we offer up to God, by the "Dominus vobiscum," in the ministry of the Word of God, in every office and priestly function, there we stand ministers of God, we are ever sending into the world the Holy Ghost, the spirit of the Son and of the Father, to purify the hearts of men from sins.

In the days of the apostles, when in fear and trembling they gathered in the upper chamber belonging to the mother of St. Mark, on that Pentecost Sunday, the Promise of the Father "the Holy Ghost came down on them in the form of tongues of fire and sat on every one of them."[1]

That was his first coming into the universal church assembled there. From the universal church, he, the Holy Ghost, comes into the particular church the diocese. From the diocese he descends to the parish, and from the pastor into the hearts and the souls of the people to heal them from sin and to fill them with the glories of his holiness. The clergy are born of God by priestly ordination. By that we partake in the eternal priesthood of Christ. As the Holy Ghost proceeds from Christ, so we receive his priestly powers by ordination. In our turn we send him into the souls of the people by our ministry. Thus we stop aghast, astonished at the wonders of the church of God, wherein are reproduced on a small scale the life itself of the Trinity, the processions of the Persons of God.

Such therefore are some of the wonders and beauties of our hierarchies. We are united together in the church by the very bonds which unite the Persons of the Trinity. All members within the church live in the most holy bonds of peace, bound to-

[1] Acts. ii.

gether with the bonds of the Trinity. In ancient times the word "peace" meant the union of churches, and the union of the different members of the church with it and with each other. For that reason from apostolic times the bishops when pontificating said: "Peace be with you." That meant, let you be always united with each other and with me, and through me with the universal church, and by that be ye all united to the Holy Trinity. Then you will have the holiness of God and of his Holy Spirit. For "In the unity of the Church the Trinity appears in the unity of the Father, as the principle in which we unite the Son, as the means by which we unite the Holy Ghost, as the Love which unites us and all in one."[1] The church is holy because it is animated and vivified by the Holy Spirit of God, who lives in it and animates it. The Holy Ghost is the soul of the church. The holy church is as it were his body. As Christ united to man in the Incarnation, so the Holy Ghost in a certain way took a body to himself. That is the church. As the body and soul in man make one individual man, not two beings, one the soul and the other the body, so the church and the Holy Ghost may be said make one Person. As the human soul gives life to the body which it animates, so the Holy Ghost gives supernatural life or holiness to the church his body. "The holy church is the body of Christ living by one Spirit, all making one body, because of one Spirit."[2]

The church lives chiefly in the bishops the episcopacy, the chief members of the hierarchy, the successors of the apostles. Christ taught the apostles, and through them he taught the clergy, while the people but dimly the mysteries of faith. "To you it is given to know the mysteries of the kingdom of God, but to them it is not given."[3] The Apostles and the bishops received the fulness of the eternal priesthood of Christ. By them chiefly Christ brings forth his spiritual children of whom his church is formed. They compose the different members of his mystic body on this earth. The episcopacy is not divided. The episcopacy of Christ is whole and complete in each bishop. "We especially, bishops, who preside in the church, we must strongly hold and define its unity, that we prove the episcopacy one and undivided. The episcopacy is one, of which each bishop holds the completeness."[4] Each bishop therefore is a complete high priest, for in his consecration he received complete sacerdotal power from the exhaustless fountains of the Priesthood of Jesus Christ. But there is but one Priesthood, that of the Son of God, the great High Priest of eternity. Therefore the priest, the bishop, all who partake in the Priesthood of Christ, all are one with him. Being one with him, they give to others the sanctifying Holy Ghost, who proceeds from him the Son of God. Therefore Christ through the Holy Ghost is the source and the fountain head of the holiness of the church of God. From the clergy the ministers of Christ, who are "other

[1] Bosuet Let. iv. a une Dam. de Metz, n. 7. [2] Hug. de St. Victor de Sacr. L. II p. ii. c. 1, 2
[3] Matt. xiii. 2. [4] St Cyprian. de Unit. Eccles. n. 5.

Christs " like unto himself from them comes forth the Holy Ghost, who, sent by them the clergy comes into the hearts and the souls of the people to sanctify and make them holy, pure, good, filling them with grace drawn from the exhaustless fountains of the Crucified.[1]

Hence as Christ is espoused to the whole church, the Pope is his highest representative on this earth, while the bishop in his turn is espoused to a part of the church of Christ, to the diocese, over which the Holy Ghost has placed him " to rule the souls committed to his care."[2] Whence St. Paul says " I have espoused you to one husband, that I may present you as a chaste virgin to Christ."[3] The wonders of the universal church penetrate into every part of the diocese and to the parish. The Holy Ghost the Sanctifier is the Soul of the church. He is there and everywhere, in the whole church, in the diocese, in the parish, in the souls of men sanctifying. In him the whole church, the diocese, the parish, and each individual christian live move and exist, and have their supernatural life and being. What honor therefore should the people give their clergy! From them comes the Holy Ghost into their souls, to there take up his residence in man, the greatest temple built by the mighty hand of God. Above all should they respect their bishop! For from him comes the chief mystery of our religion. " Through the bishop comes all orders, all mysteries, every Sacrament."[4]

From the moment the Pontiff erects a new diocese, the episcopal city becomes a centre of spiritual forces, and varied energies of clergy spring up on every side. The universal church living in the very bosom of the Holy Trinity, opens her fruitful womb, and brings forth a daughter to God, a diocese, the image of herself. The moment a new parish is erected by the voice of the bishop, spiritual life, which before perhaps languished, spring forth in all its strength, and priests and people rise to new and more energetic endeavors for their salvation. The moment one receives a sacrament, he feels an interior strength, a drawing nearer to God, and a more lively sentiment of the things of heaven. What is all this? where does this come from? It is the work of the Holy Ghost given them by the ministry of the priesthood of Jesus Christ, poured out upon a dying world. It is the Holy Ghost healing suffering souls from the wounds of sin.

The Holy Ghost is therefore " the author and finisher of our faith."[5] He lives in us completing our sanctification. He is the source of all holiness, for to him we owe our spiritual life. He and Christ from whom he proceeds, live in us. " And I live, now not I, but Christ liveth in me."[6] Christ lives in the Father who sent him: " As the living Father hath sent me and I live by the Father."[7] So by him and by his Spirit, we spiritually live here on this earth the life of the Holy Trinity, a divine life, which will be completed only when we see them face to face in splendors of

[1] I. Tim. I. 17. [2] Acts xx. 28. [3] II. Cor. xi. 2. [4] Simeon Thess. de Sac. Ord. C. I.
[5] Heb. xii. 2. [6] Gal. ii. 20. [7] John xi. 58.

heaven. Christ, head of the church, lives in the persons of the clergy, whom he sent forth with all his powers and sanctifying sacraments. "As the living Father hath sent me and I live by the Father."[1] So by the clergy, the people are unite to and enter into the most intimate relations with the Trinity. In the clergy the people see the images of the persons of the Trinity. "He that receiveth you receiveth me and he that receiveth me receiveth him that sent me."[2]

Not only that, but in an other way we see in the wonders of the church, the image of the Trinity. The Pope is the head of the whole church, as well as the head of the particular diocese of Rome. He is the Father of the people of God. For that he is called Pope,—Papa, the Greek for father. As the Son is born of the Father before all ages,[3] so the bishops and the dioceses are born of him. The bishops are the spiritual sons of the Pope, as the dioceses are the spiritual daughters of the universal church. They are spiritually begotten by the Pope and by the universal church, as the Son is generated by the Father. The parish and priest proceed from the bishop and the diocese, as his son and daughter, as the Son and Spirit come forth from the Father in the Trinity. From the priest and parish, the laity are born sons and daughters of Christ, for all who receive him in the persons of his clergy, to them he gave the power to be the sons of God."[4] "For unless a man be born of water and of the Holy Ghost he cannot enter the kingdom of God."[5] "And if sons, heirs also, heirs indeed of God, and joint heirs with Christ."[6] In the coronation of the Pope, in the consecration of the bishop, in the ordination of the clergy, in every sacrament and service, we find the image of the Son and Spirit, now and from eternity being generated and proceeding from the Father, or from the Father and the Son. Such are the wonders of the supernatural life of God ever acting in his church.

Proceeding from the Father and the Son, the head of the church, the Holy Spirit comes down into the world, comes into the souls of men by the ministry of the eternal priesthood of Christ, by the preaching of the Gospel, by the prayers of the good, and there he works the wonders of salvation and of civilization amongst men, raising them up into himself, that with Christ they may be one with God. As the pastor is the bridegroom of his parish, as the bishop's bride is his diocese, as the whole church is the Spouse of Christ, he is the spouse of the universal church. "As the husband is the head of the wife, as Christ is the head of the church, he is the savior of his body. Therefore as the church is subject to Christ . . . . that he might sanctify it cleansing it by the laver of water in the word of life. That he might present it to himself a glorious church, not having spot or wrinkle, or, any such thing, but that it should be holy and without blemish."[7] Thus as the church universal is the spouse of the Son of

[1] John xi. 58. [2] Math. x. 40. [3] Athanas. Creed. [4] John i. 17. [5] John iii. 5.
[6] Rom. viii. 17. [7] Ephes. v, 23, 24, 26, 27.

God, as the wife has all the perfections and the very nature and flesh and blood with her husband, so the church like Christ is holy. Being the mother of his children, as the mother brings forth children of the same nature with herself, as the church is the mother of all the saints, who ever appeared upon this earth, so she in her turn must be holy, or she could not be their mother, the spouse of such a holy man Christ.

We can only for a moment draw the mind of the reader to the spectacle of the countless saints and martyrs and virgins and holy men and women who belonged to the church. They became saints because they belonged to her. It was her sanctity which filled them. History tells us of the sufferings of the martyrs, of the constancy they showed in their torments, of what they endured before they overcame the world, and flesh and blood to gain the immortal crown of martyrdom. No work of history, no page of romance, no imagination of the greatest novelist, can fancy greater heroism than that of the saints and martyrs of the church. "He that overcometh himself is greater than he that overcometh a city." But the saints and martyrs not only overcame themselves, that is mastered their passions, but they also overcame the world, the devil and the flesh by their heroic virtues and their constancy. Following in the footsteps of the greatest martyr of them all, Jesus Christ, they made up by their lives, what was wanting in his passion. "For the servant is not greater than the master."[1] If he the head of the church suffered so, why not they who come after him? As they walk in his footsteps, so they must all enter the dark shadows of Calvary. All this he foretold. "If any man will follow me let him deny himself and take up his cross and follow me."[2] It is a surprising thing yet it is true, that there was never a minister of Christ who did great good in the world, but who was misunderstood, belied, slandered, persecuted, and that in proportion to the amount of good he did to his fellow men.

The church being one with Christ, she partakes in his spiritual dignity and in his authority over men. "He that heareth you heareth me, and he that heareth me heareth him that sent me."[3] Therefore the church is Christ and Christ is the church. To her is given to bring forth his and her children, sons of God, that they may in all things be like to her head and founder Jesus Christ. Not that they can be the sons of God by nature, for that alone belongs to the divine Word, his only begotten Son. But by grace the sons of man become like unto and conformable to the Son of God her spouse, for whom she brought them forth the day of their baptism, when they were born "again of water and of the Holy Ghost," that they might enter into the church, the kingdom of God, his Father. From the church alone we all received from God the blessing of salvation and the "power to be made the sons

[1] John, xiii 16. [2] Mark, viii, 34. [3] Mark ix, 36.

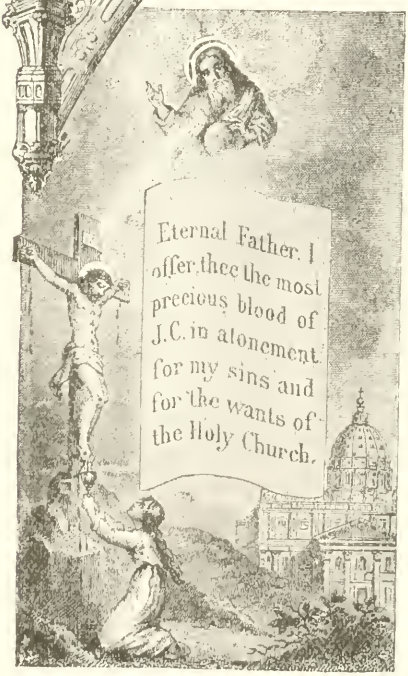
of God, to them that believe in his name." [1] For the church is "the fulness of the only begotten Son of God." [2]

The Father, Son, and Holy Ghost, with the church are therefore one. Through Christ the second Person of the Holy Trinity, she is united to and made one with the Trinity. In the Trinity the church lives, moves, and has her being. By the grace of redemption and the merits of Christ poured out so abundantly on the members of the church, they begin on earth that life, which ends only in eternity, in the splendors of the beatific vision of God, where they live on and with his eternal life. "The tunic of Christ that is the church gets its unity coming from above, that is coming down from heaven and from the Father." [3]

Christ did not choose to remain ever on this earth. It was decreed in the councils of the Eternal that he was to be born man, to die, to rise from the dead, and to enter into the glories of his Father, which he had with him before the world was. He then went back to heaven to prepare a place for us, and he will come again at our death to take us to himself. "I will come again and will take you to myself, that where I am, you also may be." [4]

[1] John i. 12. [2] Eph. i. 23. [3] Cyprian de Unit. Eccl. n. 7. [4] John xiv. 3.

Chapter IV.



The Eternal Priesthood of Christ.

JESUS Christ at the incarnation was consecrated by His Father the eternal Priest of the human race: "Sending him the Father said: "From the womb before the day star I begot thee. Thou art a priest forever according to the order of Melchisedech."[1] He was not made a priest of the old law according to the order of Aaron, for the bloody sacrifices of the law of Moses were not to last forever. They only prepared for the sacrifice of Calvary which they typified; they ceased at the crucifixion, when the veil of the temple was rent, and torn aside by angel hands at the death of Christ.[2] He was made a priest according to the order of Melchisedech king of Jerusalem[3] who offered bread and wine to God[4] because his sacrifice in the Mass is to go on forever, for the atonement on the cross is ever before the eyes of God, his humanity which was crucified and his blood which was shed for us men and for our salvation, lasts unto eternity and he will ever offer his passion before the throne of his eternal Father, asking for forgiveness of sin.

Melchisedech king of Salem, as Jerusalem was then called, offering bread and wine to God was but a figure of our Lord[5] who at

[1] Psalm cixiii. 4. [2] Luke xxiii. 45. [3] Dutrepon concord Scrip. [4] Gen. xiv. 18.
[5] Heb. v. 6, 10; vi. 20.

the last supper took bread and wine and changed them into his body and his blood. There he instituted the new priesthood of the New Testament. There he ordained his apostles priests by the words: "Do this for a commemoration of me." [1] Such was the origin of the Mass, wherein we see the mystic or the typical representation of his coming and his death, which is to be offered on every altar as a memorial of him, till he comes again, as St. Paul says: "For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until he comes." [2]

Each good person, every incident and historic event of the Old Testament pointed to the coming of the Messiah, the Redeemer, or to the founding of the church. All prophecy prepared the world for his advent. The vast ceremonial of the Jewish tabernacle and temple pointed to his life and death. When he came and died he accomplished all they foretold. At his sacrifice on the cross, the sacrifices of the Jewish law ended, God the Father received in their place the atonement of his Son, which they prefigured and from that moment God rejected the rites of the Old Testament and cursed the Jews who like Cain had put their brother Jesus to death. To this day they are wanderers on the earth, like Cain without a country or a nation, while the abomination of desolation predicted by the prophets still stands in the holy places, and will remain there until the end. [3]

God having rejected the nation the ceremonial and the Jewish priesthood, Christ called the gentiles and instituted another priesthood to take their place to teach the world his Gospel and his truths. The old priesthood of Moses and of Aaron was to last but till the coming of him the desired of all nations. But his new priesthood was instituted so as to partake in his eternal priesthood and it must last unto the end of ages, even unto eternity. As Christ came down from the eternal Father who generates him bearing that everlasting Priesthood, so the new priesthood of the New Testament comes from Christ, who receives from his Father God all power and might and authority over men. To the priesthood of the church then he gave his triple power of teaching, sanctifying and of ruling the people of God. "All power is given me in heaven and on earth. [4] Going forth therefore teach ye all nations" behold the teaching power. "Baptising them in the name of the Father and of the Son and of the Holy Ghost." [5] Here we see the sanctifying power of the priesthood. "Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even unto the consummation of the world." [6] And here we find the governing power of Christ.

Christ raised his apostles and disciples up into his priesthood, for he made them one in power with himself. "If you ask anything in my name, that I will do." [7] Here he solemnly promises that he will do anything the apostles ask him. He and his clergy are one, and they have but one and the same eternal Priesthood.

[1] Luke xxii. 19. [2] I. Cor. xi. 26. [3] Daniel ix. 27.
[5] Math. xxxiii. 19. [6] Math xxxiii. 20. [7] John xiv. 14. [4] Math. xxviii. 18, 19.

As he is one with his Father, so they are one with him. "In that day you shall know that I am in my Father, and you in me and I in you."[1] The Father, Christ, the apostles and clergy of the church are one. Such are the teachings of the church enlightened by the Holy Ghost. "But the Paraclete the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring to your mind whatsoever I have said to you."[2] Let us study the workings of the eternal Priesthood of Christ.

Each creature has not only its substance, but also certain powers or faculties, by which it acts. But its faculties differ from its substance. Thus man has not only a body and a soul but also twelve different faculties or powers by which the soul acts. These faculties or powers of creatures differ from their acting substance. Because of his eternal simplicity the substance, the essence and the acts of God are one. His acts and his nature are the same. He has not faculties by which he acts, for he is the eternal simple and most infinitely perfect Act. Being ever living and in act, his internal act is to produce the Son and Holy Spirit from his mind and will. But mind and will in him are not faculties as in created man and angel, for his mind and will are his intellectual nature thinking and willing, and giving rise to his only begotten Son and Holy Spirit, each a perfect and eternal Person like unto the Father. "And these three are one."[3] God the Father, Son and Holy Ghost. For the Father generates the Son without division or separation of Godhead, while the Son and Father produced from eternity and still continue bringing forth the Holy Spirit their mutual Love.

The Son is equal to the Father in nature and in eternal and measureless power. Sending his Son to be the Redeemer of the world, the Father crowns him with the diadem of the eternal Priesthood. Father and Son giving rise to their Holy Spirit, they send him into the world to form and shape and animate the church born of the Son in the rigors of his death. That Parcelete comes in fiery tongues upon the infant church assembled in the upper chamber belonging to St. Mark's mother. He then appeared on that Pentecost Sunday and since his coming he remains ever with the church teaching, inspiring, directing and keeping her from error, that she may teach, sanctify and rule God's people bought by the blood of the Son.

Behold the mystery of the Priesthood of the Son of God coming from the Father yet ever standing before the eternal throne "the Angel of the New testament[4] always interceding for us."[5] On the throne of God high above all creatures there is Jesus Christ the man-God with his eternal Priesthood ever in act ever coming forth from his Father, always offering the fruits of our priesthood our good works in union with his sacrifice of calvary for the supernatural life of the dead race of Adam. Substance and act being one and the same in the Son of God his priesthood never ceases, for he is "A priest forever according to the order of Melchisedech."[6]

[1] John xiv. 2. [2] John xiv. 26. [3] John x. 7 [4] Canon Missae. [5] Heb. xii. 25. [6] Psalm cix. 4.

Christ could not give his divine nature to his clergy, for that would make them sons of God by nature as so many Gods. But he gave them his supernatural power, that is his Priesthood, his complete power over his mystic body the church. But the powers or faculties and the acts of creatures are not the same, for they cannot be infinitely perfect like unto God, who is the infinite Act, because of his infinity simplicity God cannot be divided. In the Priesthood given to men the power of holy orders is the substance while jurisdiction is the regulation of the acts, or the exercise of these holy orders. By ordination or by holy orders we come forth from Christ. Then we are born into his eternal Priesthood. As Adam is the father of the race according to the flesh, so Christ is the father of christians according to the Spirit. By natural birth we come forth from Adam while by supernatural generation we come forth from Christ. Each person baptised is born again of "Water and of the Holy Ghost."[1] By comfirmation we are strengthened by his Holy Spirit. But by holy orders we receive in a higher way the Holy Ghost the Spirit of Christ, for by that we enter into his eternal Priesthood.

By holy orders therefore the clergy partake in the power of the Priesthood of Christ, while jurisdiction regulates the exercise of that power. The clergy are in higher or lower orders inasmuch as they partake in a higher or lower degree in the eternal Priesthood of Christ. At his consecration the bishop receives the fulness of that Priesthood. For that reason he stands at the head of the ranks of holy orders. Under him are the priests, who have all his sacerdotal powers, except the power of ordaining other clergymen. Deacons can preach, baptise, wait on the priests and tend to the temporal wants of the church. The subdeacons wait on the deacons and on the priest. The acolyte prepares the water and wine for the Mass, the exorcist drives out the demons, the readers read the Bible in the church while the porter stands at the church door to keep unworthy persons from entering the house of God.

In the various ranks of beings, the higher contains the perfections of the lower, and therefore clergymen in superior orders have all the spiritual power of the lower ministers. Clergymen cannot exercise the functions of orders they have not received, even the attempt is forbidden under severe punishment. But when clergymen exercise the duties of orders below their rank, they add to the function all the dignity of their superior order. Thus we read that our blessed Lord deigned to exercise the duties of every order. As a porter he drove out the buyers and sellers from the temple ;[2] as an exorcist he expelled demons from the possessed,[3] as a reader he rose in the synagogue and read the prophet Isaias, [4] as a deacon and a subdeacon he waited on his priests the apostles, as priest he said the first Mass at the last supper, and offered himself on the cross, as a bishop he consecrated his apostles bishops, and sent the Holy Ghost into the church. Being God he added

[1] John iii. 57. [2] Luke x. 1. [3] Math. iv. xxiv. viii. 16. etc. [4] Luke iv. xvi. to 27.

to these religious rites a dignity belonging only to the eternal Son. But he could not go into every congregation to every nation and church to preach, sanctify and govern all men, for he was only one man, who could not be present in a visible form among all peoples and tribes of the world. He must then provide a way by which his redemption was to be preached to the uttermost ends of the earth, so that not only all nations but also every future generation might benefit by his redemption. He appointed clergymen to do that for him. "Going forth therefore teach ye all nations."[1] "Behold I am with you all days even to the consummation of the world."[2] He died that sin might be wiped out. He gave power to his apostles to forgive sins in his name. "Receive ye the Holy Ghost whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained."[3] As his almighty Father crowned him the eternal Priest, so he ordained other priests to continue his work. "As the Father hath sent me, so I also send you."[4] "Do this for a commemoration of me."[5]

Each apostle received from him the fulness of his eternal Priesthood. They became universal bishops of his universal church. The bishops then are all equal in holy orders—even the Pope, is but a bishop, not higher in holy orders than other bishops. Each bishop and apostle received the fulness of the priesthood of Christ. The apostles and the bishops of the early church were no higher than the bishops of our time. For the bishop at his consecration receives the fulness of the priesthood of Christ, and more than the fulness cannot be received. Christ is to-day with the church, and with all his eternal power with the clergy, as he was during his life on earth. "Behold I am with you all days even to the consummation of the world."[6]

At Baptism the child of Adam, dead in original sin becomes the child of God, living his supernatural life. By holy orders he becomes a priest of God, a member of the association of Christ, a partner of the firm of which Christ is the head, whose business is the saving of souls. Holy orders once received impresses a character in the soul, which like the seal of Baptism and confirmation remains for eternity. Once a priest, a priest he will remain forever even unto the future life. The clergy then can ever validly although not always lawful, exercise the functions of their order, and no power can ever take it away, for by holy orders they become the images of the eternal Priest, Jesus Christ, whose priesthood ever remains in action before the throne of his eternal Father.

In Christ as God his essence, power, nature and acts are the same. His eternal priesthood ever acts, for he continually offers his sacrifice on Calvary before the eyes of his eternal Father. In God there is no past or future, for he dwells in eternity, where all is present. Time then is one of the qualities of matter. All being present to God, the sacrifice of the cross, that supreme act of the eternal priesthood of Christ, he ever offers before the throne

[1] Math. xxviii. 19. [2] Math. xxviii. 20. [3] John xx. 22. [4] John xx. 21.
[5] Luke xxii. 19. [6] Matt. xxviii. 20.

of the Eternal pleading for mercy for sin. In Christ then the Priesthood, his death and the offerings of that priesthood are the same, for he offered himself and his offering and his sacerdotal act cannot be divided.

But this is not so in imperfect men. The power of holy orders, and the exercise of these powers are not the same. The priesthood received in holy orders, and the exercise of these sacerdotal powers are not the same, for in creatures who by nature are imperfect the essence and the act are not identical as in God. Man can abuse his sacerdotal powers and become unworthy of his office. While the character of holy orders ever remains imprinted in the soul, the exercise of holy orders must be regulated by jurisdiction, which is the authority of our superiors over us, in the exercise of our holy orders and sacerdotal powers. In Christ orders and jurisdiction are the same, while in men they differ. For while orders remain imprinted in the soul, jurisdiction belongs to our superiors and it can be restricted or taken away.

In ancient times jurisdiction was called hierarchial union or communion. By baptism the laity are received into the communion of the church. By ordination the clergy are received into the communion of their order. By sin a person may lose these benefits. A lay person by sin may lose his faith.

A clergyman may disgrace himself and be degraded from exercising the functions of the office or from the church. A man in the lower orders may be degraded to the ranks of the laity. A priest may be suspended, a bishop reduced to the ranks of the priesthood. But all this relates to jurisdiction, not to the power of orders, but only to the exercise of these powers. For the character of baptism, of confirmation and of holy orders remain forever imprinted in the soul. Taking away the exercise or the acts of these spiritual powers is called suspension for clergymen.

The priest in union with his bishop takes part in the government of the diocese, while the bishop in union with the Pope takes part in the government of the universal church. The eternal priesthood belongs not only to the whole church but also to each particular church, or to the diocese and to the parish, for each diocese and parish has in the bishop and priest the powers of teaching, of sanctifying and of ruling souls bought by the blood of the immaculate "Lamb of God, who taketh away the sins of the world."[1]

Bishops, priests, and ministers first belong to the whole or to the universal church. In this respect they are all equal according to the ranks of the orders they received. Thus in the universal church the bishops are all equal, in the diocese the priests are all equal, in the parish the laity are all equal before the church.

Let us better understand it. The bishops priests and clergy first belong to the universal church. They are all under the guidance and the leadership of the head of the universal church, the Pope.

[1] John i. 29.

The priests and lower clergy next belong to the diocese, and they are all under their bishop. In power of orders, all in the same ranks are equal, but not in the exercise of these powers. Thus no bishop can exercise religious functions in any other diocese but his own, without the permission of the bishop of that diocese or the orders of the Pope, who has direct jurisdiction over every soul redeemed by Christ, because he is the vicar of the Redeemer of all men. No pastor can come into another parish to exercise parochial duties without the expressed or implied consent of the pastor, or of the bishop who is the pastor of the whole diocese. No assistant priest can assume to perform any priestly duty against the consent of the pastor, because they are not his people, for the pastor is their shepherd. Thus the powers of orders are most beautifully regulated by jurisdiction, centering in the visible head of the church the Pope, the vicar of Christ, who is the source and the head of all orders and jurisdiction. Every act being regulated by the canon law of the church there can be no tyranny nor oppression.

Hence no bishop can rule a diocese in opposition to the Roman Pontiff, no priest can be pastor without the appointment of the bishop, no assistant can administer the sacraments without the given or tacit consent of the pastor or of the bishop. Without the consent of the superiors given in a regular way, the clergy are forbidden to fulfil priestly functions for the people. But such functions are valid but forbidden and sinful. But the sacrament of penance alone is null and void without jurisdiction, so as to prevent unknown clergymen from wandering around from place to place and doing harm. But the other functions of holy orders are valid without the consent of the bishop even when the clergyman is suspended from exercising the powers of his orders. Thus we see that Christ is so careful of his mystic body his people, that he takes more care of them than of the sacraments he instituted for their redemption. But for serious reasons, the functions of holy orders may be suspended for a time or forever. The clergy being images of the eternal Priest Jesus Christ, whose divine nature and the acts are the same, who is ever in act fulfilling his office as High Priest of God, because of the intimate relation of the clergy to him, only the exercise of the sacrament of penance can be completely taken away, suspended and rendered null and void by our superiors. For penance, being a judicial act, it must be exercised on subjects given the priest by his superiors, while the other functions of orders are valid even when forbidden for cause, but sinful on the part of the clergyman.

Each clergyman after ordination is usually assigned by his bishop to a certain church, that he may there exercise the functions of his orders within defined limits, and not encroach on the limits of other parishes. In former times no bishop was consecrated, or clergyman ordained, without first being assigned a church. From that church he took his title that is his office or dignity. That differs from the title of ordination to the title of mission, if

in a missionary country, of poverty if he belongs to a mendicant order, or of famularity if he belongs to the bishop's household. The title of which we speak then is the appointment of a clergyman to a particular church, with communion and jurisdiction coming from the universal church and the diocese, by which he partakes in all the honors and privileges attached to the position. Because of the high episcopal dignity, no bishop is now consecrated without a title. By his title the bishop becomes the head of the diocese, to which he was assigned by the Pope. In his turn the bishop appoints the pastor at the head of the parish, and nominates the priest, who acts as assistant to the pastor.

The title of the supreme Pastor is Jesus Christ. In Hebrew Jesus means Saviour. "For he shall save his people from their sins."[1] Christ in Greek signifies the anointed. *Messiah* also is the Hebrew for the anointed. His titles are numberless in the Bible. The title of the Pope is the Bishop of Rome, the successor of Peter, the head of all churches, for to Peter Christ said: "Feed my lambs feed my sheep."[2] Each clergyman in holy orders is the equal of all others in the same order. The Bishop of Rome is not in holy orders above or superior to other bishops. But because of his title as Bishop of Rome, and heir of Peter, he has jurisdiction over all the other bishops and churches of the world, for Rome is the mother church, having authority over all christians, because to Peter her first bishop, Christ left the power of ruling his lambs and sheep.

The church title therefore completes and crowns the work of the clergyman. By ordination he enters into communion and equality with all the others in the same orders in the church universal. Then he receives jurisdiction in the diocese and becomes later a pastor, the equal of the pastors with the same orders and jurisdiction in the diocese. After ordination the bishop may appoint a new priest to a particular church as assistant to the pastor. First the clergy receive orders, then jurisdiction then their title. For Christ first founded the church universal. From her came the diocese and from the diocese the parish was born. The hierarchy of orders begins with the bishop and ends with the porter, while the hierarchy of jurisdiction begins with the Pope and ends with the bishops of various degrees. The bishop is the head of holy orders, as the Pope is the head of jurisdiction. To the Pope in the person of Peter his predecessor Christ said: "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."[3] "Whatever thou shalt bind upon earth it shall be bound in heaven and whatever thou shalt loose upon earth it shall be loosed in heaven."[4]

Holy orders comes therefore before jurisdiction, as the universal church was before any particular diocese, while jurisdiction precedes the title, for the diocese existed before the parish was formed out of it. A bishop without title belongs to the universal church, as a priest without a parish belongs to the diocese, while

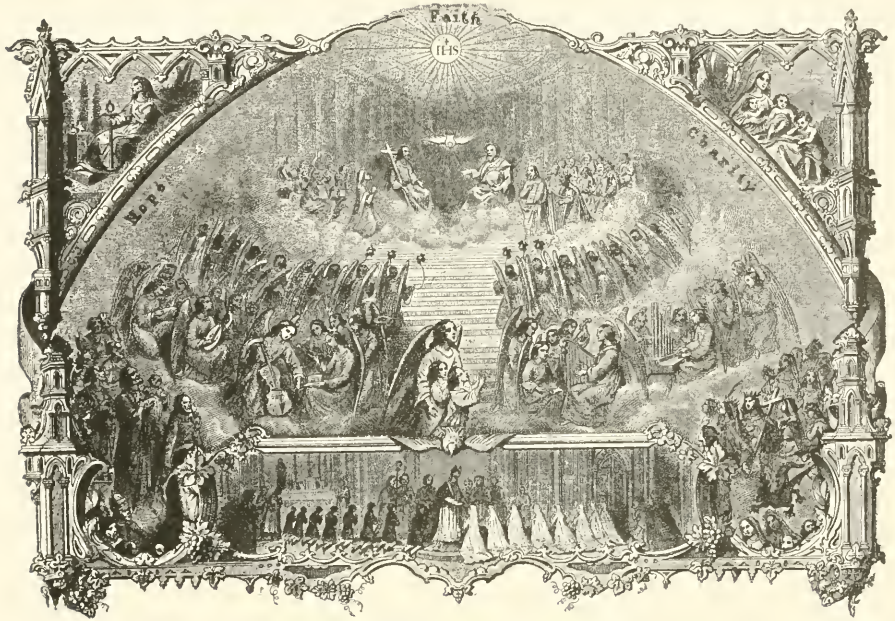
[1] Matt. i. 21. [2] John xxi. 15, 16, 17. [3] Matt. xi. 18. [4] Math. xxi. 19.

a clergyman without a diocese belongs to the universal church. His union with the universal church goes before and is the foundation of his union with the diocese. His union with the church universal and the diocese are the foundations on which rests the bishop's or priest's title to his diocese or parish. Therefore no bishop priest or clergyman can become the head of a diocese or parish, or be attached to any church unless first he belongs to the church universal. Each clergyman must first be received into the church, be ordained by her and remain obedient to her laws and discipline. While obedient to her, no bishop can be deprived of his diocese, no good priest can be driven from his diocese or parish, nor can his church title be taken away without a just cause, neither can a priest leave his diocese till he has first been received into another diocese.

The Church universal, in whose bosom dwell all Christians, is the spouse, the wife of Christ. She was born of him and wedded to him in his sleep of death, on the cross prefigured by the creation of Eve.[1] Bearing his eternal Priesthood, the bishop and the pastor is the husband of his diocese and of his Church. From Christ, her husband, the Church universal receives her power, her honors and her glories. The honors of the husband belongs to his wife, and the dignities of the wife belong to her spouse for they form one moral being, one family, one flesh, blood, and one body. As Christ and his church are one so the bishop and the diocese are one. Christ left to Peter power to feed his lambs and sheep, and he came and chose Rome as his church, his diocese. When Peter died Rome became the heir of him to whom the Lord left all power and jurisdiction in the church. When the clergy of Rome elects the successor of Peter over the Roman diocese, God gives direct to him all the power of Peter. Thus the new Bishop of Rome receives direct from God the power given the Prince of the apostles. When Evodius was put to death, St. Ignatius his successor in the see of Antioch became the Archbishop of the churches of Asia. At the election of Simeon the successor of St. James, the new bishop of Jerusalem became the overseer of the churches of the holy city. When the Pope erects an archdiocese it receives a part of the power of Peter over the other churches in the province and the bishops of that see become archbishops.

Now we begin to understand the nature of the church titles. The title of Jesus Christ is The Anointed Saviour of mankind, because he was anointed in an invisible manner by the Holy Ghost and the Father sent him into the world to save all men. He appointed his apostles and their successors to the work of the ministry of teaching, sanctifying and ruling souls. He consecrated the apostles bishops, he ordained priests and ministers to do that work for him, and then he gave the supreme government of that whole organism, his mystic body into the hands of Peter and his successors, that all might be carried out regularly and without confusion.

[1] Gen. xl. 22.



THE TRIUMPHANT CHURCH IN HEAVEN.

Christ will never die or cease to be the head of the church. But all clergymen will die, and their titles will then pass to their successors in office. A clergymen's title then is the actuality by which in a certain church and over the people worshipping there he fulfills the functions of powers received in holy orders. First comes holy orders, by which that power comes direct from Christ, then the clergy receive jurisdiction by which they legitimately exercise these powers of the Priesthood of Christ over the laity given them as their spiritual subjects. Their titles come from the churches in which they exercise these spiritual functions. Their titles are taken from the churches to which they are wedded. The clergy in the universal church are all equal, according to the orders they received. They may be higher or lower in the ranks of jurisdiction according to the rank of the churches they rule. Not only are they equal with regard to place but also regarding times. For the bishops and priests are the same as in the days of the apostles. For they have the very same power which the Lord gave to the apostles disciples and ministers. The bishops are the successors of the apostles as St. Leo says: "With us the bishops take the place of the apostles."[1] "Wherever the bishop is either at Rome, Constantinople, or Alexandria, he has the same priesthood."[2] "They are all the successors of the apostles."[3] for they all bear the eternal Priesthood of Jesus Christ who is the same to-day and forever. It follows therefore that one clergymen in the same orders is the same administrator of the sacraments as another. For they are all the ministers of Christ and Christ gives salvation by them coming direct from the Lord through the sacraments.

For we must remember that to Peter Christ gave all power in spiritual things. "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." "I will give to thee the gates of the kingdom of heaven, and whatever thou shalt bind on earth it shall be bound also in heaven and whatever thou shalt loose upon earth it shall be loosed also in heaven."[4] "Feed my lambs Feed my sheep." With these words he gave Peter complete jurisdiction over all the members of his church. The Pope, the heir and the successor of Peter, is the head of the hierarchy of jurisdiction, as the bishop is the head of the hierarchy of orders. Under the bishop are priests, deacons and the lower clergy, the creations of his priesthood. Under the Pope are patriarchs, primates, archbishops as so many images of the Papacy.

They are the delegates of Christ who gave them the power of ruling souls under the authority and direction of the Pontiff. Only through his spouse does man bring forth his child, another like himself. By and through Eve did Adam bring forth his children. Only through the church his spiritual spouse Christ brings forth his sons and daughters. For in baptism when we are born of water and of the Holy Spirit are we made "conformable to the like-

[1] Epist. 84. [2] St. Jerome Epist. 146 ad Evang. n. 1. [3] Ibidem. [4] Math. xxi. 19.

ness of the son of God."[1] But after the child is born it is nourished by the mother. So after our spiritual birth in baptism, we are nourished by the church. But not only on the substance of mother church do we live, but on the flesh and blood and on the graces of our Father Jesus, live we our supernatural life. Therefore those outside the pale of the church receive no nourishment from our Father Christ.

Now let us draw near and see more clearly these wonders of the supernatural. Let us better understand how those exhaustless streams of grace flow down from the head, the finisher of our faith, Jesus, penetrating even to the poorest and humblest soul living in and dwelling in the house of God, safe in the bosom of the church the spouse of Christ and the mother of his children.

Man works not only with his hands but he also uses tools. It is impossible to do with his bare hands what he can do with tools. Men work not only themselves, but they can also work by others. We say a man built such a house, a priest erected a church, where he may never have laid a hand to the buildings. We say they built them because they got other men to do the work for them and under their direction. Business men appoint others to do business for them, and they are the agents of those for whom they work. Men in the legislature and in congress represent us and make laws in our name because they are our representatives. Each government has at the seat of other governments their ministers, who represent the sovereign government, and their official acts bind the government which sent them. Thus when we use a thing without reason to do our work it is called a tool, when we use another man to do business for us he is an agent, a man who makes laws for us is a representative or a congressman, while one who represent a supreme government at the seat of another supreme government is called a minister. By holy orders men receive from Christ supreme spiritual power in holy things for the salvation of the whole race. For that reason the clergy are the ministers of Christ, his agents, his representatives, his tools for the saving of mankind. By virtue of the supreme Priesthood of Christ, which they received at their ordination, their official acts bind Christ. In their official functions and acts it is not a man but Christ who acts in and by them, for he chose other men to act for him, they do that work for him. They are the reasonable living tools he uses to do his work in saving souls. They are his agents, his ministers. They are the clergy of the church, the ministers of God. They did not choose him but he chose them. "You did not choose me but I chose you."[2] He took them from the world and gave them full spiritual power to go and tell the tidings of his redemption unto all the children of earth. He sent them with all the power and authority which he received from his Father. "As the Father hath sent me, so I also send you. Going forth therefore teach ye all nations, baptising them in the name of the Father,

[1] Rom. viii. 29. [2] John xv. 16.

and of the Son, and of the Holy Ghost."[1] "In the name" that is by the power of the holy Trinity. For the grace of salvation does not come from the one who administers the sacraments, but all grace comes from the Son of God, who died that all might live.

It matters not whether he be a sinner or a saint who administers the sacraments. He only says the words. He goes through the ceremony, but Jesus Christ himself gives the grace and pours the saving healing graces into that soul. Hence it matters not to the christian what may be the personal sanctity of his priest or bishop. The great High Priest and Bishop of our souls Jesus is the Saviour himself, and no one can stand between us and salvation. Here again we see the goodness of Christ, who lets not the salvation or the damnation of his people depend on the good or bad lives of the ministers of his church. The public ceremonies of the ministers of his church, their administration of the sacraments and their official acts are the acts of Christ himself. Their private lives belong to themselves, for their good or bad actions their sins belong to confession and they will have to give an account on the day of death and judgment just the same as the laity.

Thus let us understand the eternal Priesthood of Christ. As the Father sent his Son into the world to redeem mankind, so the Son sent his apostles disciples and minister whom he brought forth as the Father brought him forth saying: "Going forth therefore teach ye all nations."[2] "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me."[3]

As the Father and he are one, so his clergy and he are one. Because it was not meet that he would remain in this world of misery and of suffering unto the end of time, for he suffered once enough for the salvation of all men. It was in the designs of his Father that he would return to him, and take his place at the right hand of the glory of the Deity there to always make intercession for us.[4] Thus he came died and founded his church and appointed his bishops and priests to administer his sacraments "that we might have life and have it more abundantly."[5]

The perfections of the head belong to the body. The head and body are one for the whole man partakes in the learning, culture power and eminence of the head wherein the soul directs every member of his body. From the head all vital force flows down into the body. The head of the church being Christ from him the authority, learning, light, holiness of his eternal Priesthood flow down into every member of the clergy. The clergymen rule because of the authority they receive from the head, Christ in holy orders. Inasmuch as they partake in his authority, and learning, so they should be like unto him in holiness and sanctity. For the spirit of the church has always been to promote to her highest offices only men of learning, sanctity, bearing the spiritual perfec-

[1] Math. xxxiii. 19. [2] Math. xxviii. 19. [3] Luke x. 16. [4] Heb. vii. 25. [5] John x. 10.

tions of the Lord. This we see in the manner of addressing the higher officials of the church. The Pope is called His Holiness, or Most Blessed Father, for he reflects the boundless holiness of God the Son, whose place he holds as visible head of his visible church. A cardinal is addressed as Your Eminence, for he is a member of the august and venerable Senate of the universal church. We call an archbishop, Most Rev., because he should be more holy than his suffragan bishops, who are entitled Rt. Rev. bishops. Their holy office bearing the power of jurisdiction requires more sanctity than a simple priest with episcopal authority as a vicar general a rector of a seminary or a dean before whose name we prefix Very Rev., for they are over simple priests, deacons and subdeacons, who are simply Rev., because they should be more holy than the laity. Holiness thus is reverenced, for sanctity is but the grace of Christ the Holy Ghost working in the souls of men.

As the bishop is the head and source of holy orders in the diocese, so the Pope is the head and fountain of jurisdiction in the whole church. For to Peter the first Bishop of Rome, Christ gave the care of his whole flock. As Christ could not preach the Gospel in every land, he appointed his apostles and their successors to go forth and preach that Gospel unto every intellectual creature on the face of the earth. The Pope cannot preach rule and govern in every church of the world. He appoints other bishops equals of himself in holy orders, as Christ is equal in divinity to the Father, who sent him to the world. The Bishop of Rome appoints other bishops with jurisdiction over bishops. Such was the origin of the patriarchs, primates and archbishops, whose honor are attached to their dioceses, and their successors will always be of the same rank as long as the see retains its jurisdiction over the other bishops of the provinces. But Rome can erect, disestablish, change or modify the power of the metroplitans as the changed circumstances of the churches require. As long as the diocese remains the seat of a patriarch, primate or archbishop, so long will the bishops be patriarchs, primates or archbishops, for the spiritual wife gives her honors to her husband, for husband and wife are one moral person.

But the Pope can appoint another to represent him in such a way, that the appointment belongs to the clergymen and not to the place. Such is the origin of the legates, nuncios, ablegate and representatives of the Holy see. They are personal and not local like the metroplitans. The office being generally personal, it ceases when revoked or dies at the death of the person, and descends not to his successor. The Bishop of Rome will always be the Pope, for the title is attached to the place or city. If the Pope would resign the diocese of Rome, his successor would be the Pope in his place. Because of the nearness of the Pope to Christ and by reason of his peculiar relation to the whole church, as Vicar of the Redeemer, he remains Pope till his relations be broken by his death.

or by resignation. Bishops of other sees besides Rome are bishops, archbishops or patriarchs, according to the ranks of the episcopal sees they govern. Their church is called the cathedral, for in each bishop's church stands his episcopal chair, or cathedra in Greek, from which throne as a judge he rules that part of the flock of Christ placed under his care by the Roman Pontiff. Whence the seat of the Bishop of Rome is called the Holy See, as from that throne of the fisherman Peter, he rules all the other churches of the world, while the other bishops rule dioceses or spiritual states under and subject to him, as our blessed Lord said to the apostles, his first bishops. "I will give to you to sit on twelve thrones judging the twelve tribes of Israel."[1]

Appointing delegates, the superior can extend or limit their power, reserve certain cases to himself, or at any time recall their appointment. When the Holy See appoints a delegate, the latter receives his instructions, the limits of his authority are marked out for him, and at any time his mission may be recalled. For cause the Bishop of Rome may ask a bishop to resign, suspend him revoke his jurisdiction or lower him to the exercise of only priestly power. But never can the episcopal or priestly character be taken away, for that is impressed by God, on the soul in holy orders.

A bishop may not be able to exercise any of his episcopal or priestly functions, even in his own diocese, as when a bishop consecrated to the title of a diocese which flourished in former times, but is now overrun by infidels, and under the jurisdiction of a missionary bishop, the titular bishop of that see when travelling in that infidel county, so as not to have any conflict of authority, the bishop bearing the title of that see he cannot exercise any episcopal functions in that diocese. Such bishops with the titles of these old sees act as coadjutors of disabled bishops, as missionary bishops, or as Vicar apostolics. They often belong to the Roman courts, or they may live as retired bishops. For a clergyman may become incapable of ruling a diocese or of administering a parish and still retain his title. In that case a coadjutor bishop or assistant pastor will be appointed to his aid, and he will be the administrator. As in the early ages no bishop or clergyman was consecrated without first being appointed to some church, following that custom no bishop to-day is consecrated without the title of some diocese.

In God every act takes place with regularity and according to the eternal laws of his divine Being; and in the church, the image of God, everything should work with harmony and regularity, and according to the laws and canons which regulate the movements of that vast organization. The Popes and councils enacted wise laws and rules according to which each movement takes place. No superior can be arbitrary, headstrong or oppressive on his subjects. Nothing the church so abhors as tyranny. Jesus Christ,

[1] Luke xxii. 30.

the head and source of both holy orders and of jurisdiction rules in the person of his prime minister the Pope, his Vicar. The Pope being one in government with Christ, the Papacy is not an order between Christ and the bishops; it follows that all the perfections, of orders and of jurisdiction centre in Christ's Vicar, the Pastor of the universal and visible church. In the particular church or diocese, the head of orders and of jurisdiction is the bishop. As the diocese is an image of the universal church, so the bishop, who represents Christ, takes a priest, raises him up from the ranks of the other priests, and makes him the vicar general, making him one in authority with himself, as the Pope is one in authority with Christ over the church universal. In a still more imperfect way, the pastor in the parish gives his authority to the assistant, his vicar, who is one with him in authority. Thus the wonders of the universal church reproduce themselves throughout the whole vast organization.

Jurisdiction is the power of ruling and of governing the faithful in the name of Christ flowing down from Christ's Vicar on all spiritual rulers in the church. In a certain way, all the bishops of the church aid the Pope in a general council in making laws and ruling the whole church. In a diocesan synod, the priests of the diocese aid the bishop in making rules and regulating discipline for the whole diocese. In this country priests have jurisdiction in all parts of the diocese, while in parts of Europe, the pastors have not that power except in their own parishes. It follows then that the priest can exercise faculties outside his own church and parish with the consent of the bishop and in another diocese with the permission of the authorities of the diocese. Without jurisdiction the sacrament of penance would be totally null and void, while the other sacraments and functions would be valid, but sinful.

Jesus Christ, being God, the purest Act, his essence, power and acts are one and the same; in him eternal Priesthood, jurisdiction and divinity are one and undivided. But in creatures we find no such perfections. For their power, faculties and acts are not the same. They cannot ever be in action, but they must rest and sleep. Holy orders, is the foundation of communion, of jurisdiction and of priestly power, while the title completes orders. Therefore the laity are incapable of any church authority, for they lack the foundation or holy orders, although the Pope could delegate a layman to transact church business. But a man elected to a church can take possession in hope of receiving orders. A bishop has jurisdiction in his diocese the moment of his appointment, before his consecration, for the benefits of the Priesthood of Christ were poured out on the holy ones of the Old Testament before he came, for they were redeemed by the foreknowledge of his atonement on the cross, for Christ is the same "to-day, yesterday and forever."[1] A bishop elect takes possession of his diocese before his consecration, and his consecration completes his title to the

[1] Heb. xiii. 8.

diocese. The same may be said regarding priests appointed to parishes before their ordination. Such appointments frequently took place in former times but rarely at present.

An act once done is a truth, a fact, and it is ever true that it was done. "The gifts of God are without repentance,"[1] the mission of Christ is for eternity.[2] For that reason the Priesthood of Christ is for eternity. "The Lord has sworn and he shall not repent."[3] He does not work in vain. He said to his Son "Thou art a priest forever according to the order of Melchisedech."[4] When baptism confirmation and holy orders has been once received, they remain forever, for they imprint a sacred character on the soul, which cannot be wiped out either in this life nor in eternity, for they make the soul more like unto the Son of God. Therefore a priest once is a priest forever. The power of orders still remain. But the acts or the exercise of these orders are regulated by the will of the superior or by jurisdiction. A clergyman deprived of jurisdiction because of sin is said to be suspended. He cannot exercise his orders. But no one can be deprived of the communion of his orders. For holy orders impresses a character everlasting on the soul. But the clergyman for sufficient reason may be deprived of the exercise of his orders, his care of souls may be taken from him if he becomes unworthy. But no one can resign his charge unless into the hands of his superior, only his own bishop or Rome can punish him, for other bishops have no authority over him.

In Jesus Christ, his eternal Priesthood takes its rise in the eternal decree of his Father sending him to earth to be the Saviour of men. Dying on the cross he espoused the universal church then born of him. All priests, bishops and clergymen are born of him by holy orders, and they are married to their churches when appointed to their pastorate. The Lord Jesus is the spouse of the whole church, the Pope is the husband of the Roman diocese, the bishop married his diocese the day of his consecration, while the priest espoused his parish the day he took charge of his church. Their union with their churches is but a type and a figure of that ineffable marriage of Christ to the church universal. Christ is not only the husband of the church universal, but he is also the spouse of the soul of every christian washed from sin in his blood, because he redeemed all men. The Bishop of Rome being the Vicar of Christ, his chief agent, his vicar general for the whole world the diocese of Christ, the Pope is one with Christ, as the vicar general is one with the bishop in each diocese. It follows that the Pope has complete jurisdiction and authority over every soul, both pastors, bishops and people in every diocese.[5]

The Jewish priesthood, formed without an oath,[6] was only for the Jewish nation. It was imperfect and it passed away. It was established that it might prepare the way for the coming of Christ and for the clergy of the church. The clergy of the Old Testament were of the tribe of Levi and of the family of Aaron. But

[1] Rom. xi, 17. [2] Heb. vi 20. [3] Psalm cix [4] Ibid.
[5] Council Vatican Const. Pastor Æternus. [6] Heb. vii, 20.

the clergy of the New Testament are of Christ born of him by holy orders. Each priest, bishop and Pope are his spiritual sons, "made to his image and likeness," "conformable to the image of his Son" [1] we offer bread and wine "according to the order of Melchisedech." [2] But as Christ is married to the universal church and can never be divorced from her, like him we are married to our churches, and only death should separate us from our people;—the pastor is seldom changed, the bishop hardly ever, the Pope ceases to be Bishop of Rome at his death or resignation, only Christ is the eternal and everlasting Priest and husband of the universal church.

Jesus Christ, husband of the whole church and spouse of every christian member, receives his divinity, power and Priesthood from his eternal Father, the head of the three Persons in God. Receiving all he has from his Father, from whom he comes forth, he sends his Priesthood down to us by the sacrament of holy orders, while he gives us jurisdiction, or the exercise of holy orders through Peter and his successor in the See of Rome. He works these wonders of the supernatural in the church, that the internal and unseen life of the Trinity may be seen on earth, and that we may at death by him be raised up to the mystery of the internal the life of God. "For in Christ life was manifested, ...and life eternal which was with the Father, hath appeared to us, that you may have fellowship with us, and our fellowship may be with the Father and with his Son Jesus Christ." [3] The clergy, raised up by the direct act of God in holy orders, partake in the eternal Priesthood of the divine Son, bearing all the supernatural powers of Christ himself, born of him by orders, as he is born of his Father in eternity. The clergy come down from the universal to the particular church to fertilize the souls of men with the seed of eternal life, flowing down from the Father of Lights through his Son Jesus Christ. As the Son came into the world from his Father, the clergy come into the church from him, and from the universal church, his spouse. They came into their dioceses and parishes, bearing with them all the power of the eternal Priesthood of Christ, which he received from his Father. He came as the Saviour of men, so the Pope, the bishop, the priest come into their churches as the saviours of their people, bearing with them life everlasting to dying souls. "I came that they may have life and have it more abundantly." [4]

God works the supernatural only by his divine Son, who comes from him, and by his Holy Spirit who proceeds from both Father and Son. The Father alone gives rise to the Son. Father and Son open their divine will and give rise to the Holy Spirit. Being the last production of the act of the divine nature, his special work is with God's creation. He moved over the waters. [5] He inspired the prophets; he covered the mount of Sinai; he showed his face in the ceremonies of the temple; he made the Virgin conceive; he filled Christ with the glories of his indwelling, and he

[1] Rom. viii. 29. [2] Psalm cix. 4. [3] I. John i. 2. 3. [4] John x. 10. [5] Gen. i. 2.

now animates the clergy, the last and most wonderful work of God. He speaks to mankind by the mouth of the priesthood, as before he spoke by the mouth of prophet. He ever works salvation in the souls of men. He is in the priesthood of Christ, dwelling with power in the clergy. The three Persons of God form one undivided Godhead. What one does in nature all do, for creation was the work of all three acting as one creative principle.[1]

The Father is the Head of the divinity, as the Pope is the head of the church. From the Father comes the Son. From the Pope and the universal church comes the diocese. The Son has all the riches and the perfections of the Divinity. The diocese has the riches and the perfections of the universal church, "a temple not made with hands," "Conformable to the image of the divine Son." "The same essence which is in the Father is Fatherhood in the Son it is his Sonship."[2] But christians cannot become sons of God by nature, as that alone belongs to the divine Son. But they are made like unto his perfections by his grace and merits. That grace is not natural to us, nor does it belong to our human nature, for it is a free gift of God. The calling of men then to the priesthood is a supernatural act of God. "Let no one take to himself the honor, but who was called as Aaron was."[3]

Christ as God is equal to the Father, but as man he is less than the Father, as he says. "The Father is greater than I." Therefore as the Son in his divinity is equal to the Father, he is not the same in Fatherhood, so the Pope by holy orders is not higher than the other bishops, but he is higher in jurisdiction.

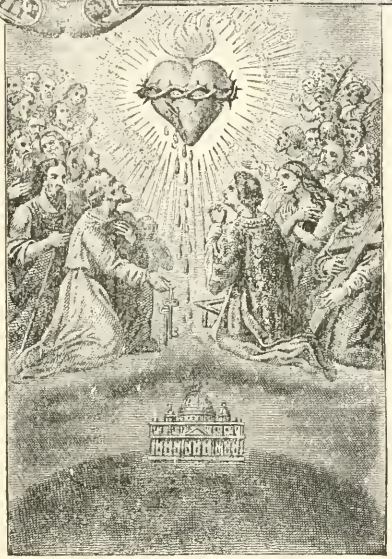
The Son ever coming forth from his eternal Father, all power he has he gives to the clergy ever coming forth from him, as he comes from the Father. Being thus generated by the Father, he does not lower himself below the Father, so the bishops do not lower themselves in receiving their spiritual jurisdiction and authority from the Papacy their head. The Holy Ghost receives all he has from the Father and the Son, from whom he ever proceeds. In this he does not degrade himself. He still retains all the perfections of the Divinity, and gives it to the church he animates with his indwelling. So the diocese coming forth from the universal church, the diocese has all the graces and the riches of the whole church.

In the councils of the Divine Persons the Father presides. In the councils of the whole church the Pope presides. In a plenary council of all the bishops of a nation, the primate or bishop of the first see by his office is the chairman of the meeting. But as to the Pope in the person of Peter was given to "feed the lambs and sheep" of Christ, and to "guard the deposit of faith," the acts of every council must be reviewed by the Pope, for they may have matters relating to faith and morals, while the decrees of a diocesan synod only relate to matters of discipline and church government in the diocese.[4]

[1] Concil. Lat. Cap. Firmiter. [2] St. Thomas Sum. Theol. I. Pars Quest. 42 Art. vi. ad 3.
[3] Heb. v. 4. [4] St. Ignatius Epist. ad Ephis. n, iii.

Chapter V.

The Church Teaching, Sanctifying and Governing.



JESUS CHRIST the eternal Son of God, coming into this world received from his Father his commission to become the Prophet, Priest and King of the human race. As a prophet he was the greatest of the prophets; as a priest he was the great High Priest of the New Testament; as a king he is the spiritual King of all the earth.

As a prophet he taught true religion to the world. As a Priest he offered up his body and soul, his life and sufferings to the Almighty Father, as a sacrifice for the sins of men. As a King he came the heir of the kingly throne of David and of Solomon, he was crucified "King of the Jews." He is the teacher of mankind, the true light which enlighteneth every man who cometh into the world." [1]

As Priest he sanctifies souls, making them like unto himself. "For them I sanctify myself that they also may be sanctified in truth." [2] As king he is the "King of kings and the Lord of Lords." [3]

The church being one with him, to her his spiritual spouse, the virgin mother of all his children, to her he gave his triple power of teaching of sanctifying and of ruling all the spiritual sons and daughters she brings forth to him.

Before going from earth he chose and ordained his followers, his ministers. In them he formed the infant church. He sent them forth as the Father had sent him into the world, with the very same spiritual power and authority which he had received from the Father, from whom he ever proceeds, as they proceed

[1] John i. 9. [2] John xvii. 19. [3] Apoc. xvii. 14.

THE CHURCH TEACHING, SANCTIFYING AND RULING ACCORDING TO THE GOSPELS FIGURED BY THE FOUR ANIMALS, TYPES OF THE EVANGELISTS.

from him, as he did from the Father, saying, "as the Father had sent me so I also send you [1] going forth therefore teach ye all nations." Behold the teaching power. Continuing he said: "Baptising them in the name of the Father and of the Son and of the Holy Ghost." [2] Behold the sanctifying power of the priesthood. "Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even unto the consummation of the world." [3] In that you see the kingly or the ruling power given the church. From the Father from whom he comes forth, he receives all the Divinity, and the Father has nothing which he does not give to the Son. In the same way the church proceeds from Christ and all spiritual power which he receives from the Father, he gives it all to his church saying: "All power is given me in heaven and on earth going forth therefore teach ye all nations."

From him the church comes forth, in him she lives moves and has her being, and to her he gives all his teaching, sanctifying and kingly powers. He is with her in all the ages and through all the generations of men. "Behold I am with you all days even unto the consummation of the world." [5] Let us better understand the nature of this triple power left by Christ to his church.

Each civil government in every nation has the three powers of making, of interpreting and of executing laws. They are the legislative, the judiciary and the executive branches of the government. In this country the legislatures of the different states and congress for the United States form the legislative branches. The courts, both state and national make the judicial branch, while for the United States the president or governors of the different states form the executive branches. These three officers of these branches were elected to these offices by the votes of the people, who have received from God the power of governing themselves. But it is not so in the church of God. For in the church all power comes not from below—from the people up to the clergy, but from above down, from Jesus Christ to the clergy, who by holy orders partake in his Eternal Priesthood.

The church formed especially of the clergy, who are the teaching church, they are the ministers of Christ; in them is found the power of the priesthood of Christ. Each clergyman is at the same time a prophet a priest and a king, because he partakes in the everlasting priesthood of Christ, which he received in holy orders, and he renews in the church the divine life of the Holy Trinity.

The Divinity is the head of Christ and Christ is the head of the church. Sitting now at the right hand of his eternal Father as man and God, Christ reigns supreme as head of the glorious church of angels and saints in the splendors of the skies. As head of the church on earth, he appoints other men with his spiritual teaching sanctifying and ruling authority to preside over churches in his

[1] John xx. 21. [2] Matth. xxviii. 19. [3] Matth. xxviii. 20. [4] Matth. xxviii. 18. 1.
[5] Matth. xxviii. 20.

name. By holy orders they receive his priesthood. His Vicar the Pope is the visible head of his visible universal church on earth. The bishop is the head of the particular church, the diocese. The pastor is the head of the imperfect church the parish. Each Pope and bishop is a spiritual prophet priest and king, receiving from Christ power to teach sanctify and rule the people of God in his name. Before going back to heaven Christ appointed them to teach sanctify and rule all the children of Adam, saying: "Going forth therefore teach ye all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. He that heareth you heareth me and he that heareth me heareth him that sent me." "And behold I am with you all days even to the consummation of the world;" words falling from divine lips filled with power and authority, not only for the apostles but for their successors "even unto the consummation of the world." [1]

A prophet is a teacher. Thus the prophets of the Old Testament came as images of the last and the greatest teacher, Jesus Christ, the teacher of the whole race, "the light of every man who cometh into the world."[2] Being God the Son, the Image, the Word of the Father, the product of the eternal mind of God, in him is intellectual light "and light was the life of men." The beauties of all creatures are but so many natural revelations of his perfections, for every thing God made he made it to the image of the divine Word, his only begotten Son. The Son being eternal Truth, it was just and right that he reveal the truths of God to mankind sitting in the shadows and the darkness of spiritual death. The Church being his mystic body, he being her head, in him and by him she teaches his truths to mankind. By his Spirit the prophets spoke to the Jews of his coming, of his redemption they foretold. Every incident and person, or historic fact in the Old Testament pointed to his coming. Every Pope and bishop and priest and clergyman of the Church, preach his doctrines and tell of him crucified. To bind them together, he appointed Peter the head of the Church universal, and he nominated the other apostles to be the teachers of the churches. Each of these in a higher or lower degree partakes in the teaching sanctifying and governing powers of Christ.

The Church is the teacher of mankind, for to her was given the sublime commission: "Going forth therefore teach ye all nations." [3] Christ was the teacher of his disciples and his followers. The three years of his public life were devoted to that work of teaching. The Church devotes all her energies to that saving work, for she finds that her greatest enemy is the ignorance of men. Each bishop and priest being a follower of Christ, having received his spirit, bearing a part of his eternal Priesthood, each bishop and priest is a teacher of his people. He ever enlightens their minds with heavenly

[1] Matth. xxviii. 28. [2] John i. 9. [3] Matt. xxviii. 19.

truth, drawing them nearer to God by showing them the way of salvation. Now Christ as the Son of God is the Truth of the Father. He is the Truth of the Father ever coming forth from the almighty mind of the Eternal. Each truth or idea coming forth from the human mind, is but a weak image of the Son of God proceeding from the Father now and in eternity. "I am" he says, "the way, the Truth and the life." Now and ever during eternity, he as the Truth, he is coming from the Father. From the Father he received all truth and he preached that truth to men. "Because the words which thou hast given me I have given to them."[2] Being the eternal Truth of God in him all other truths are found. During his earthly life, he taught his followers all supernatural truth received from his Father which was necessary for their salvation. Then he finished his work. "I have finished the work which thou gavest me to do."[3] By his preaching he founded his kingdom on the earth, his Church which he had built up and which he had formed out of the broken remains of the fallen children of Adam, that Adam whom the demon had conquered. Up to his coming the demon was then the prince of this world and he always filled the minds of men with the hatred of the followers of Christ. "I have given them thy word and the world hath hated them, because they are not of the world."[4]

The laws given by Christ to the apostles are the constitution of the Church. A constitution is the framework, the general principles on which an organization is founded. The constitution of the Church was laid down by its founder Christ. It is found in the Bible and in the traditions of christianity. These are the two sources of the truths preached to the apostles and by them spread to the whole world. Truth, being a revelation of the divine Son, truth is that which is. Therefore every truth is immortal, eternal, unchangable and indestructible, like unto the Son of God of which it is the image. Truth first lived and dwelled in the bosom of God from eternity. Truth was with God as his divine Son, as the word of God, "and the Word was God."[5] In the second place that same Word came down from heaven "and was made man and dwelled among us, and we saw his glory, as it were of the only begotten Son of God, full of grace and truth."[6]

Thus the constitution of the Church came forth from the Son of God, as he comes forth from his Father as the truth of the Father, so the constitution of the Church comes forth from him the Truth of the Father. Such were the truths he taught to his apostles. Truth being immortal and unchangeable, the constitution of the Church must remain ever the same, unchangeable as it was when it was first proclaimed to the world from the lips of Christ. The constitution of the Church depends on the free will of God and he could have made it liable to change.

Thus we begin to see that the Church cannot change. For no

[1] John xiv. 6. [2] John xvii. 8. [3] John xvii. 4 [4] John xvi. 14. [5] John i. 1. [6] John i. 14.

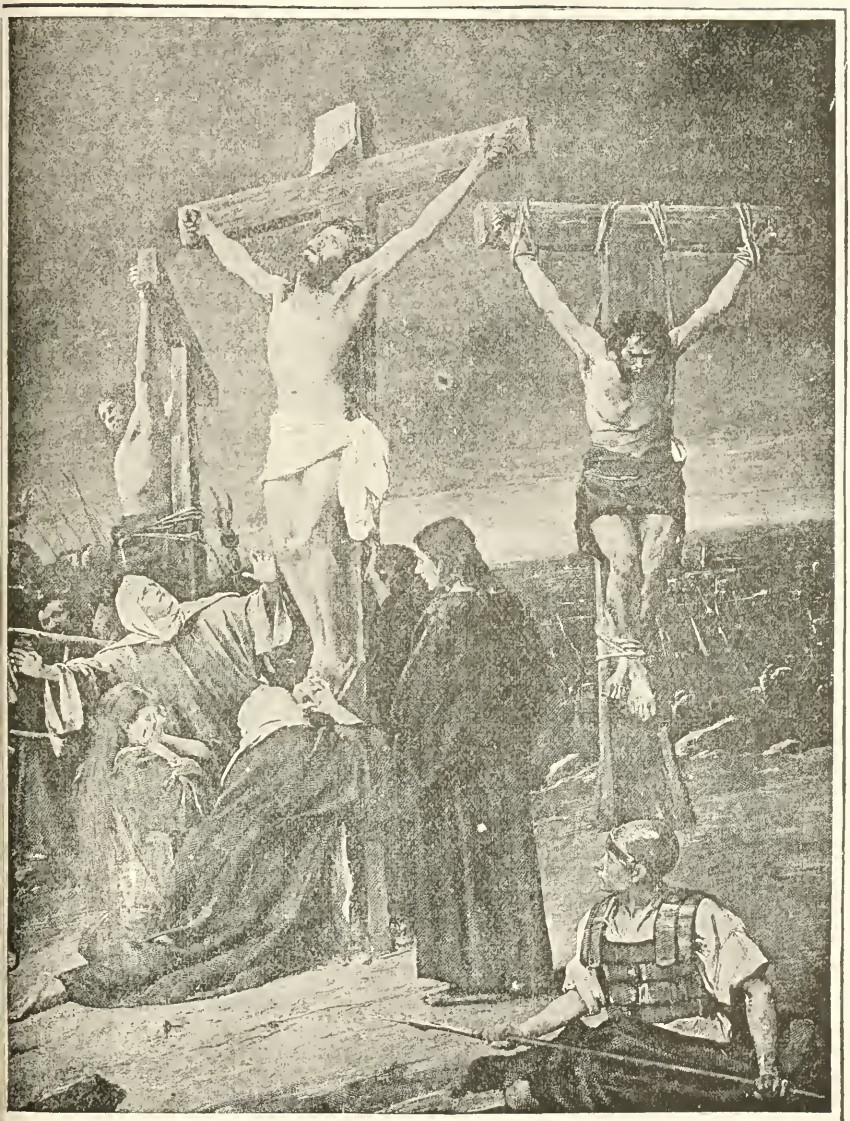
one can change truth. Thus the truths of the multiplication table, the truths of mathematics are as eternal, and as unchangeable as the Son of God, of which they are so many natural revelations through the reason of mankind. Whence it follows that the morals of men have no bearing on the Church of God. For let us suppose that all the men of all the ages from now back to the time of Christ were all without a single exception corrupt and bad. That would not corrupt the constitution of the Church, for it is composed of the immortal truths revealed by Christ to man contained in the Bible and in tradition, and these truths being unchangeable and immortal, they cannot be corrupted. Thus the Holy Bible is the same as it was in the days of the apostles. We see therefore how foolishly those argue, who think that they can find an excuse for not coming into the Church, because they think that the Church has changed by the badness of men. In the same way if all the citizens in the United States for a whole generation were bad and corrupted in their public and private lives that would not corrupt the constitution of the United States, because it consists of a written instrument, a series of laws immortal and above the lives of men.

We know that the collection of laws, which form the constitution of the church, which were revealed and left to us by our Lord that to-day they are the very same as they were when the apostles received them from Christ. They are the same unchanged as he in his turn received them from his Father from whom he receives his divinity. "The only begotten Son, who is in the bosom of the Father he hath declared him."[1]

Christ is a King. He said to Pilate: "I am King, for this I was born, and for this I came into the world, that I should give testimony to the truth. Every one who is of the truth heareth my voice."[2] Having Jesus as our Teacher, having him the Truth of the Father, he reveals to us all truth which we require for our salvation, and we know that we are safe when we follow his voice. But how are we to know that the voice of Christ calls to us amid the ceaseless voices of all the churches around us? we are to look for the church, which our Lord founded. There are certain marks by which the true church of Christ may be known from all the other organizations claiming to be his churches, and which are but stumbling blocks to the Christians of every country and to every age.

The Church of Christ is infallible in her head, that is it cannot teach error to the children of men. All the perfections of the creature centre in the head. For that reason all the holiness, and the sanctity, and the teaching power of the church are in the head Jesus Christ. He is our High Priest. Having therefore a High Priest Jesus the Son of God, in him the teaching power of the church centres. But he lives not now in a visible form in the midst of men, as he was before he returned to his Father. He has

[1] John I. 18. [2] John xviii. 37.



"IT IS FINISHED." "FATHER INTO THY HANDS I COMMEND MY SPIRIT."—LUKE XXIII. 46.

another his vicar, the Pope, who takes the place of the Saviour who has gone away to heaven. The Pope then takes his place as the teacher of the world. To him the Lord said in the person of Peter: "I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind upon earth it shall be bound also in heaven, and whatever thou shalt loose on earth it shall be loosed also and in heaven." Here we see the most astounding powers ever given to men, the power of opening and of closing the gates of heaven to the races of men. Again he said to Peter "Feed my lambs feed my sheep."[1] Our Lord at the last supper said to Peter that the Demon had desired to grind him as wheat, but that he prayed for him that his faith fail not and that he being converted that he might confirm his brethren.[2] Thus we see that the Lord did not leave his church to the mercy of every wind of doctrines on a shoreless sea of human frailty without a guide or a rudder. Peter was the captain of the ship of Christ. Such is the infallibility of the Pope, when speaking to the whole human race in matters of faith and morals as the successor of Peter the first Pope.

Here appears in all its beauty the teaching power of the church of God; a power which comes forth from God, as the Son from his Father. "I do nothing of myself but as the Father hath taught me these things I speak."[3] As Christ can teach only what he received from his Father, his head, so the church teaches only what she received from Christ her head, from whom she proceeds, as he said, "Going forth therefore teach ye all nations. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."[4] The church therefore because of the infallibility of her head, she is kept from error by a direct act of the Holy Spirit, who animates and vivifies the whole church. In the creations of God all the perfections of every animal are in the head. For that reason all the perfections of the visible church are at the same time in the head of the visible church the Pope. "Where Peter is there is the church" says St. Ambrose. The Pope therefore as the visible head of the church, the vicar of Christ on this earth, he takes the place of Christ the great Bishop of our souls, who has entered into his rest in the bosom of his Father, where he is now glorified with the "glory which he had before the world was."[5] He did not desert us abandoned to every wind of doctrine during his absence. Before going he appointed Peter as his Vicar General over all the world, his universal church, his vast diocese, that by his infallible doctrines he might keep the other churches from falling into error in the faith. Whence to understand the mystery of the headship of Christ over the church and his way of teaching through the Pope, we must refer to the following chapters of this work.

Not only through the church he teaches the world, but at the

[1] John xxi. 15, 16, 17. [2] Luke xxii. 32. [3] John viii. 28. [4] Matt. xxviii. 20.
[5] John xvii. 5.

same time Christ sanctifies the soul of men through the church his spouse. There we see the sanctifying powers of the church.

The church sanctifies the souls of men. But let us understand the deep meaning of the word sanctifying. The word sanctifying and saint come from a Latin word which signified blood. Thus among the pagans, all things which were dedicated to the use of religion were dipped and sprinkled with blood, and by that they were dedicated to the services of the gods. Sanctity and religion mean very nearly the same thing, and Cicero and Virgil seem to confound them as having one meaning.[1] In the old Law every altar and the utensils dedicated to the use of the Lord in the temple were sprinkled with the blood of the victims sacrificed to the Lord. So in the church all objects, every person dedicated to the services of the Lord are sanctified, not with the blood of the victims of the Old Law, but by the blood of the Victim of the world, the Lord Jesus. Thus we dedicate churches persons and things to the services of religion by special ceremonies, by which in an invisible manner we sprinkle the blood of our Lord on them. By him they partake in his infinite holiness.

Holiness is freedom from moral defects or sacredness. Sanctity means devoted to the work of God, and the more one is devoted to God's work the holier is he. The salvation of souls is the highest and the holiest work one can do, for the more saved the greater glory will they give to God. Christ came into this world and died for men that he might save them. The clergy having received from him in their ordination his zeal and his desire for the salvation of souls for the greater glory of God, the more they devote themselves to that work the holier they become. For the holy Spirit ever lives in them, inspiring them to work more for the glory of God in the work of the ministry. Whence the people are inspired to work out their salvation by the works and words of their pastors and their priests. That work of the ministry of the clergy is the work of the sanctification of souls. But human nature inspires them not to that work, but the Spirit of Jesus, whose Priesthood they received at the time of their ordination. Salvation then is not the work of men but of Christ. For he is the great High Priest of our fallen race, now sitting at the right hand of his Father, ever offering up our works to God. The clergy are called by ordination, to a higher state of holiness than the laity. For they are dedicated to the work of the salvation of souls. Soul and body they belong to the Lord. From the Lord they received the sacrament of holy orders, by which they obtain a part of his eternal priesthood, all coming from his blood, from his merits on the cross. Christ ever lives in the persons of his clergy. They did not choose him, but he chose them and makes them the best and the most perfect of men.

The clergy of the church are the ministers of Christ, the dispensers of his mysteries, the saviour of his people, the fathers of his

[1] Cicero De Offic. Lib. I. Virgil Æneid. Lib. xii.

children, the shepherds of his flock. The Pope is the chief minister of Christ. Rather he is Christ himself. For as the agent and the one for whom he acts form one moral person, so Christ and his Vicar form one moral person the person of Christ himself. Thus the bishop the chief minister of Christ in the diocese is one with Christ. Each priest in his public ministry is Christ himself, and he binds Christ by his official acts. By and in the ministry of the clergy, the people become the children of God the heirs of everlasting life,[1] and partakers of the divine nature.

Among the Romans before the time of Christ who touched the blood of the victims sacrificed to the false gods were supposed by that to have been sanctified and cleansed from their sins. That ceremony was commanded by the law. Thus ancient nations felt by instinct that man had been called to a higher state which by sin they had lost. True holiness consists in tending toward that state, to that supernatural end.[2] The victim of the world is the Lord Jesus, who died for man and bought holiness for the whole race. From him, the head of the church his body, in ceaseless unseen streams flow down that blood of holiness on men. But it comes through the channels of the sacraments, the external means he founded for the sanctification of souls. To the church he left these sacraments and holy rites, that by them the church might redeem all the generations of the children of Adam, as they are born into this world. As in the Old Testament, the altars, the tabernacles, the vestments, the utensils and all things used in the divine worship were sprinkled with the blood of the victims, so the blood of Christ fills the Church, washing souls, purifying hearts, healing passions, and purifying all her members. "The whole world is red with the blood of the Lamb slain from the foundations of the world."

Each sunday and holiday the people gather at the church where the clergy offer the Mass to God. We see the tragedies of Shakespere or the representation of historic facts acted by artists, who represent as taking place some great tragedy of the past. We are entertained and delighted by the vivid manner in which they make believe in the play, that they are the real personages of the striking scene. But nothing on any stage ever equalled the Mass. There the Old and the New Testaments, the prophets and patriarchs, the kings and priests of the old law, the prophets and disciples of the new law, the coming and the life of Christ, the last supper and the crucifixion, the death and resurrection of our blessed Lord are all brought before us in the Mass, and there he comes into the world and dies again in mystic ceremonies for man. There the priest typifies him, and in virtue of his eternal priesthood, he offers again to the eternal father, the life and the death of Christ for the salvation of mankind. Thus in the Mass, the greatest event, the most wonderful tragedy of earth again takes place on our altars, and over and over again Christ dies for us men and for our salvation.

[1] John i. 12. [2] St. Thomas Sum. Theol. I I, Quest. lxxx. A. viii.

"WHILE THEY LOOKED ON, HE WAS RAISED UP AND A CLOUD RECEIVED HIM OUT OF THEIR SIGHT."—ACTS I, 9.

In him, by him, and through him the services of the church are offered to the eternal Father as a sweet oblation in his sight. Standing at the right hand of the awful throne of God, as the Angel of or messenger between God and man, as the mediator between a sinful world and an outraged God, he receives our prayers and offers them in union with his atonement to his Father for the sins of his brethren. The High Priest of the heavens, the Aaron of the tabernacle, the David according to the heart of God, the greatest of the prophets, the Lamb of God, who taketh away the sins of the world, the Bishop of our souls, the real Pope, the spiritual ruler of mankind, he now stands the only Christ and Redeemer. Popes, Bishops, priests, ministers, every churchman, all they who labor in his vineyard are but feeble images of him. We are his spiritual agents. What we do for the salvation of souls he does through us. They are his people, for he created and redeemed them, and to them we give his sacraments. "So let a man so account of us, as the ministers of Christ and the dispensers of the mysteries of God."[1]

The sacred blood of Christ, streaming down on suffering souls, heals all spiritual diseases of mankind. No state or condition of life but feels the influence of that grace and redemption. The father generates the child and the mother feeds it on her own substance. Christ is our father and the church our mother. They generate us, feed and nourish us after our spiritual birth, doing that in a more wonderful manner than our natural parents. First we are born of the race of Adam, but dead to grace and to heaven, the curse of his sin still pressing on us. When the child is baptized, it is born of water and of the Holy Ghost. By that ceremony it becomes the child of Christ and of the church. Then the first supernatural life of God is implanted in the soul by the faith, hope and charity, with the other divine gifts, which the Holy Ghost implants in that person. Then begins the first dawn of the supernatural life of God, without which the person belongs not to God, and has no part with him or in the benefits of redemption.

But the first workings of grace given by baptism is weak. Like a new born child it is liable to die. Twenty or more years are required to obtain the full natural growth of man. By confirmation full spiritual growth and strength are given. Such is the sacrament which makes us strong and perfect Christians, soldiers of Jesus Christ, and full members of his church.

When the child comes into the world it must live for a time on its mother's milk. So in the Church from Christ her head we receive his body and his Blood the food of all christians, which they receive in Holy Communion. No father feeds his children on his own flesh and blood. No mother opens her side and pours her blood into the mouth of her child, so that the little one may live. Only our blessed Lord so loves his children as to feed them on his flesh and blood, his bones and sinews.

[1] 1. Cor. iv. 1.

Children get sick, and unless tended they die. So the children of the church, forgetting the benefits they receive fall into mortal sin. Left to die in this state they would be damned. But Our Lord has provided a way, by which these sins may be forgiven. It is the sacrament of penance, by which the sins committed after baptism are forgiven, a wonderful means of grace by which again and again we wash our souls bright and clean from the stains of sin.

Penance is the applying of the merits of Christ to our souls. He took upon himself our sins and wiped them all out with the ruddy gore of his blood.

But sin makes a wound in the soul. Sin dims the brightness of the mind, even when wiped out it leaves a stain and a scar in the spiritual substance of the souls. So there is another sacrament which takes away the remains and the scars of sin. That is Extreme Unction or the last putting on of oil. Christ instituted this sacrament so that the soul at death may stand bright and pure before its Maker.

By holy orders certain men, the chosen of the Lord, become incorporated into the eternal Priesthood of Christ. By it they become his agents to carry out his work for the salvation of their brethren. From him their Model, their Master, and their Head they receive the powers of teaching, sanctifying and of ruling the members of his mystic body the church "which he purchased by his blood."[1]

In christian marriage, the image of the union of Christ with his church, husband and wife receive love and tender affection for each other, with the grace to bring up well their children so that from their union may spring peace, joy, pleasure, and mutual help, that they may bring forth children to the race of Adam their father.

These holy rites pour healing graces into our souls. These are the seven Gates of Heaven, the channels of salvation drawing their healing powers from the fountains of the Crucified. While our prayers and other good works give us grace, because of the good dispositions we have and the work we perform, these sacraments by themselves do their work, if we put nothing in the way of the grace of God. Thus the sleeping child or the unconscious man, if before he had the intention to receive it may be baptized or ordained a priest, for these sacraments draw their powers directly from the wounds of the suffering Lord on the cross.

The church sanctifies as well as teaches. In that she differs from other teachers. For she is more than a simple school or a government. Her teachings and her government are for the sanctification of souls, for their salvation through Christ. Schools were founded to enlighten the mind, while governments are for the temporal and worldly good and happiness of the people in this world. The holy church, our mother, acts not altogether on the mind as a teacher, or on the will alone as a ruler, but on the whole human

[1] Acts xx. 28.

being as a sanctifier. She teaches, sanctifies and rules, to soften the flinty hearts of men, to bring them back to God, to civilize them in this world, that they may be prepared for the other world, where they will reign with God their Head their Saviour and their Lord.

The passion and death of Christ, the sanctity of the Virgin Mother, the holiness of the saints, the sufferings of the martyrs, the good works of all those who went before and sleep the sleep of the just, all these form a vast and unfathomable ocean of merits and of graces, the treasures of the church. These the church day by day pours out upon the world. Christ as the head has given these benefits and merits into the hands of holy church for the healing of the nations.

As his agents, the clergy have the fulness of this sanctifying power. The bishop being the chief minister, to him belongs to preach the Gospel to dispense the ministry of the word and to oversee the work of the salvation of souls. "It belongs to the bishop to judge, to interpret, to consecrate, to offer sacrifice, to baptize and to confirm."[1] The bishop, in whom dwells the fulness of the eternal priesthood of Christ, by the ceremony of the imposition of his hands on the young levite, he sends down on him the Holy Spirit and propagates his priesthood.

As Christ chose his apostles and disciples from the laity, and made them partakers with him in the work of saving souls, so the bishop chooses certain men in the diocese, he ordains them to the work of the ministry of Christ, he gives them power to preach sanctify and to govern. For "it belongs to the priest to offer sacrifice, to bless to preach, to preside and to baptize."[2] But from Jesus Christ himself direct, and not from the bishop, priest, or minister comes the powers and the graces of the sacraments. For the sacraments belong to Christ and not to the priest. Although the priestly character ever rests in the priest, even during eternity, yet, because of the government of the church, he cannot exercise that sacerdotal power without the authority of the bishop, otherwise there would be no regularity in the church of God. "The high priest, who is the bishop has the power of baptizing, and after him the presbyter, but not without the authority of the bishop," says one of the oldest of the fathers.[3]

No matter how good or how saintly may be the minister of the sacraments, or how bad may be his life and, morals, that makes no difference in the sacraments. Whether administered by saint or sinner, they are all the sacraments of Jesus Christ who alone the supreme High Priest gives them through his agents his consecrated ministers. He, not men is the fountain head, the real source of all the graces and the blessings of salvation for mankind, for he alone redeemed men on the cross.

The Christians are not therefore independent of the pastor, nor is the priest exempt from the power of the bishop, nor can the

[1] Pontif. Roman De con Episc.
[2] Pontif. Roman De Ord. presbyterii.
[3] Tertul. de Bap. C. 17.

bishop be free from the authority of the Vicar of Christ, as the latter depends on his Father from whom he proceeds. Thus he said: "In the head of the book it is written of me that I do thy will O God."[1]

As the Father is the head of Christ, the Pope is the head of the Bishop, the bishop is the head of the diocese, the pastor is the head of the parish. Pope, bishop and priest have certain priestly acts, common to them all, as to say Mass, to administer each of the sacraments except Holy Orders, which belongs to the bishops alone. This is but an image of the workings of the Trinity. For the Father is not subject to any one. For he is not generated like the other Persons. The Son is subject to the Father, from whom he comes forth, and the Holy Ghost is obedient to both Father and Son, for he proceeds from both. In all things the August Persons of the Trinity are obedient to the one from whom they proceed. They ever and ceaselessly obey the changeless laws of their nature, while they have in common the Divinity, which belongs to the Three.

But creatures cannot fully imitate the eternal and internal life of God; nor can we look for a perfect model of the Trinity in the church formed of imperfect members. Therefore, except penance and confirmation by a priest, the sacraments may be given *by any priest* or bishop, even without jurisdiction, for they depend on holy orders, which no power on earth can take away from the soul. The bishop may make certain regulations for the internal administration of the diocese, the pastor may do certain things for the good of his parish. Thus matters of small importance are left to the home rule of superiors in the diocese and in the parish.

Now the reader begins to understand the wonders of the church. By the preaching of the Gospel, the children of Adam are taught the way of salvation. They are called to partake of the benefits and the riches of redemption. When they come into her bosom, they are then sanctified by the Sacraments. The wounds of the Crucified pour his blood into their souls; then invisible graces soften them and prepare them for the glory of the skies. Then they are governed as one flock of the sheep of Christ, they are ruled by their pastors who speak in the power of God.

The Son of God born of the Father before all ages "True God of True God, begotten not made, one in divine substance with the Father by whom all things were made,"[2] at the command of his Father, he came down from the heights of heaven, and became man for us sinners and for our salvation. As God the Son, he is always subject to the Father, obedient to the eternal decrees of his mysterious generation now and always taking place. No discord, rebellion or irregularity can ever disturb the harmonious relations of the processions of the Persons of the Deity. As man he was subject to his Mother and supposed father "And he went down to Nazareth with them . . . and he was subject to them."[3]

[1] Psalm xxxix. 8. [2] Nicene creed. [3] Luke ii. 51.

As God he was subject to and obedient to his Father, Son of man he became subject to his Mother, to give us all an example of obedience. As the Son is obedient to the Father, so the church obeys Christ, so the people should obey the clergy, the parishioners their pastor, the priests their bishop, and the bishops the Pope. Subject to the Father, the Father gave him all power. "All power is given me in heaven and on earth."[1] He gives all power in heaven and on earth to his church "As the Father hath sent me so I also send you."[2] His Father from whom he comes forth gave him all authority over all the nations of the earth: "Ask of me and I will give thee the Gentiles for thy inheritance and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron."[3] To the church his body, one with him he said: "He that heareth you heareth me, he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me."[4] At the moment of his death he purchased salvation for all the nations of the earth, and at that moment they were given him to teach them, sanctify them and rule them, and by that to save them from death and hell.

He raises up his clergymen to a partnership with him in his priesthood. To them he gave the power of preaching his doctrines, of administering his sacraments, and of ruling his people in his name and by his authority. The church being the spouse of Christ, she brings forth his children to him. As the wife and husband have the same authority over the children, so the church has the authority of a mother over all the children she brings forth to Christ. Like a mother she feeds them with his truths and sacraments. For to Peter he said "Feed my lambs feed my sheep"[5] As the Pope is the chief shepherd of the sheepfold of Christ, so to Peter the first Pope the Lord said these words. By and with the authority of Christ, the clergy are the regal rulers of the people of God.

The Pope, heir and successor of Peter, is the visible head and ruler of all peoples here below. He is the spiritual ruling monarch of the "City of God," the "New Jerusalem" the "Kingdom of Christ." Through her and in her, we are all united to Christ. In her Christ still sits upon the spiritual throne of David, "and of his kingdom there shall be no end,"[6] for the church is to last till the end of time, to save all generations of men, as they are born of the fallen race of Adam.

The church therefore is a perfect form of a spiritual government, a complete society, rising above and independent of all earthly governments. She alone is subject to Christ, who rules her through his vicar the Pope, while dioceses and parishes are ruled by the bishops and pastors under him. The church is ruled by God and not by men. All power comes down from God and not from below up, as in civil and in politicaf affairs and governments. From this it follows that the influence of civil governments, or the

[1] Mark xxviii. 19. [2] John xx. 21. [3] Psalm. i. 8. [4] Luke x. 16. [5] John. xxi. 15, 17.
[6] Luke i. 33.

interferences of the laity in the spiritual affairs of the church is wrong, and contrary to its constitution and contrary to common sense. As well might we expect the body to rule the soul, the material to rule the spiritual, as to allow the laity to rule in the spiritual matters of the church. But church rules and regulations extend only to matters of faith and morals, to spiritual things, and but indirectly to world interests. As the spiritual rules the material, as the soul rules the body, so the church rules the spiritual order through the world. It is not an earthly or a temperal government, nor does it interfere with the civil government of the world. It deals only with matters of faith and morals, for Christ said "My Kingdom is not of this world."[1]

Christ rules his church through his Vicar, the Pope, who follows the constitution partly laid down for him in the Bible, in holy scriptures and in the constitutions of his predecessors. He cannot do as he wishes, for his authority is not his own over things revealed by God. He is the Vicar of Christ whom he represents. United with him, all the pastors and bishops make but one government. The rules and regulations according to which the church shall be administered are made either in general councils or by the Popes themselves. But no living man can change either the laws given by God nor the natural laws of human reason, for they are the dictates of the reason of God, and like himself they are eternal and unchangeable. The church then cannot change any revealed truths, for truth is eternal and cannot change. That is one of the greatest marks of the true church, that it cannot change, but must ever remain the same as it was when Christ founded it.

The authority Christ left the church is legislative or the power of making laws, judicial or the power interpreting her own laws, and of interpreting the holy Scripture, and executive or the power of enforcing laws. All power Christ has he gave the universal church and from the universal church, this mighty spiritual power comes down to the bishop, who by that power of Christ rules his diocese. Christ being the real head, not only of the universal but also of the diocese, and of the imperfect church the parish. He governs all his members in the persons of the pastors who rule peoples in his name. Whence Christ being the real head and ruler of each and every church, both universal and particular and imperfect churches, it follows that no other authority in this world can in any way be likened to the church, neither can any earthly power control or command her.[2] Will the City of Babylon, conceived in sin, control the City of Sion born of Christ? Thus we see that the clergy, representatives and bearers of the fulness of the power and Priesthood of Christ, rule the church which he purchased with his blood.

Multitudes of souls are lost because of rebellions against the ruling authority of the church. Whole nations fall away by rebellion against the church, the soul of the world. For as the body without

[1] John xviii. 36.

[2] Concil. Vat. Const. Eccl. I. CI.

the soul is dead, so christendom and society cannot live without the church. Without her civilizing and vivifying influence peoples and nations soon die.[1] Jesus Christ is not only the ruler and head of the church but also the ruler of every creature made to his image and likeness.[2] His sponse, the church, one with him received from him power over all the creatures of God.[3] From him and through him flows down upon the church, all civilization, all learning, all advancement. The learning and spiritual authority of her ministers direct all in human affairs to the greater glory of God. Every citizen she commands to obey, foster and uphold government, law and order.

Woe to the people or the nation which will not serve her: "For the kingdom and the nation that shall not serve thee shall perish"[4]

Born of God, a stranger on the earth, she blesses the inhabitants of the world, who come in through her holy gates. The great and powerful rulers of the earth have come and knelt at her altars, and learned wisdom from the lips of her humblest priests, "For the lips of the priest shall guard wisdom, and they shall seek the law at his mouth."

Through her from Christ descends the blessings of heaven. She spoke by the prophet saying: "Behold I will lift up my hand to the Gentiles, and I will set my standard to the people. And they shall bring their sons in their arms, and carry their daughters upon their shoulders, and kings shall be their nursing fathers, and queens their nurses, they shall worship thee (the church) with their faces to the earth, and they shall lick up the dust of thy feet.[5]

The church then one with Christ, is a spiritual government above and independent of the governments of this world. Civil governments are but so many aids and props to uphold her, and in her turn she blesses them. Of her Isaias foretold: "In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted on the top of hills and all nations shall flow into it"[6] She is the guide of nations as well as of individuals, and nations and governments should serve her as well as the individuals. By her we are all placed in battle array,[7] fighting against the darkness of hell, conquering ignorance in the minds of men poisoned by error. "For the weapons of our warfare are not carnal but mighty to God. . . .and bring into captivity every understanding unto the obedience of Christ."[8]

Every one can serve the church in some way: "For he that is not for me is against me"[9] says Christ. The world to-day is afflicted by the rebellion of nations and peoples against the church. We see the sad example of ancient Egypt, of Syria, of Arabia, of Asia Minor, of peoples of the north of Africa. Once they were highly civilized and flourishing nations, till they fell away into rebellion and schism, which cut them off from the fountain of grace and holiness, the church.

So with the individual or family in the parish when they rebel

[1] Syllabus Prop. 55, 28, 77, 78, etc. [2] I. Cor. xv. 26, 28; Philip. ii. 9, 11. [3] I. Cor. xxiii.
[4] Isaias lx. 12. [5] Isaias xxii. 2, 3. [6] Isaias ii. 2.
[7] Cant. vi. 3. [8] II. Cor. x. 3, 4, 5. [9] Matt. xii. 30.

against their pastor sooner or later they go to ruin and lose the faith. Sad examples are seen in every parish. The punishment of such rebellion is loss of faith and eternal damnation, the most terrible spiritual chastisement. "He that will not hear the church let him be to thee as the heathen and the publican."[1] The church cannot bend to the ideas of any men. She let all England fall away before she could give a divorce to Henry VIII. because it was beyond her power to give a divorce. Either her children must remain obedient to her laws and discipline, or go out from her to perdition.

Such then are the three primeval elements of the church, her teaching, sanctifying and ruling powers. There are not in the church an order of teachers, another of sanctifiers and a third of rulers. For the priesthood of Christ is not divided—but one. Lifted to a union with Christ, animated with the Holy Spirit, all priests, each bishop, has these three powers undivided. "To one indeed by the spirit is given the word of wisdom, to another the word of knowledge. . . . .to another faith in the same spirit, to another the working of miracles, to another the interpretation of speeches. For as the body is one and hath many members, and all the members of the same body, whereas they are many, yet are one body, so also is Christ.[2]

We must remember that the Father rules Christ because he generates him. Christ rules the church because she comes from him, the Pope rules the bishops because they are appointed by him, the bishop rules the pastors because he ordains and sends them, the pastor rules the people because he brings them forth in baptism and feeds them on the sacraments. As the mother rules her children, whom she generates according to the law of nature, so Christ gives this his power to the church, his wife, his spouse, because by and in and through her, he brings forth his spiritual children. She is their mother and they are the sons of God and the children of Christ. First comes into play the preaching power of the Church. For how can they believe unless they hear. First the nations must be taught. Then they are sanctified by the holiness of Christ, by the sacraments of the Church. The Church calls the nations, not from the nothingness of dark night and chaos as God bid the world come forth at Creation, but she seeks them in the darkness of error, in infidelity and the blindness of the sin of Adam,—she calls them into the wonderful light of the Gospel of the Son of God.

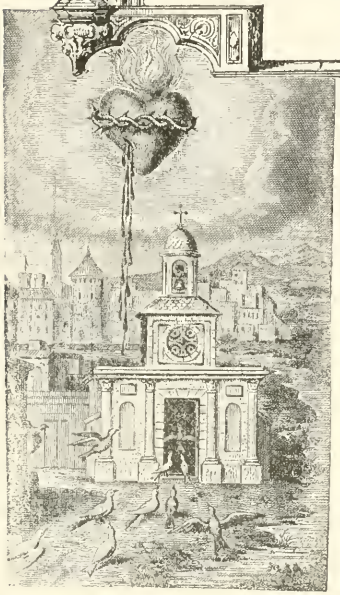
When the fallen children of Adam hear her voice, she pours into their souls the saving graces of salvation, coming from the fountain of all graces Christ. Sanctified and through her made new creatures, children of God, heirs of heaven, then she rules them unto Christ making them "conformable to the image of his glory." At death she sends these redeemed souls to God the Son, her Spouse. Thus ever harvesting the souls of men, she is carrying out the great work of redemption begun by Christ.

[1] Math. xviii. 17. [2] I. Cor. xii. 8-10, 12.

CARDINAL NEWMAN.

Chapter IX.

God's Church is One and Holy.



DIMLY in the Old Testament but clear and distinct in the New, God revealed to the human race that he is one in nature and Three in Divine Persons. The Father coming from none,—the Son ever generated from the eternal Mind of the Father,—the Holy Spirit ever proceeding from the will of both Father and Son,—these three form the mighty hierarchy of the blessed Trinity, they are one and the same Deity, the Eternal, the Incomprehensible who created the whole universe both material and spiritual. Each created being is an image of God subject to the laws which direct its movements. A law to themselves, the persons of the Trinity proceed one from the other, they made the laws governing the movements of creatures representing the eternal laws which the divine persons are unto themselves. The Son organized the church, as the last creation of God, with her hierarchies of laity, of priests of bishops, with the Pope at their head as the Father is the head of the Trinity.

Having all perfections in themselves, the Son is the Reason of God, and no perfection can be, but which is in that, infinitely Perfect containing all perfections for any imperfection cannot be in the God. When God made the world he made man to the image of himself—to the likeness of the divine Son, for he could not make it like to anything not in him, for he being infinitely perfect has all perfections.

The mind conceives truth and every right idea in the mind is a truth. The Image or Idea in the mind of God is the Son. But when Adam sinned, God revealed still farther the

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wonders of his Word his Son. He then decreed the incarnation, by which he restored man again to the supernatural state, which Adam lost. The Son being the truth of God revealed to man, that revelation of Truth in the Son is one. Being a revelation of the Son, religion is one and undivided. The Father has his only begotten Son. That Son has his only church, which he alone founded. Only the religion established by God among the Jews of old was the religion of God. The sacrifice of Moses, the ceremonies of the temple, the priesthood of Aaron, these only pleased the Lord of hosts in the days of yore, while all the false religions of the pagan nations were abominable in the eyes of God. Only in the church of Christ, in the church established by him are prayers and sacrifices received in heaven. Where are the countless millions of the pagan nations who lived before the time of Christ? They were lost. They had not the true religion. So it is to-day. There is but one only church of God, where in his Truth is preached, wherein his sacraments wash souls, there his government exists, there his people are redeemed. All other churches are unpleasing before his eyes, he receives not their services for they drag people from his church. "He that is not with me is against me."

Who can suppose that Adam had more than one sponse or wife? Only by Eve, taken from his side, did he bring forth his children. So our dear Lord has but one spouse, born of him in the torments of the cross shown visibly in the water and in the blood flowing from his side. The man who marries more than one woman, who has at the same time many wives, all living and cohabiting with him, he and they commit a crime. Can any one think that Christ has a lot of spouses and concubines, numerous churches all married to him? Could he be a Mohammedan, a pagan, a Mormon with all the churches united to him in that spiritual wedlock by each bringing forth spiritual children? Can a people found a church and marry her to Christ without his consent? And where in the Bible do we read that he was married to all these churches?

Man and wife are one bone, flesh and nature. Yet all these different churches in the world are not one and the same, for each one is of a different nature, having each its own peculiar teaching, doctrines and discipline. Each church being different, they cannot be all at the same time the churches of Christ. A man and woman must both give their consent, or the marriage will be null and void. For a union of a church with Christ, both the latter and the church must give a mutual consent. Yet where do we hear of such a union of Christ with churches founded 1,500 years after he went back to heaven.

As the Scriptures says, as the prophets foretold, Christ is the head of the church. Her members are bone of his bone and flesh of his flesh. That union with Christ, which begins in the church on earth, becomes completed in heaven, where dwell the perfect church formed by the saints and the good who have passed away.

Now they reign with him in glory. Unless that union with Christ begins on this earth before death, in the other life the soul will be separated from God, and that is hell,—the loss of God in the spirit world where minds and wills cling unchangeably and fixedly to principles true or false, for that is the nature of beings in the world of spirits.

The church is the mystic body of Christ. He is her head. What head has a lot of bodies all united to it, all receiving power and life from that single head. God does not create in that monstrous manner. Every head has but one body. The visible is but an image of the spirit world. Christ is the spiritual head of the church, and he has but one church, one body, the image of the body he assumed, when he was born of Mary. The other churches which came centuries after Christ and formed from the catholic church, of which he is the head, these churches could not become other bodies attached to him as their head. They may claim him as their head, but they are like headless bodies, seeking to be attached to the head of a great man, because they have no head of their own.

The church is a kingdom. Such was she foretold to be by the prophets. A kingdom has but one king, one government, one authority, one code of laws, one form of administration. When a part of the nation throws off the authority of the kingdom, the citizens of that section belong no more to that kingdom. They are no longer subjects of that king, for they have rejected his authority. So it is with the churches. When a people reject the catholic church, the kingdom of Christ, that kingdom he established before he left the earth, they no longer belong to him, for while on earth he founded his kingdom, the church he established in the persons of his apostles, disciples and followers, a kingdom still ruled by his Vicar, his prime minister, Peter, and his successors in the See of Rome.

The church is a society, a spiritual government, a constitutional monarchy with Christ at the head. It is a visible government, extending over all the earth, ruling the souls and the consciences of men. Other governments rule the whole man in his temporal civil welfare, taking into account the external actions of citizens, but unable to penetrate into the hidden secrets of the heart. But the church, being a spiritual society, she rules the souls of men. She teaches them to hear her, she penetrates into the conscience of her subjects in the confessional, she comes into direct contact with the mind and will, and regulates the highest and noblest part of man, his immortal soul. In this all civil laws are imperfect. For they can see only the external act, while the church passes judgment on the most secret sins and shortcomings of man revealed in the secrets of confession. By her dogmatic teachings, she tells men to believe the truths God revealed to the human race. By this she enlightens mens' minds. By her moral principles she tells people what to do, what is sin, the difference between good

and bad actions. By this she regulates the will of all peoples and nations. But she has but one and the same doctrines for all men. In this she is one and the same. Her priests and bishops reflect the light which shines on them from the Roman Pontiff to whom was given to confirm his brethren.

All other churches are more or less national. They bear more or less the peculiar marks of race characteristics and prejudices. The Episcopal church, formed of the catholic teachings, which for a thousand years had penetrated all the ranks of that people, the church of England partakes of the wealth culture and customs of the English race. The Lutheran church, founded by the bad priest Luther holds to the German character. The Presbyterian church founded by John Knox in Scotland on the remains of the catholic church driven out, still preaches the singular doctrines of Calvin. The Methodist church depends mostly on physical excitement and on the feelings, as taught by her founders John and Charles Wesley. The Congregational churches founded first in England but introduced in this country by the first colonists of New England, when they organized "a state without a king, and a church without a bishop" is a purely American church, each church and congregation being free and independant from all other congregations. The Baptists hold to the necessity of immersing the whole person in the waters, without which they say the baptismal rite is not valid. So all modern churches are infected with peculiar doctrines to which they hold, to which they give prominence, to the forgetfulness of the other teachings of the Gospel. They were founded on a bad translation of the Scriptures, which does not give the true meaning of the word of God, which a writer says has 25,000 false doctrines and more than 200,000 mistakes. [1] A new version was made in late years, but the work of the King James' Bible had gone on for 300 years, still leading men from the true fold of Christ.

The church is a sheepfold. Around Jerusalem and in the Holy Land may still be seen the sheep pens, where the shepherds shut up their flocks at night safe from the wild beasts. They guarded them during the day while they fed. There our Lord found the figure of the sheepfold. He is the shepherd, "I am the good shepherd I know my sheep and my sheep know me." [2] The shepherd or pastor guards his sheep from the wolves and the wild beasts of every bad doctrine. The Lord still feeds his sheep by the shepherds or pastors he has placed over them. There is but one visible shepherd in the world, the Vicar of the Good Shepherd, and all others rule his flocks and feed his sheep by delegated power, coming down from the successor of Peter, to whom the Lord said "Feed my lambs Feed my Sheep." [3]

These other churches are not the sheepfolds of Christ, "And other sheep I have that are not of this fold, them also I must bring,

[1] Ward's Errata of the Protestant Bible. [2] John x. 11. [3] John xx. 15.

and they shall hear my voice, and there shall be one fold and one shepherd."[1]

Nothing so startles a thinking man as the failure of the other churches to hold the people. Not one in ten among them go to church each Sunday in the year to worship God. The larger part of the population in Protestant countries are practically whitewashed pagans. Religion is something second to their business. They are attracted by the show or the society of the congregations, or they take the occasion of showing their wealth, but the majority go not for the reason of "worshipping God in spirit and in truth".[2] When they do go each church is a stage whereon the minister comes to preach what he believes is the word of God, and what will please them as they hire him for that; the choir sings nice hymns in English, which pleases the hearers; the people see each other and meet socially; the minister dismisses them with his benediction, and they go home thinking they belong to the church of Christ and that they have worshipped God. They practically worship the good sermon and the music. If they do not come each Sunday, the minister goes to their houses to "drum them up." The men women and children believe what they wish, and reject what they do not like. Each is his own pope, and there are as many churches as members, for no two believe alike. Thus outside the catholic church there is no true religion, no sacrifice of the divine Son, no worship received by God through Jesus Christ.

Each generation outside the church drifts farther from the doctrines given their forefathers. They are gradually losing the sublime teachings given by the catholic church, which they admire, when they find it in their churches. There is then but one church, one faith, one baptism, one God the father of all, who rejects all worship, but that coming up to the eternal throne from the church and spouse of his Son through the Redeemer, "who always makes intercession for us."[3]

The church is the image of the Trinity. In heaven the Son is in the Father, the Holy Ghost is in the Father and in the Son, and the Father is in both. "I am in the Father and the Father is in me." "He that seeth me seeth the Father."[4] By the mystery of the incircumsession, the Persons of the Trinity are one and undivided. So in the church. The diocese is in the universal church, and the parish is in the diocese, and both diocese and parish are in the church universal. The diocese is not to be taken as a part of the church universal, but one with it; the parish is not be considered as a part of the diocese, but one with it, and one with the church universal. All the churches of a nation must not be taken as a part or branch of the church, but one with it. They are all one of which the Holy Ghost is the Soul.

God cannot be divided. For division belongs not to spirits but to material things. Christ has not many mystical bodies nor parts of bodies, but one body the church. Thus it is impossible for the

[1] John x. 16. [2] John iv. 24. [3] Heb. vii. 25. [4] John xiv.

church to be divided, nor can dioceses, or parishes, or pastors, or peoples divide from her and form other churches. If they divide and separate from her, they cut themselves from the body of Christ. Then being dead they receive no nourishment from her head, Christ, and soon they begin to disintegrate and fall to pieces for want of the one Spirit of God. They become like these parts of the human body cut off which dies. It is not a church but the withered image of what was once a church, which before the division was united to Christ through and by the universal church, his mystic body. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away."[1] Where are the great churches of Asia, of Egypt, of the cradle lands of the faith? They bore not fruit. They separated from the central trunk, the Roman Pontiff, and they died, and these once fair regions are now cursed with every heresy.

"I am the vine you are the branches, as the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in me."[2] Look at a grape vine, notice a spruce or pine tree. Every branch shoots from the main trunk, an image of the central stem, a perfect copy, each limb having other branches shooting forth from it. So every diocese in the world springs forth from the central trunk, Rome, bringing forth other churches and parishes, the images of itself. It is the image of the Roman church, of which Christ is the head, giving it spiritual jurisdiction, life, grace, supernatural sap and heavenly nourishment, from whence it flows down into all the other churches of the world. Let one of the churches or a diocese, or a member either of the clergy or laity divide from Rome and they wither and die, for they receive, no sap or supernatural life, for the channels of grace, the arteries carry no more to it the life-giving blood of redemption, flowing from the head, the Crucified. "If any one abide not in me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire."[3] The head nourishes the body with life and vital force flowing down into it through the great central nerve trunk the spinal cord. Cut that spinal cord and the body dies in an instant, for it is then separated from the head. Christ teaches and nourishes the church with his teachings coming down through the central trunk the Bishop of the diocese of Rome. The church, the people, the nation dies when they separate from that marrow of religion. They may for a time continue in the eyes of men as a church, they will seem on the outside to the eyes of men as a church, but they are a body spiritually dead. For a time they will keep the shape and the appearance of a living church, but like all these churches separated from Rome, they instantly die. They have no supernatural life. They did not abide in him the head of the church. They will keep for years the form and ap-

[1] John xv. 1, 2. [2] John xv. 5. [3] John xv. 6.

pearance of a church, they will attract people by the teachings of Christ, they received from the catholic church before their separation, but little by little, they will lose the forms, the customs, the teachings of the true church, they will fall away from generation to generation, into infidelity. The younger generation become infidels in spite of the attractions of society, the continual "drumming up" of the minister. Thus we see takes place what the prophet says: "The nation and the kingdom that will not serve thee shall perish."[1]

It is evident then that other churches do not belong to Christ. They were formed at the reformation from the remains of the teachings and the doctrines, they received from the catholic church. They were founded for the most part on some peculiar doctrines, which became prominent at that time of religious and political excitement. Every doctrine, every custom, every church form of government they have kept as parts of the catholic church. Whatever people admire in other churches, what speaks to human reason, religious teachings and things men love and venerate in other church denominations, they will find them in the catholic church, but perhaps under another name, or more or less hidden in our vast ceremonial. Then persons coming from another church into the catholic church, must not give up anything they admire in their own, or throw off these things which speak to reason. Let them keep all these, believe a little more get cleared up their ideas about God, Christ, the Redemption, and the way of saving souls. Let them keep what they learned at their mother's knee, come into the bosom of their true mother the spouse of Christ, let them break off from that church founded by men, and come back to the church of their fathers, and there draw from the fountains of the Saviour grace, peace, rest, redemption, salvation.

No people can form by themselves a congregation or church, claiming that they follow the teachings of Christ. For numberless are the false churches thus organized. They must be born of the parish and of the diocese, who in their turn come from the Roman Pontiff. St. Augustine truly says: "Heretics think false things about God, and call it their faith. Schismatics, by bad disputes, cut themselves off from brotherly charity, although they believe what we believe."[2] "No heretics who separate from the church but believe that they still hold the right doctrine," says St. Jerome. No people yet separated from the church, but who supposed that they were doing right. They lost their faith planted in them by the Holy Spirit at their baptism, and by some continued sin, by their neglect of the sacraments, or by some allurement of the world, the devil or the flesh, they lost that faith and left the church.

The unity of the church comes from the one Holy Spirit, the hearts of the people united to Christ, as St. Paul says: "Who hath

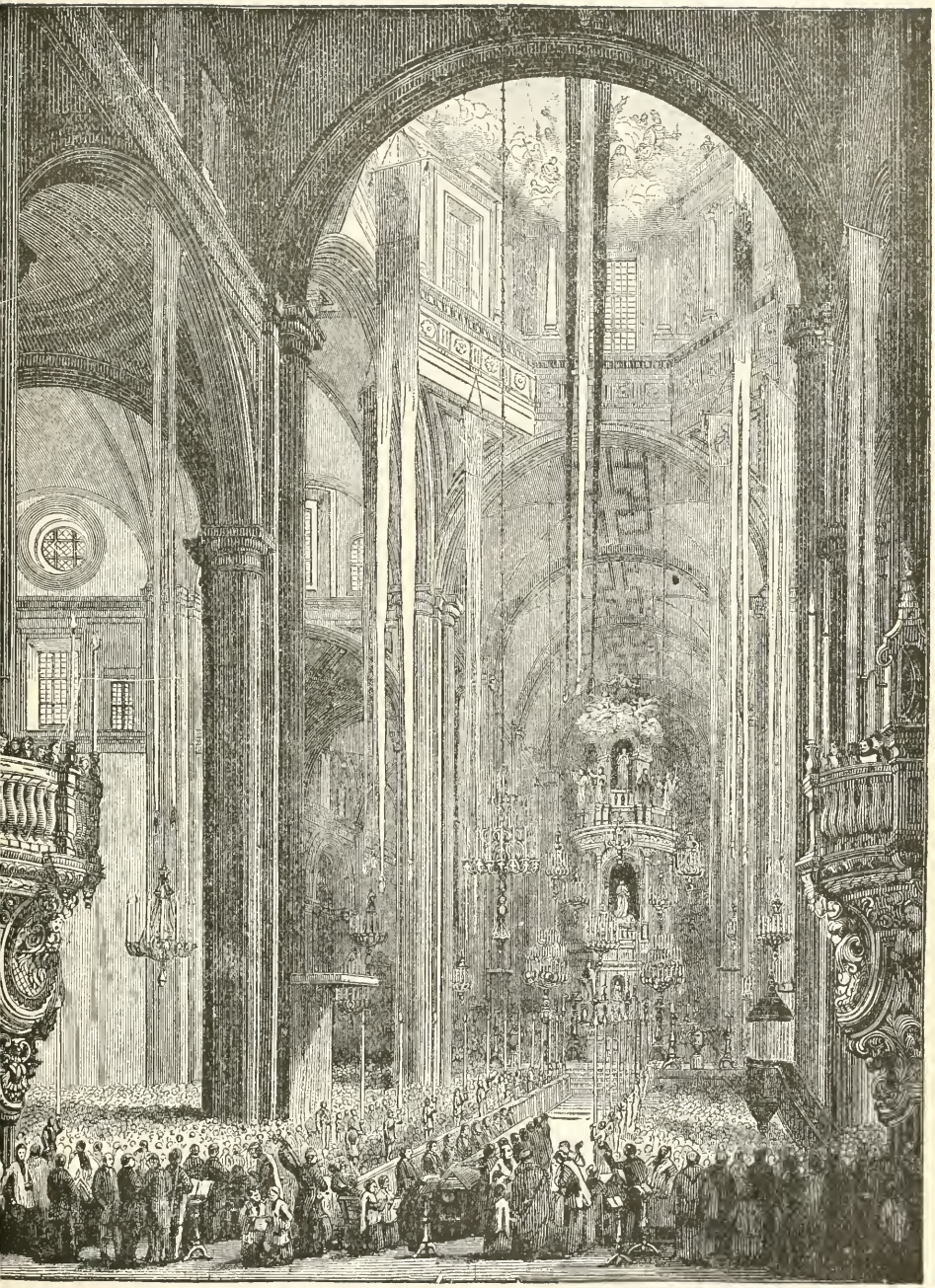
[1] Isaias lx. 12. [2] De Fide et Symb.

delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love. . . . who is the image of the invisible God, the first born of every creature. . . . . And he is the head of the body the church. . . Yet now he hath in the body of his flesh through death, to present you holy and blameless before him."[1] How false it is to say that all christians may be united on fundamental principles, and divided on non-essential doctrines will appear in the following pages. No nation can allow citizens to judge the laws they will keep and break or allow them to reject the laws they do not like. Where can you find a body of men in business, in an army, in a nation, in a company, even a few men working on a railroad without a head or a man over them who binds them together by his authority? How insane in religion must be the people, who try to found a church, without a head. There is an element of insanity in religious matter, or there would not be so many churches, all claiming to be the church of Christ.

Human reason relates to the things of this earth, while religion is the bond of union between God and man. As religion is the supernatural in man, the supernatural is above reason and above nature which guides man on earth and is incapable of the things of God. From this it follows that only God can tell men the way he will be worshipped, the service he will receive. No worship will God regard but that which comes to him through Christ, his Son, who in the incarnation united man and God and opened heaven to his brethren. As the Bible is the word of God given to man, to the church belongs the power of defining its meaning. If God wished that every one would understand the Bible he would have written it as easy and as plain as the sunlight. But it is so difficult, that the most learned men cannot understand it. Even the greatest and most learned saints admitted they could not understand its meaning. The division of churches, all following the Bible, show they differ as to its meanings. There must then be some court, some tribunal established by God, to teach mankind the meaning of his revealed word,—That is the church which through her visible head, officially proclaims the meaning of the Scriptures.

How often find we the kingdom of God mentioned in the Bible?[2] The prophets foretold so often the coming of his kingdom, that the Jews supposed the Messiah would come and make of them rulers over all the earth. That error had been so ingrafted into them, that they refused to receive our blessed Lord because he came so poor and lowly. Everywhere the Old Testament tells us of the "house of God" "the kingdom without end" "the house of David the lion of Judah." On almost every page the New Testament proclaims the beauties of the church, the founding of his kingdom, the members of his members, the beauties of his religion. No pas-

[1] Coloss. i. 13, 15, 22. [2] Matt. xii. 25.



INTERIOR OF THE CATHEDRAL, MEXICO.—THE LARGEST CHURCH IN AMERICA.

sage of Holy Writ speaks of many churches or of more than one church. Search the Scriptures for the purposes and perfections of his only church. Read the 1st and 5th Epist. of St. Paul to the Ephesians; the 12th to the Corinthians; the 5th to the Romans; the 1st to the Colossians; the 3rd to Titus; the 5th to the Galatians, and the revelations given to St. John in the last book of the Bible. Study the Apostles Creed, the Creed of the Councils of Nice and of Constantinople. Study the writings of the fathers, and you will find that there is but one only church of Christ, and there can be but that one form of religion founded by Christ, for the teaching of the nations, for the saving of souls. That church lived and survived the storms of all ages from now back to the time when the Saviour walked the earth

Each person, who recites the creed says "I believe in one holy catholic and apostolic church." Such is the burden of the service which ascends from every church which believes in God the Saviour. The church one holy catholic and universal, presided over by the Vicar of Christ, overshadows all the dioceses. They live in her bosom. The diocese extends over all the parishes and churches within her limits. They receive their life from her, and she gets her existence, her teaching, her redemption from the universal church. The diocese comes from the universal church as the Son comes from the Father. The parish comes from the church universal and from the diocese, as the Holy Spirit comes from both the Father and the Son. All the Son has he gets from the Father, all the Holy Ghost has he receives from both the Father and the Son. All power and life and doctrines in the diocese come down from the church universal, from the Vicar of Christ, who officially proclaims what Christ has revealed in the Bible and in the traditions of christianity. From the church universal, and from the bishop of the diocese, the parish receives its sacraments, its teachings, its regulations, its power, which bind it back into that one whole organization, the universal church, Christ's kingdom on the earth.

From Christ who came to fulfil all prophecy, the church universal received her teachings and her doctrines. Her head the Vicar of Christ finds in the Bible, in the traditions of the apostles, in the works of the fathers, in the traditions of all nations and churches the true teachings of the Lord. In his official capacity, as head of the church, as the confirmer of his brethren,[1] he teaches all men the truths revealed to the churches. The bishop comes down from him and from the church universal, from which he received episcopal consecration, down he comes to the diocese, and thus he comes bearing with him all the riches of the universal church. He comes to his diocese, to whom the Pope sends him as the father sent the Son into the world to teach the world the way of salvation. From the universal church and the diocese the priest comes down into the parish, bringing with him the Bible, the sacraments and

[1] Luke xxii. 32.

the means of redemption and salvation to the members of his parish. All he receives from the Father the Son brought to the earth. All spiritual riches the bishop receives from the church universal, he brings to the diocese. All power the priest gets from the diocese and the universal church, he carries with him to the parish and deals out these mysteries of redemption to the souls under his care.

Who can suppose the Son separated from his Father? What bishop can separate from his father the Pope? what priest can be divided from his father the bishop of the diocese? what congregation can separate from their pastor? what nation can be independent in Spiritual things of the Vicar of Christ who died to redeem the nations? The church then cannot be separated into branches. The branch cut off from the trunk of a tree at once dies; the member cut from the human body withers; the church which separates from the Roman Pontiff separates from Christ of whom he is the Vicar.

There must be some judge to decide the questions of religion, these vital issues which rise every year and everywhere among men. The judges of the civil courts cannot decide matters of religion, for they pass only on civil and criminal disputes between men. "Going forth therefore teach ye all nations." The church is the teacher of every man in every nation. The civil judges of nations cannot teach her. There must be then a supernatural tribunal, like the tribunal established by Moses for the ending of disputes about religion. He must be a judge, before whom all men will bow and who receive his words his final sentence to end the controversy. In the churches outside the catholic church there is no end of disputes, of misunderstandings, of the divisions of churches, of the founding of different beliefs. In the church of God, there is but one belief, one faith one form of religion. The moment that the Bishop of Rome proclaims that such a doctrine has been revealed by God and that it is contained in the deposit of faith, the dispute ends. Peter has spoken by the words of his successor, and all minds in the church bend before his official decree. The living teaching power of the highest court of the church ends all dispute, and thus the church is one. Outside the church, these who reject this teaching power, try to set themselves up their own teacher, they claim that they can interpret the Bible by the light of the Holy Spirit. In this way they deny the teaching power of the Pope, and make themselves their own pope and teacher of God's word.

Whence the teaching power of the church is clear to all minds. They believe what the church teaches, whether they understand it or not. The wise and the ignorant, the simple and the learned, the women and the children, all feel that they are safe within her fold, as the prophet foretold of the church. "And a path and a way shall be there; and it shall be called the holy way, the unclean shall not pass over it, and this shall be to you a straight way, so that fools shall not err therein." [1]

[1] Isaias xv. 8.

Many times in the Gospel the Lord uses the word church: but he means one church and he speaks not of many churches. Thus He says "He that will not hear the church let him be to thee as the heathen and the publican."[1] He speaks of the church in numerous figures. Thus he tells us of the "city on the mountain which cannot be hid."[2] He frequently mentions his "Kingdom" "the house of God" "the kingdom of heaven." Speaking to Peter, Christ says "Upon this rock I will build my church"[3] not churches, for he came not to build many but only one church in union with him through Peter and his successors.

Forty-seven times the word church is found in the Old Testament and in each passage it means but one church, one way of worshipping the Lord before the coming of Christ. That was the Jewish church, the religion and the law of Moses established by God. From no other altars did God receive the sacrifice of prayer. They were all abominations to him. The law of Moses and the religion of the Jews were but preparations and figures of the church of God.

The church being one with Christ, and through him one with the Persons of the Trinity, it follows that she has the same authority as God. Thus Christ says "Amen I say to you whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth it shall be loosed also in heaven."[4] Twenty-four times the church is mentioned in the Acts of the Apostles, and you find but one church mentioned. Sixty-eight times St. Paul speaks of the church in his Epistles, everywhere meaning but the one church of God. Fifteen times St. John mentions the church in his revelations in the Book of the Apocalypse, and in every text where he uses the word, he tells us of one church. Nowhere do we find even the faintest hint of the many churches into which to-day the world is divided. On the contrary we are warned in many passages against divisions. Sometimes it is true St. John speaks of the church at Ephesus, at Smyrna, at Philadelphia, etc., but these were the different dioceses into which the church was divided at that early date. They all belonged to the universal church under Peter.

For according to the constitution of the church laid down by our Lord, the universal church centers in the Primacy of Peter, to whom Christ gave the charge of feeding his lambs and sheep. The universal church built on the Papacy, the Rock of Peter, takes in, embraces, absorbs, holds in its fruitful bosom all the particular churches or dioceses of the world, as each diocese in its turn holds, embraces all the different parishes into which the diocese in its turn is divided which it brought forth. But these particular churches the dioceses live, have their being, derive their life from the universal church, of which they are so many images and daughters, whom the universal church brought forth to Christ for the universal church is his spouse. The parishes and dioceses

[1] Matt. xviii. 17. [2] Matt. v. 14. [3] Matt. xvi. 18. [4] Matt. xviii. 18.

depending from, coming forth from, deriving all their being, life and very existence, from the universal church, through her they are united to Jesus Christ.

Christ prefigured the ministers and priest by the seventy-two disciples, and he organized the episcopacy in the persons of twelve apostles. That was but the frame work of the universal church, and he left to the apostles the labor of carrying out the details of that wonderful organization. We see the same thing in the organization of the United States. The wise founders of the republic first only laid down the general plan of the Constitution, while they left the carrying out of the details to their successors. In the same way Christ only laid down the general plan or outline of the constitution of the church, while he left to the supreme Pontiffs, the successors of Peter, the authority of carrying out the numerous details, by these words to Peter and in him to all his successors: "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven." [1]

The one church coming forth from God, as the universal kingdom of Christ, holds in its fruitful breast all the churches of the world, the dioceses, the parishes the congregations, the peoples of the earth. Through their pastors, their bishops and the Pope, through these they all unite into one church, one kingdom of Christ, all animated by one Spirit of Christ the Holy Ghost, who comes forth from Christ as the Son comes from his Father God, "itself being a mystery of unity." [2] "Although the church appears to be many, still it is single. Even if it seems by its location to be divided, nevertheless in its completeness, the mystery of its internal union cannot be corrupted." [3]

The race of Adam, having lost their head by sin, having lost the bond which united them, after the sin of Adam they scattered over the face of the whole earth, and gradually thus they gave rise to the various races of men. Having lost their natural ruler and their paternal king Adam, they replace him as best they can by electing rulers in his place. The government of Adam being the first established by God's natural providence,and that having been overturned by sin they replace it by choosing their rulers by election. For that reason no civil government can be perfect. Civil governments all bear the impress of the weakness of human nature. Hence the discords of rulers, the divisions of politics, the wars of nations, the disputes between politicians, the divisions between diverse peoples, the peculiar customs and manners of nations, the different tribes tongues and nations of the earth. These divisions are results of the sin of Adam and of his death the natural father of the race.

Christ came to repair the sin of Adam, to unite again the divided human race. Being the second Adam he takes his place, the

[1] Matt. xvi. 19. [2] St. Peter Dam. L. Dom. Verb. n. 6. [3] Ibid. c. 5, 6.

new Adam as the head of the whole race. He founded the church to replace the lost kingdom of Adam. Therefore the church is one not many, as the race is one not many. The church "The Bride of the Lamb," she who came forth from him in death on the cross as Eve from the side of Adam, she brings forth her children to Christ. She seeks out the scattered races of Adam's lost kingdom and she absorbs them into her bosom. She incorporates them into the mystic body of Christ, and by that she leads them up and into the society of the adorable Trinity in membership with the eternal Father, Son and Holy Spirit.

The Spirit of Christ, the Holy Ghost who comes forth from Christ as the Son from the eternal Father, that same Spirit of God is the soul of the church. As the soul of man animates and makes one body out of the different materials of which the human body is composed, so the Holy Spirit animates, vivifies, binds together and forms one church out of all the members of the race of Adam. Both Christ and the Holy Ghost are whole and complete in the church, one is the head, the other is the soul of that church, the mystic body of Christ, which is "his fullness." While Christ is her head, the Holy Spirit is in each and every part, whole and complete, as the human soul is whole and complete in each and every part of the human body. From the human head comes through the nerves all the vital activity in the human body. The head of the church being Christ, from him comes forth the Holy Ghost into the church his body. As the vitality of the soul comes down into the living body from the brain the head of the nervous system, thus all supernatural life in the church comes down into her his body, from Christ her head. But the human body even united with the head could not live without the soul. So the church could not live an instant separate from the Holy Spirit. The soul of that body is the Holy Spirit who comes forth from Christ the Son of God. As the soul animates the head as well as the body, so the Holy Spirit animates the whole church, the head Christ as well as his body, his church.

Each spirit is one complete and whole, complete in each and every part. Thus the Holy Ghost, who is the soul of the church is whole and complete in each and every member and part of the church, as the human soul is whole and complete in each and every part of the body. Thus the diocese, the parish, the particular church, each member or individual belonging to the parish has all the privileges and the benefits of the universal church, whole and complete in as far as they are useful or necessary for salvation. Thus, each diocese, each parish each congregation has Christ as its head, Christ lives in and through the bishop, the pastor or clergyman at their head, as well as the universal church has him at its head in the person of the Pope his Vicar over all the churches. Living in and by the universal church, these particular churches partake in all her riches, as they come forth as her children and her heirs. For she brings them forth to Christ.

"The gift of God belongs to each as much as it belongs to the whole."[1] Each church can say: "For a child is born to us, a son is given to us and the government is upon his shoulder . . . . the Prince of Peace . . . . . his empire shall be multiplied . . . . he shall sit upon the throne of David and upon his kingdom"[2] He, the heir of the kingdom of David, he is the head and of all churches and kingdoms, not only of the universal church but also of each particular church or congregation throughout the world.

As in the human body the head and the heart are the chief centres of vital actions, so Christ the head of the universal church has his chief place of activity the heart and the centre of the universal church. That is Rome the heart and the head of the christian world, there the Vicar of the Lord, one with Christ, sits and rules the church his body, by his power and in his name. From the human heart the life-blood sweeps in crimson streams through the arteries to nourish every member, and it is driven even to the smallest cells which it penetrates to vivify and nourish. So it is with the church of God. From Rome its heart the powers and impulses of Christ come forth through regular channels, through patriarchs, primates, archbishops and bishops, till it comes into hearts and souls of the poorest and most humble members of the church of God. Cut away a member from the body from heart's blood and it dies. All in union with the centre of authority at Rome, all feel the life-blood of the Son of God penetrating, healing, binding up the wounds made in them by sin. Those churches, peoples and congregations who are not in union with the heart and with the centre Rome, and with the Vicar of Christ, those do not belong to the mystic body of Christ. They are not in union with him. They receive not his graces, his redemption. For they can no more receive salvation without belonging to the body of Christ, than a stick or a stone can receive the life-blood from the human heart, when they do not belong to the body of the man.

The reader then will understand that the members of the fallen race of Adam, the congregations, the parishes, the dioceses, the nations, the races of men, all together when baptized, all form the whole church of God the body of Christ. All these compose the one and only universal church. The congregations, the parishes the dioceses, the national churches, all came forth from the universal church, as she in her turn came forth from Christ on calvary as he in eternity came forth and is now, and always will be coming forth from his eternal Father, as the Second Person of the Trinity.

Thus on every side we begin to see the wonderful works of God in his church. The Son born of the Father before all ages. "Light of Light, true God of true God" comes forth into this world for us men and for our salvation. Arising from on high, he comes and takes upon himself our nature, and becomes a man. Sent into

[1] John iv. 10. St. Cyprian de Unitate Eccl. n. 5. [2] Isaias ix. 6, 7.

the world for that by his Father, from whom he came and is ever coming forth, here he founds the universal church his body, by which he embraces all the children of Adam. He the Word of the Father, he founds the church in the persons of his apostles, whom he sent to preach his word.

Wonderful is the mystery of the church of God, because it is the most wonderful image of the Trinity we have, as it were the last work of God upon this earth, a continuation of the Incarnation.

The faithful people live in and by the parish—the parish partakes of spiritual life in and by the diocese,—the diocese lives and has its being in and by the universal church, the universal church is the body, the bride, the wife of Christ, in and by Christ she lives in and by the Father from whom he is ever generated. "As the living Father hath sent me and I live by the Father: so he that eateth me the same also shall live by me,"[1] says Christ. As he lives by the Father so the church lives by him. "So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord."[2] The diocese lives in the universal church. "For whether we live, we live unto the Lord; or whether we die we die unto the Lord. Therefore whether we live or whether we die we are the Lord's."[3] Each member of the church lives the supernatural life of Christ and of God. "And I live now not I but Christ liveth in me. And that I now live in the flesh, I live in the faith of the Son of God, who loved me and delivered himself for me."[4]

The church of God therefore is one, indivisible, indestructible, unchangeable, eternal as the world and as the human race she was sent to save. The sponse of the Lamb, the Mother of his children, the Virgin who conceives and brings forth, while remaining still a Virgin, as the Father brings forth the Son in heaven, so the universal church brings forth the diocese, these bring forth the parishes, and these parishes in their turn bring forth and give birth to the people of God without division or change, for she still remains the Mother Virgin wife of Christ. The propagation of the species in nature takes place by division of substance. But it is not so in the church, for there can be no division in her, for she is spiritual like God and has no parts and therefore she cannot be divided. She multiplies her children over the whole face of the earth, and nourishes them with the body and blood and graces of her head, Jesus Christ. She feeds them on his Body, and his Blood. "For we being many are one bread, one body, all that partake of one bread."[5] "In him and by him and through him we are one church all united through him to the Father, Son and Holy Ghost," as he said. "And I in them and thou in me, that they may be perfect in one."[6]

This surprising oneness and unity of the church is what separates and distinguishes her from all false and counterfeit churches, which were established by men. The oneness and unity of the church

[1] John vi. 58. [2] Rom. vi. 11. [3] Rom. xiv. 8. [4] Galat. ii. 20.
[5] 1. Cor. x. 17. [6] John xvii. 23.

extends beyond this world and takes in all the saints who now rejoice in heaven. It stretches to the suffering souls of purgatory and soothes those who are waiting for the coming of their salvation, the day of their delivery. The church therefore extends to heaven to purgatory and is spread through the earth.

It is a living body or organism animated by his Spirit, the Holy Ghost, for it is his body. As head and body cannot be divided, so the church or any part of it cannot be separated from Christ its head. Each organism has a spirit, a soul, which holds it together. The soul of the church is the Holy Ghost the Spirit of the Son of God. He promised that the Holy Spirit would teach and speak in the church. "For" he says "it is not you that speaketh but the Spirit of your Father that speaketh in you."[1] No one could enter that church unless he was born of that Spirit by the waters of baptism. "Unless a man be born again of water and of the Holy Ghost he cannot enter the kingdom of heaven."[2] Life in a living body comes from the animating soul within. So in the church "It is the Spirit that quickeneth."[3] Christ promised to send the Holy Ghost to his church to remain in her forever, "I will ask of the Father and he will give you another Paraclete, that he may abide with you forever, the Spirit of truth whom the world cannot receive."[4]

That Spirit of Christ is to teach man all things necessary for salvation. "But when he the Spirit of truth is come, he will teach you all things."[5] He calls him the Spirit of truth because he comes forth from himself who is the Truth of the Father. Proceeding from him in eternity, to show that divine procession "He breathed on them and he said to them: Receive ye the Holy Ghost."[6] Fifty times the Holy Ghost is mentioned in the Acts of the Apostles, everywhere guiding directing and sustaining the infant church. Ninety times the same Holy Spirit is found in the rest of the New Testament. The church therefore having only one Spirit must be one, for one Spirit or soul always animates only one organism or body.

St. Paul writing from his prison house to the Ephesians says: "Careful to keep the unity of the Spirit in the bond of peace, one body, one Spirit as you are all called in the hope of your calling, one Lord, one faith one baptism, one God the Father of all, who is above all and through all and in us all. Until we meet in the unity of faith and of the knowledge of the Son of God."[7] Who will say that there can be more than one true church wherein "he gave some to be apostles and some prophets and some others evangelists and other some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."[8]

The church is one and undivided, because it is the most perfect image of the oneness of the undivided Trinity. From eternity the

[1] Matt. x. 20. [2] John iii. 5. [3] John vi. 64. [4] John xiv. 16, 17.
[5] John xvi. 13. [6] John xx. 22. [7] Eph. iv. 3, 4, 5, 6. [8] Eph. iv. 11, 13.

Father and the Son dwell together, but their union is completed and perfected by the Holy Spirit, who comes forth as the mutual love of both. The Son, the Second Person of the Trinity comes forth from "the bosom of his Father."[1] Coming forth from the sanctuary of eternity he comes into the world on his mission of salvation.[2] He becomes man "and dwelled amongst us,"[3] to redeem us. He comes to become the head of the church, the head of the regenerated children of Adam. "Full of grace and truth we have all received from his superabundance."[4] From eternity the Father loved him,and because of him he also loves us, made to the image and likeness of the divine Son. He is in us and we in him, "I in them and they in me that they may be perfect in one, and the world may know that thou hast sent me and hast loved me."[5] "Thou hast loved me before the creation of the world."[6] "That the love wherewith thou hast loved me may be in them and I in them."[7] But the Love spoken of here is the Holy Ghost, the Love of the Father and of the Son.

Contemplate for a moment the Love of the Father and of the Son coming down from the highest heavens, from the adorable Trinity into the church which is one with the Trinity. Through Jesus Christ the Second Person of the Trinity that Spirit embraces the whole church animates it, gives life to it, fills us with charity, for "the charity of God is poured forth in our hearts by the Holy Ghost who is given us,"[8] he comes into the church because he comes from the head, Christ the Son of the Father. As he is the head of the church, as head he sends the Holy Ghost into the whole church his body that he may give life to the whole organism. That Spirit of Christ broods over the whole church, covering it, sanctifying it, blessing it, penetrating it, animating it, binding it together, uniting all its members into one body which belongs to Christ its head. Coming into the church from Christ its head, from whom he proceeds in eternity, he animates the lowest member and sanctifies him, and continually works to make him more and more like unto Christ the head. He calls the clergy to their vocation, he sanctifies souls by the sacraments, he inspires men with good thoughts, he entices them to do good, he calls sinners to repentance, he goes after the stray sheep, he pours out the graces of Christ on dying souls. All the wonders of the supernatural life are worked by the Holy Ghost. "No man can say the Lord Jesus but by the Holy Ghost."[9]

"But in all these things one and the same Spirit worketh. For as the body is one and hath many members, and all the members of the body, whereas they are many yet one body, so also is Christ. For as in one Spirit were we all baptized into one body. For the body is also not one member, but many, that there might be no schism in the body. Now you are the body of Christ and members of member, and God indeed hath set some in the church first

[1] John i. 18. [2] John viii. 42. [3] John i. 14 [4] Rom. v. 17.
[5] John xvii. 23. [6] Ibidem 24. [7] Ib 26. [8] Rom. v. 5 [9] I. Cor, xi. 3.

apostles, secondly prophets, thirdly doctors, after that miracles then the graces of healings" etc.[1] The Holy Ghost then is the "Sign of Salvation,"[2] the "Seal of redemption"[3]

The church is holy. Her holiness comes from Christ as St. Paul says "Christ also loved the church, and delivered himself up for it, that he might sanctify it, cleansing it in the laver of water in the word of life."[4] Holiness is freedom from sin and firmness in keeping the laws of God. Sanctity comes from the Latin, and means washed in blood,—that is purified from every sin, by the blood of Christ.[5] The tabernacle and all things used in the services of the temple were sprinkled with blood,[6] typifying that every member of the church is washed in the blood of the Lamb of God. For no one in sin is clean before the Lord. Then cleaned from the filth of wickedness, from the passions which drag it down, the soul of the christian stands firm in the law, in every virtue of the christian. "He that loveth me keepeth my commandments."[7]

Holiness comes into man by the infusing of the Holy Spirit, who comes from Christ as the Son of God, whose blood washed the soul from sin. Then the church is holy in her members, because her head Christ is holy. For he was filled with the Holy Ghost, "full of grace and truth."[8] She is holy because she too is filled with the Holy Spirit, who on pentecost sunday, came down in the form of firey tongues, and sat on every one of the apostles and disciples.[9]

Coming down from the Father and from the Son from whom he proceeds in eternity, the Holy Ghost comes into the church, and takes up his abode in the purified hearts of the redeemed. Ever coming forth from the Father and the Son, he ever proceeds into the souls of men, and there he works in them his holiness, giving rise to every virtue, coming into generations and generation of countless saints who live in every age.

Who can tell the hidden virtues of the saints of the church? The constancy of the persecuted, the chastity of the virgins, the heroism of the clergy, the firmness of those martyrs who died? Who could describe sufferings of the church? the torn limbs, the ghastly wounds, the flowing blood, the cold and hunger, the mental anguish, the fierce hate of men, the rage of hell poured out from the days of the crucifixion to the present time? The history of the church is a tale of blood known only to God. We admire the hero, but the world never saw a heroism which could in any way equal or approach the wonders of the saints and martyrs of the church, who suffered and died from the time of Christ the first and greatest martyr.

The nations have profited by her holiness. From the day when Christ first sent his apostles forth to teach the nations, she has

[1] I. Cor. xii. [2] Eph. i. 13 [3] Ibidem iv. 30. [4] Ephes. v. 25, 26.
[5] See St. Thomas, Quest. lxxxi. Art. 8. [6] Heb. ix. 21, 22. [7] John xiv. 15.
[8] John i. 14. [9] Acts. ii. 3.

never ceased to raise them up from paganism and sin to a higher life, a better form of civilization a more virtuous mode of life. All great movements for the bettering of man took rise in her and from her spread to the uttermost ends of the earth. Everywhere her missionaries scattered, "preaching Christ and him crucified"[1] Almost without an exception the first missionaries were martyred by the people they came to save. Thus Christ and his holiness, living in his church is still crucified in his members.

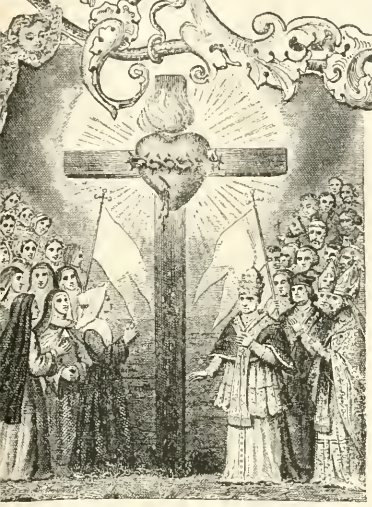
The chief marks of holiness are miracles in which God interferes with the course of nature and the laws of the universe given at the creation. A miracle is a wonder, worked by God to attract the eyes of men to reward the faith of the good, and to draw men to the church. In the early church many wonders were worked so as to attract men to the church and to show the world her divinity. The saints in every age performed miracles for their holiness was such that God with all his power was with them.

After the ascension of the blessed Lord, the apostles went forth and "preached everywhere, the Lord working with all and confirming the word with signs that followed."[2] Many were the wonders the apostles and their disciples wrought, by which the ancient world was drawn to their teachings. St. Augustine says. "The consent of peoples and of nations holds me in her bosom. Her authority begun by miracles keeps me."[3] At many confirmations in the early church the Holy Spirit worked the most stupendous miracles. All these signs and wonders showed that the holiness, the wisdom and the supernatural power of God was with the church. God is the author of nature, and he can change nature's laws and physical workings, when he wishes. This he did that the human mind might be drawn to the church founded by his Son for the salvation of mankind. No one but a stupid fool would say God cannot suspend or change the laws he made for the government of the universe he created.

[1] I. Cor. ii. 2. [2] Mark xvi. 20. [3] St. Aug. Con. Epist. Fund. C. 4.

Chapter VII.

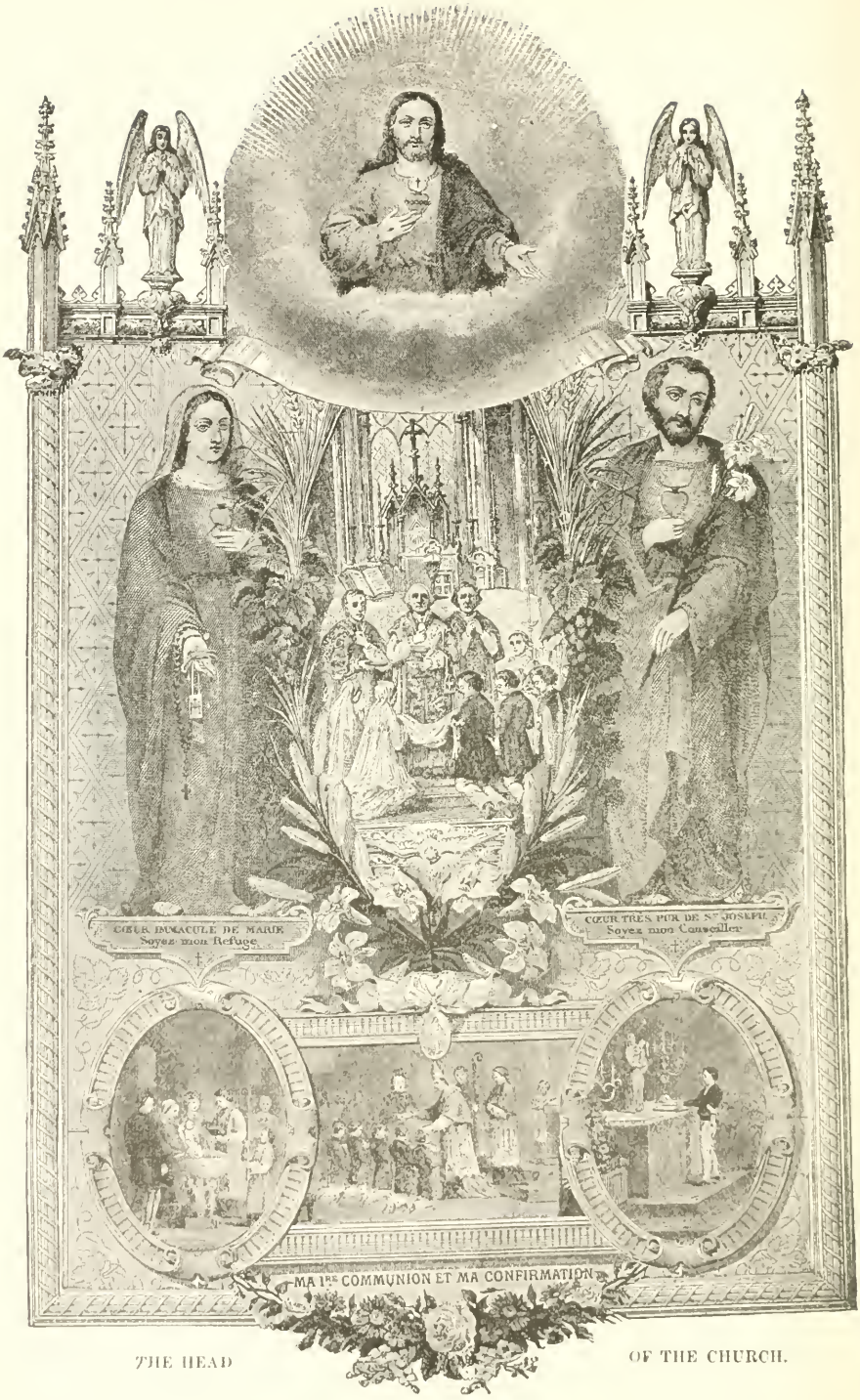
God's Church is Universal and Apostolic.



THE church is catholic, that is the Greek for universal. That name was given her in the very days of the apostles, who often preached in that cultured language. The church is catholic or universal both with regard to time and place. She is the very same now as in the time of the apostles, going back to the very days of the apostles, and she spread among all nations where there are souls to save. The church is called Roman catholic, for her visible head the vicar of Christ is the Bishop of Rome. Without the Papacy there would not be to-day a man believing or teaching the religion of Christ, for on this Rock the Lord built his church "and the gates of hell did not prevail against her." [1]

The Church is universal with regard to time. We trace the venerable line of the Roman Pontiffs from Leo XIII. back through long reigns of spiritual rulers, to the day when Peter was crucified. Not a link of that golden chain was ever broken. We read the histories of the bishops of Palestine, of Asia, of Egypt, of France, of Spain, of England and of every country where the Gospel was preached, and we find that many of the first bishops of these countries were sent by Peter or by his successors to preach the faith. They were all the spiritual sons of the Prince of the apostles. We find no change of faith in the church. In the church to-day we read the writings of the apostolic men and of the converts of the apostles, when we study the Augustins, the Gregories, the Chrysostoms, the Basils, the Jeromes, the Leos, the Cyrils but we find no change. The chief ideas of this book, the sublime principles of the Church universal, the diocese, the bishop, the presbyteries, the form of church government may be found in the writings of St. Ignatius, the disciple of St. Peter, the second after him to sit on the archiepiscopal throne of Antioch. The ideas of the hierarchies of heaven and of the

[1] Matt. xvi. 18.


CŒUR IMMACULÉ DE MARIE
Soyez mon Refuge
CŒUR TRÈS PUR DE St JOSEPH
Soyez mon Conseiller
MA 1re COMMUNION ET MA CONFIRMATION

THE HEAD OF THE CHURCH.

Church may be found in the writings of St. Dionysius, the Greek, who at Athens cried out when he saw the sun darkened at the crucifixion, "Either the God of the universe is dying or the machinery of nature is dissolving." [1] When St. Paul later came to Athens there preaching Christ crucified, Dionysius remembered the darkening of the sun, he became a convert, and first preached to the people of Letitia, ancient Paris.

The writer spent the early years of his priesthood reading the great fathers of the church, the men taught by the apostles, and there, in the cradle of the faith, he finds his ideas of the Church. The man who writes a book on the Church ever lives in history, and all ages to the end of time will profit by his work. The Church cannot preach new doctrines. He who explains her teachings gives her old dogmas in a new dress, adapted to our age. When new doctrines arise and spread among men, we search the Bible, the traditions of churches, the histories of nations, the writings of the apostles, the traditions of christianity to see if they have been revealed by God. That tends to clear up the truths held in "the deposit of faith." [2] If such truths are found in the Scriptures and in the traditions of christianity, the head of the Church, he to whom was given to "Feed his lambs and sheep," he who was commissioned to confirm his brothers, he the heir of Peter, he officially pronounces that they were revealed and then they become dogmas of faith for all mankind. If these doctrines are not found in the Bible and in tradition they are condemned as error, for revelation was ended and completed by the coming of Christ, who while on earth taught all things required for salvation.

The Church is catholic, that is it spreads everywhere. For as the Saviour died for all the children of Adam, she was founded for them all. She has no peculiar mark or character of any nation or people. She is as universal as the race. They partake in her doctrines, her graces, her beauties, her perfections. To all men the Church comes preaching salvation, peace, redemption, charity, brotherly love. In every man she sees the image of God, the likeness of the divine Son made man. To every man she teaches the rights of men, the laws of God, the rights of property, of life, of justice. In every nation she taught the sacredness of life, the horror of war, the value of souls, the laws and principles of the Gospel. From her the kings and governments learned the misfortunes of slavery the rights of subjects, the way of government.

From her constitution of the papacy, the episcopacy, the diocese and parish, men in former ages learned the constitutional form of civil christian governments. Parliaments and Senates were founded by the teachings of her clergy in England, France and other European nations. From them came our form of government, where the rights of the people are respected, a form of government spreading over all the earth. She is the living force

[1] Brev. Rom. 9 Oct. [2] I. Tim. vi. 20.

which brought forth our present civilization from the chaos of paganism, and established the christianity of our day. Every good comes down through her from God the Father of lights to man, raising him up towards heaven through his Son Jesus Christ. She is now spread over the world, teaching, refining, converting and softening the hard and stony hearts of men, left in spiritual death by the sin of Adam.

To the king upon his throne she teaches the way of salvation the same as to those who dwell in cabins. To the rich and poor, to the holy and the sinner, to the wise and ignorant, to the nations and to individuals, to the weak and strong, to sick and well, to every creature of the human race she preaches the very same doctrines, to all she says this is the way of eternal life, do this and thou shalt live, come into my bosom and be saved, hear me not and thou shalt be damned. He that heareth you heareth me." "He that believeth not shall be condemned." [1]

With her striking ceremonial, her ancient dead Latin language, her Mass and sacraments, her ritual and Gospel, her unchanging truth she comes to all men, seeking them out everywhere they have wandered, and to them all she tells the glad story of salvation and redemption.

The church is catholic that is universal. The sun never goes down upon her spiritual empire over the souls of men. In the forests of the south, amid the snows of the frozen north, on the fiery sands of Africa, amid the ancient religions of Asia, in the halls of statesmen, in the courts of kings, on vessels plowing the oceans, in the professor's chair of great schools, in the laboratories of of the learned, in the busy marts of commerce, in the family, everywhere you find the doctrines of Church penetrating deep into every heart.

No other church ever claimed to be catholic. The other churches were ever national, and did not extend beyond the nation or the race where first they took their rise. The religion of the Jews was only for the people of Israel, they were chosen that the Lord might be born of them, that they might prepare for the coming of his Son. Born of Abraham they guarded the revelation first given to Adam till Christ came to found his universal church for all men.

The Church is apostolic that is, it comes down to us unbroken from the time of the Apostles, her clergymen descend in an unbroken line from the Apostles, who ordained them, and who in turn were ordained by Christ. She preaches the very same doctrines and truths which the Apostles preached in the days of the early Church. "The Apostles" says Tertulian "founded churches in every city, whence all the other churches received the doctrines of faith, by this they became churches and children of the apostolic churches, whence although there are many, there is but one the first Church, from which all others come.

[1] Mark. xvi. 16.

After the Ascension the Apostles made Jerusalem their home. From the holy city they went forth to convert the Jews, who were first called to the faith. But after Peter's vision at Joppa, they preached to the Gentiles. Among the pagan nations they founded many churches. St. James the first bishop of Jerusalem was put to death by Herod. Simeon was consecrated the second bishop of the holy city. [1]

St. Matthew, in Hebrew, gift of Jehovah preached first in Judea. He wrote his Gospel in Hebrew for the Jews of Palestine. Then he went to the East and converted many of the Persians, Parthians and Ethiopians, performing numerous miracles among them. At one time he raised the king's daughter from the dead, when the royal family and the whole province came into the church. When this king was succeeded by Hirtacus, the latter wished to marry Iphigenia, daughter of the dead king, whom St. Matthew had raised from the grave and whom he had induced to take a vow of virginity. When the king could not force her to become his queen, he commanded his servants to put St. Matthew to death, which they did as he was saying Mass at the altar. [2]

St. Mark, in Hebrew, a sign, or from the Greek for hammer, a Jew, the disciple of St. Peter, he was converted by him after the ascension. Some think he only translated into Greek the Gospel St. Peter had written. He wrote the Gospel at the request of the Romans, recalling to them what he heard from St. Peter, whom he accompanied many years in his travels, visiting with him all the churches. St. Peter revised his Gospel and commanded that it to be read in all the churches. St. Peter sent him to found churches in Aquilia and Egypt, where he became the first bishop of Alexandria, after Rome then the second city of the world and noted for its wealth, learning and culture. It was in the year 60, the seventh of the reign of Nero, that Mark came to Egppt to become the archbishop of Alexandria, the second see of the world. Evodius at that time had been appointed by Peter at Antioch to report to him at Rome the state of the churches of Asia.

St. Mark landed first at Cyrene, in Pentopolis, bordering on Egypt, where he performed numerous miracles. In this ancient land, where the gigantic works of a former civilization still stood, there he first preached the religion of Christ. For twelve years he traveled up and down the Nile valley before he took his seat as first bishop of the great city, founded by Alexander and called after his name. He converted many of the Jews, whose forefathers had come to Egypt in the days of the Ptolomies and engaged in trade. But his success roused a persecution against him, and consecrating his disciple Anianus bishop, he retired to Pentopolis. When after two years again he returned to Alexandria the pagans called him a magician because of his wonderful works. On the feast of the god Serapis, they found him saying Mass. They tied him with ropes, dragged him during the whole day over the

[1] Brev. Roman Off.

[2] Brev. Roman. of St. Math. Sept. 21.

ground and stones. At night they threw him into prison, and the next day Monday April 25 in the year 68 put him to death.

St. Luke a native of the great city of Antioch the metropolis of Syria, educated in her celebrated schools early became the disciple of St. Paul in his wanderings. He was a physician and a painter. As many fables and peculiar histories of our Lord were written about this time, which tended to bring ridicule on religion, which are probably contained to-day in the Apocryphal Gospels, St. Luke wrote his Gospel to refute them. St. Paul is generally believed to have corrected, and some say took part in the actual composition of the Gospel of St. Luke.

In the year 56, St. Paul, the Latin for little, sent him with Titus to Corinth. Latter he went with St. Paul to Rome, whither in 61 the latter was sent as a prisoner from Jerusalem. For two years St. Paul with Luke lived in a hired house in Rome, where now stands the church of St. Mary. There St. Luke wrote the Acts of the Apostles. Later St. Luke preached in Italy, France, Delmatia, and Macedon. He died by crucifixion.

The apostle St. John, in Hebrew the gracious gift of God, called by the Greeks the Divine, was the most beloved of all the apostles and dearest to the heart of our Lord. He lived 70 years after the ascension, the last member of the apostolic college. He never married because he loved the Lord. Into his care, Christ gave his holy Mother, who lived with him as his adopted mother till her death. He attended Peter in his ministry at Jerusalem. He was with the other apostles when they met so often in the upper chamber belonging to the mother of St. Mark, where the last supper was celebrated, and where the Holy Spirit came down on the apostles. St. Jerome and the breviary say he lived till old age. When in 51 the first general council of the church was called at Jerusalem, John was there with all the other apostles and disciples of our Lord.[1] He made Jerusalem his residence for a long time after the ascension, going on missions into many places, especially to Parthia, preaching and converting many of the people of this province. Even in our day, some of the cities at the mouth of the Tigris and the Euphrates say their forefathers were converted by St. John. In 62 he returned to Jerusalem, where all the other apostles had gathered, where they elected Simeon bishop of Jerusalem after the martyrdom of St. James.[2] Dionysius, converted by St. Paul at Athens came to see St. John, and there he met the mother of our Lord. He says that her appearence was so striking, that if he did not know that there was a God he would have fallen down before her and worshipped her as a goddess.

St. John ever appears as a missionary bishop, taking possession of no particular see. He preached especially in Lesser Asia, making Ephesus his home, of which St. Timothy the disciple of St. Paul was the first bishop. In all histories the authority of St. John

[1] St. Clement of Alexandria. [2] Eusebius L. III. c. II. p. 105.
[3] Dyones. De Divin. Nomia.

appears as that of an archbishop, with metropolitan jurisdiction over the churches of Asia Minor, which he founded and governed till he died. He consecrated bishops and appointed them to the different cities and towns.[1] As each of the apostles received apostolic power in the universal church, he appears to have established all the first bishops of Asia Minor. To his last day he continued to visit the bishops and the churches he established. He deposed a priest who wrote a false account of the voyages of St. Paul and Thecla.

Soon after the destruction of Jerusalem by the Romans under Titus in 72, Ebion taught that Christ was not the Son of God, but a created angel, conceived and born like other men, but that he became the Son of God when the Holy Spirit came down on him. Cerinthus also preached that the Jewish ceremonies of circumcision, etc., bound christians, that the world was not created by God, that God was only an angel, as well as other errors in matter of faith. To refute these errors St. John composed his Gospel. He wrote especially to defend the divinity of our Lord. It is said he asked all the churches to pray for him before he began his sublime description of the birth of the Son from the Father.[2] In 95 he was arrested, sent to Rome, thrown into a vat of boiling oil, saved by a miracle, banished to the Isle of Patmos by the emperor Domitian, where he wrote the Apocalypse or Revelations, which close the Bible. In 97 he returned to Ephesus, where Timothy had been put to death a short time before, and he took on himself the government of that vast diocese which he held till the reign of Trajan. His disciple St. Polycarp tells us that he wore on his forehead a plate of gold when saying Mass.

The evangelists were seen in vision by the prophet Ezechial under the form of mysterious animals, which commentators say represented the four authors of the Gospels. St. John because of his sublimity of thought is the eagle. St. Luke, because he begins by the history of the sacrifices in the temple is typfied by the ox, one of the chief victims of the sacrifice of the temple. St. Mark begins by the preaching of St. John the Baptist like a lion roaring in the desert and calling men to his baptism of penance for the coming of the Lord, while St. Matthew begins his Gospel by the geneology of Christ as a man, and for that reason he is represented as a man. Such are the types of the four Evangelists. The word evangel comes from the Greek and means good tidings of redemption. Gospel is an Anglo-saxon word and signifies a good word, a joyful history, or God's word to mankind.

Apostle is a Greek word which means a messenger, one sent, for the apostles were sent by our Lord to preach his doctrines to the whole world. "As the Father hath sent me so I also send you."[3] Going forth therefore preach the Gospel to every creature.[4]

The apostle Andrew, the Greek for manly, was a native of Bethsaida on the banks of the Sea of Galilee. He was first a disciple

[1] Tertullian L. 4. Contra Marcion. [2] John i. 1. [3] John vi. 29. [4] Luke xvi. 15.

of St. John the Baptist, but when he heard our blessed Lord, he was attracted to him by his grace and brought his brother Simon called later Peter to the Lord. After the descent of the Holy Ghost, Andrew preached the Gospel in Scythia, Sogdiana, to the Colchis and the Greeks, where he silenced the learned philosophers of Athens. Authors say he travelled into Russia, even to the borders of Poland. He was crucified on a cross made like an X in the city of Patræ.

St. James from Jacob, the supplanter, called the Great, the brother of John the Evangelist was the son of Salome the cousin of our Lord's Mother. He was 12 years older than Christ. In the year 30, the persecution in which St. Stephen perished raged against the church in Judea and the apostle fled preaching even to Spain. Herod Agrippa, son of Herod the Great, gained the confidence of the Roman emperor Caligula, who gave him a part of his father's dominions, and later the emperor Claudius added to them Judea, Samaria and the surrounding country. In the year 43, to please the Jews at the ceremonies of the Passover, he began to persecute the Christians, arrested St. James and condemned him to be beheaded, a martyrdom which he suffered with great courage.

St. James the Less, the son of Alpheus and Mary, the sister of the blessed Virgin, was the first cousin of our Lord. Some authors say our Lord gave charge of the church of Jerusalem to St. James, and he became its first bishop. In this case it appears that here we first find the appointment of bishops, to a particular See, made in the person of St. James. All the apostolic churches, Rome alone excepted, lost their lines of bishops at some time during the years of persecution, and this brings still brighter before us the line of the Roman Pontiffs, going back unbroken to St. Peter. Saying Mass St. James wore on his forehead a plate of gold, the first mitre of the bishop. It was a lamina of pure gold worn at the same time by Sts. John at Ephesus and Mark at Alexandria. It was copied after the mitre of the high-priest in the ceremonies of the Jewish temple. The first bishop of Jerusalem was noted for his singular piety and self-denial. He worked so many miracles that even the Jews held him in great veneration. Kneeling often in prayer, his knees became hardened like a camel's knees. He composed an Epistle, which he sent to all the churches, showing them that faith alone without good works will not save souls. He arranged a liturgy or form of saying Mass and administering the sacraments, which first learned by heart was later written by the saints and reformed by St. Chrystom. It gave rise to the Greek and other Eastern rites.

The Jews, maddened by the appeal of St. Paul to Cæsar, called a meeting of the Sanhedrim, a council of the chief authorities of the temple under the high-priest Ananus, son of Annas, who put our Lord to death. They called St. James for trial before them, accused him of breaking the laws, condemned him to be stoned to death. First they took him to the top of the temple, and asked

him to renounce Jesus. Refusing, he preached from the battlements to a great assembly, who had come to celebrate the Passover. They then threw him down. Nearly killed, he had barely strength to rise to pray for his murderers, when the rabble smashed him with stones, and one hit him on the head with a club which broke his skull. His death took place April 10 in the year 62, the 7th. year of the reign of Nero. [1]

St. Philip, the Greek for a lover of horses, born at Bethsaida in Galilee was a married man who became a great saint. After the separation of the apostles, he preached in the two Phrygias. St. Polycarp the disciple of St. John the second bishop of Ephesus after St. Timothy, lived for a time with Philip. St. Polycretes, the successor of Polycarp at Ephesus, says that after his martyrdom, St. Philip was buried at Hierapolis in Phyrgia.

Bartholomew, meaning Son of Tholomew or of a warrior, was first named Nathaniel.[2] He was a doctor or teacher of the Jewish law, and at first one of the 72 disciples.[3] He penetrated to the Indies, converting nnmberless persons. He usually preached from the Gospel of St. Matthew, which he carried with him. Returning he went into Lacaonia, the people of which country he brought into the church. From there he penetrated into greater Armenia, where attacking the worship of idols, he was arrested and put to death. Some say he died by crucifixion, others that he was flayed alive.

St. Thomas, in Hebrew and Chaldaic a twin, after the descent of the Holy Ghost, appointed Thaddeus to instruct and baptise Abgar king of Edessa, who had before written a letter to Christ, asking him to come and heal him of a disease with which he was afflicted. [4]

Our Lord replied to his letter, that he must fulfil the things for which he came, and return to his Father, who sent him, but that after his ascension, he would send one of his disciples, who would heal him and bring health to all his family. This promise was fulfilled by Thaddeus, after the ascension who came cured the king, baptised all his family and planted the faith in that country. When the apostles divided the world and assigned a part to each, Parthia a part of Persia fell to the lot of our apostle. He labored among the Medes, Persians and other nations in these parts, penetrating even to the Indias and Ethiopia, as the south-east of Arabia was then called. He suffered martyrdom at Meliapor on the west bank of the Ganges, where he was pierced with lances till he died, because he had converted some members of the royal family. The remains of christian doctrines are found in Thibet, Tartary and in the East said to have been taught them by this apostle.

St. Jude, praised, called also Thaddeus that is the wise, first labored in the kingdom of Edessa, where he converted the royal family and members of the court, although some say this Jude

[1] Butler's Lives of the Saints.
[2] Am. Cyclopedea Bartholomew.
[3] Butler's Lives of the Saints.
[4] Eusebius. Hist. L. I. C. 13 p. 36.

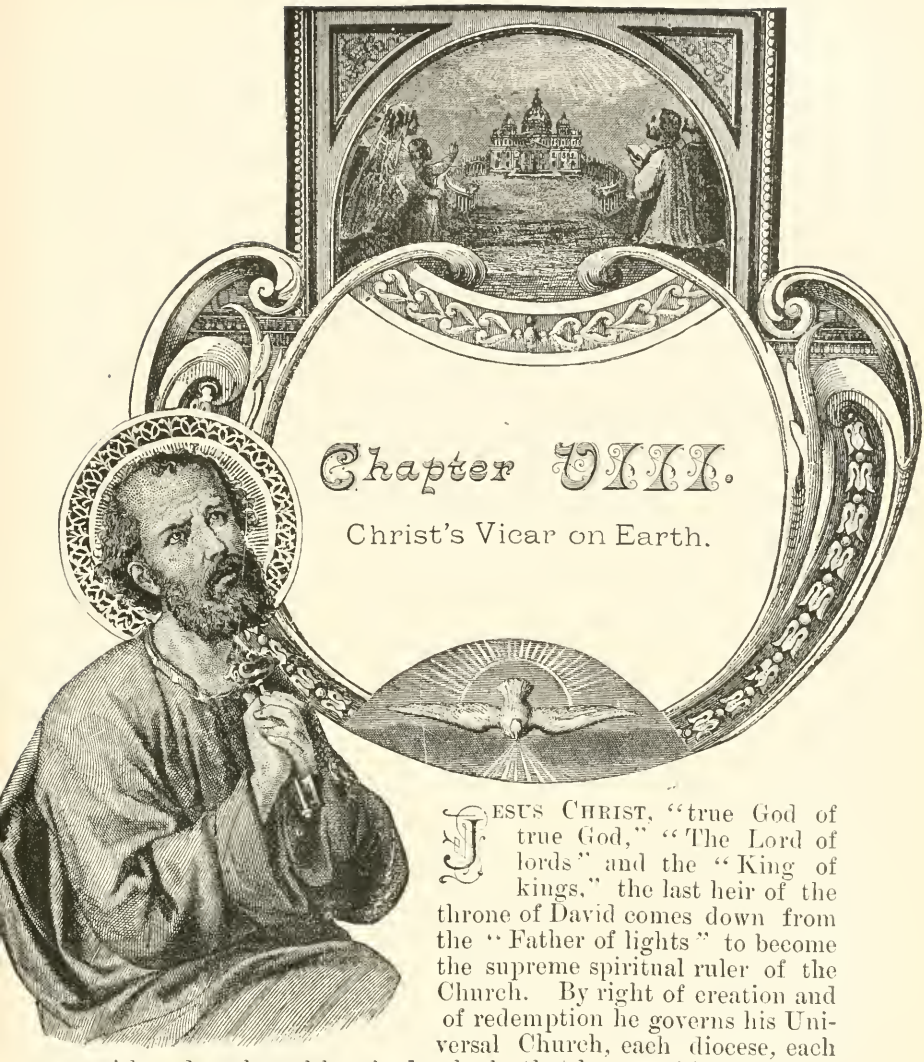
was another person, one of the 72 disciples. He preached in Judea, Samaria, Edumia, Mesopotamia, Lybia and neighboring countries. After the death of his brother, St. James, he returned to Jerusalem in 62, where he assisted at the election of his other brother, St. Simeon, as the second bishop of the holy city after the martyrdom of St. James. He then wrote an Epistle to all the churches, which became a part of the New Testament. He composed it especially against the heretical Simonians, Nicholites and Gnostics. Then he travelled into Persia, where at Ararat, in Armenia, he was shot to death by arrows, or as others say he was crucified.

St. Simon, in Hebrew hearing with acceptance, for his zeal called the Zealot went first to Mauritania. Some writers say he also preached in Britain. He spent some time in Egypt and other parts of Africa. He was martyred at Suanar in Persia, being put to death by the pagan priests.

St. Matthias, in Hebrew gift of Jehovah, one of the 72 disciples of our Lord was elected an apostle in the place of the traitor Judas.[1] After the coming of the Holy Ghost, he preached especially the obligation of self-denial and the mortification of our passions. The traditions of the Greek church say that he planted the faith in Cappadocia and along the shores of the Caspian Sea, fixing his see at the little city of Issus. He was martyred at Colchis.

All know the history of Judas who sold his divine Master for about $18. Getting sorry he brought the money back to the Jewish priests. When they would not take it he threw it to them, saying he had betrayed an innocent man. Falling into despair he took a rope and hanged himself to a fig-tree on the side of Calvary. The next morning the rope broke and the body burst, and when the crowds accompanying our blessed Lord to the crucifixion passed by the wild dogs of Jerusalem were feeding on his flesh.

[1] Acts.

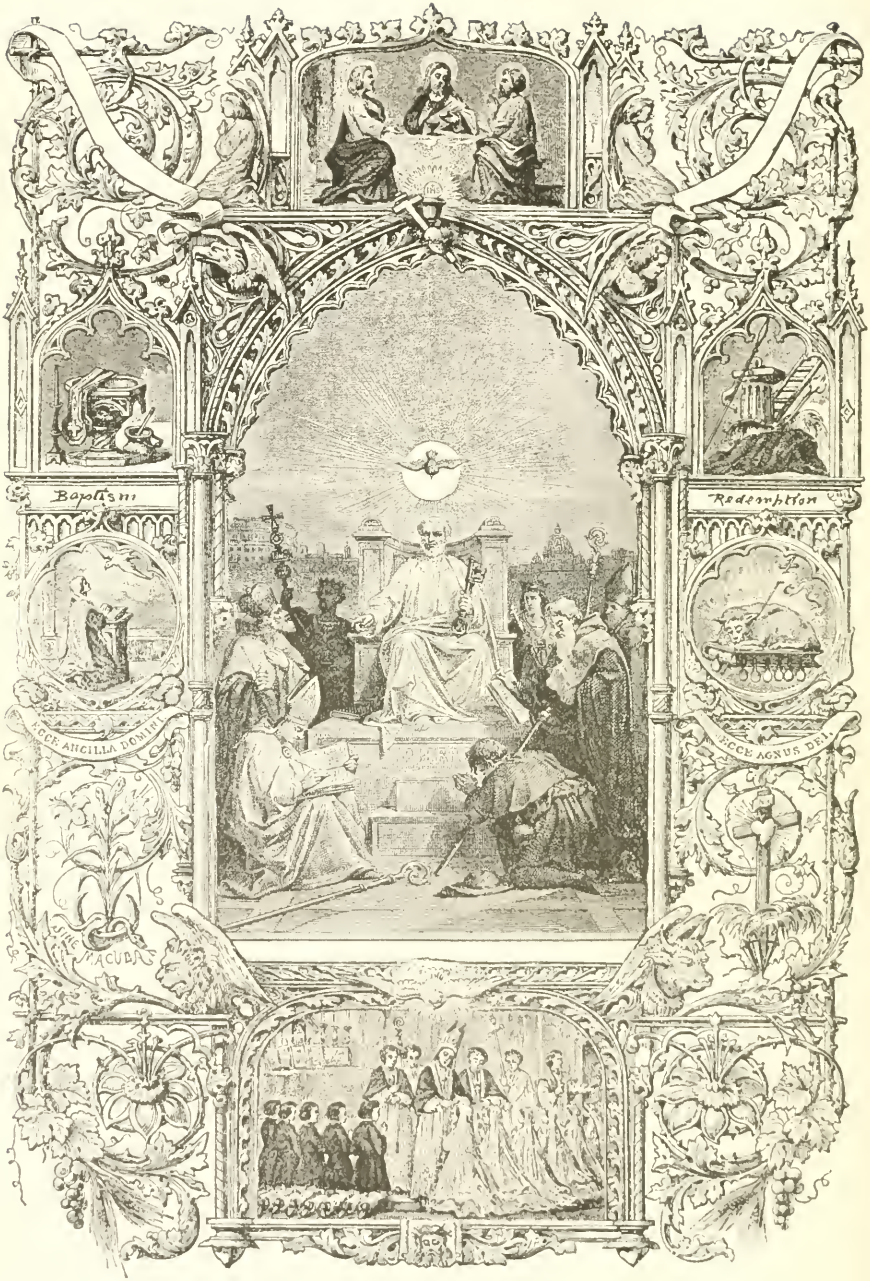


Chapter XXX.

Christ's Vicar on Earth.

JESUS CHRIST, "true God of true God," "The Lord of lords" and the "King of kings," the last heir of the throne of David comes down from the "Father of lights" to become the supreme spiritual ruler of the Church. By right of creation and of redemption he governs his Universal Church, each diocese, each parish and each soul baptized, who by that becomes his child subject to the laws of the Church his empire.

Before he left the earth he gave his ministers, his priests and bishops supreme authority over his people and sent them forth with all his power. On them he built his church which he organized according to the eternal decrees and truths, which he receives with his nature from his eternal Father. His last forty days between the resurrection and the ascension, he spent with his followers explaining to the apostles the wonderful organization of his



PETER STILL TEACHING THE UNIVERSAL CHURCH.

church his kingdom on the earth. St. John says that if all he told them were written, the world would not hold all the books.[1] We find these teachings in the Acts, in the Epistles of the New Testament, in the church organization and in the writings of the early fathers who gathered up the teachings of the apostles. We must then see how Christ now rules and governs this spiritual empire of souls purchased by his blood. Kings and emperors rule not by themselves but by others to whom they delegate their authority. Emperors, Kings and Queens, the President of the United States cannot personally oversee all the details of their governments. They delegate departments of the government to their ministers. They often appoint a prime minister to take charge of the universal external department of the state, while internal affairs are in the hands of other heads of the departments or bureaus.

Christ was a wise and farseeing statesman. He appointed and ordained his apostles bishops over the priests and ministers he ordained. In the apostles the priests and ministers he founded the universal church.[2] Then to bind them all into one universal sheepfold, he raised up one of the apostles to be his prime minister, his ruler, one with him, bearing his delegated authority, ruling his constitutional empire of religion, that his church might remain one and indestructible, till the end of time. That visible head of the church was Peter. His office was to descend to Peter's successors in the See of Rome. He chose Peter one of the apostles, so that the church might be ruled by an apostle, a bishop, and not by one of the inferior ministers, the higher by the lower. As the government of Christ was to last as long as the church, so the heir of Peter was to ever be the visible head of the church. Then he returned to the glory of the Father, which he had with him before the world was, for he was not to ever live in the sufferings of this world, for he suffered once and that was enough to redeem us.

In holy orders the bishops are equal. "Wherever the bishop is, either at Rome or at Eugubius, he has the same merit and the same priesthood."[3] "The other apostles were the same as Peter—all equal with the same power and honor."[4] "For Peter and John were equal in honor and dignity, and the bishop of Rome is no greater in orders than the bishop of any small city."[5] How many reading such texts go astray, not thinking that all this relates to holy orders and not to jurisdiction. In holy orders bishops are all equal, for all receive the fulness of the Priesthood of Christ. But in jurisdiction, or in the power of ruling spiritual subjects, they are not equal, for to Peter, Christ gave full power of binding and of loosing, of feeding his lambs and sheep. The Bishop of Rome the successor of Peter is at the head of the universal visible church, while the bishop is at the head of his diocese.

[1] John xxi. 2, 5. [2] Concil. Trident. [3] St. Jerome Epist. 140 ad Evang. n. I.
[4] St. Cyprian De Unitate Eccl. n. 4. [5] St. Cyril Alexandria.

Then the Pope, as the heir of Peter, has a power and an authority over the church not found in holy orders, which comes from his position as bishop and head of the diocese of Peter, whom Christ made the rock, the corner-stone of the whole church the one foundation with him.

For Christ and Peter became one authority and government. For the agent, the prime minister, the vicar form but one government with the ruling power who appoints him. "Thus there are not many but one government, and not one body like a monster with two heads, namely Christ and Peter, the Vicar of Christ, and the successor of Peter, the Lord himself saying to Peter, "Feed my sheep" he said generally not singularly these or those."[1]

The church universal being the diocese of Christ, and each diocese proceeding from the universal church, in each diocese we find an image of the universal church her mother. Each bishop chooses from the ranks of the priests his vicar-general, who becomes one in authority with the bishop, for they form one government over the diocese. The vicar-general does not get his power from the election of the priests, for they have no episcopal jurisdiction. The vicar of the bishop has jurisdiction and power over them, which he receives from the bishop. Not from his priesthood or from holy orders does the power of the vicar-general of the diocese come, but from the jurisdiction of the bishop. What the vicar-general does in his office as vicar of the bishop, binds the bishop and no one can appeal from the vicar to the bishop, but to the archbishop for they are one and the same authority. The parish is an image of the diocese and of the universal church, and the vicar of the pastor is one authority with the pastor. The vicar or assistant of the pastor does not get his authority from the people, whom he rules, but from the bishop and the pastor. Thus we see that the office of vicar runs all through the church from the Pope down to the bishop of the diocese. The vicar has the fulness of the power of him he represents, as the prime minister of a king, the cabinet minister of the president, the congressman, the agent have the fulness of the power of the persons for whom they act. Thus the vicar-general in a diocese, forms one governing power with the bishop, the Pope is one with Christ in the whole church. Christ and the Pope are one and the same governing power and authority over the universal church.

The governing power and jurisdiction over the whole church then is one not double but one, as the episcopal authority in the diocese is one. Thus Christ rules his church through and by his vicar, the Bishop of Rome. In order not to lower the episcopacy, Christ did not make the Papacy an order over the bishops, standing as it were between him and the bishops, who have received the fulness of his spiritual power in holy orders, for there can be no order higher than that of the bishop, for each bishop is a per-

[1] Boniface VIII. Unam Sanctam.

fect priest, and nothing can be more than perfect. But he made Peter one with him in jurisdiction. There is the rock, the foundation on which he built the church, Christ still being the head of each diocese and the head of the universal church, individualized in the Bishop and diocese of Rome. He is then the everlasting source of power and of jurisdiction of the whole church. For to the other apostles he conferred only holy orders. Then to these spiritual powers he added in the case of Peter full jurisdiction saying, "Feed my lambs, Feed my sheep."[1]

Thus Peter is the key-stone of that wonderful arch, the church build of every diocese and parish and congregation throughout the world. The Pope then is not like a chairman elected by the bishops to preside over their deliberations. His authority does not come from the votes of the other bishops. For they have not authority over the church universal, they rule only in their own dioceses, and what they have not they cannot give. The authority of the Pope over the universal church comes to the Bishop of Rome through Peter, who received it from Christ, whom he made one with him. For the church has only one head, one government, one teacher, one sanctifier, one king and supreme ruler Jesus Christ ever visible in his Vicar. This the council of Florence defined "The Roman Pontiff is the true Vicar of Christ, and the head of the whole church."[2]

While on earth Christ organized his church. To guide her till the end of time, he gave his apostles her constitution, her rules and laws which were to direct her movements, for "of his kingdom there shall be no end."[3] That constitution must not be changed. For things which change perish by change. The president of the United States cannot change our constitution. The same power which gives a constitution is required to change it. Only Christ himself could change the constitution of the church. No one now is equal to Christ in the church. We are only his ministers, his administrators. The vicar-general in the diocese, the Vicar of Christ, the Pope cannot change the laws made by their superiors. They only administer them. Thus the Pope cannot make any new doctrine. He must keep the "deposit of faith" revealed by Christ when he was on this earth, which is contained in the Bible and in holy tradition. This the Vatican Council proclaimed: "For the Holy Spirit did not give to Peter and to his successors, that he revealing they might teach new doctrines, but that by his aid they might guard the revelation given by the apostles and faithfully teach it."[4]

At the beginning of his public life, our Lord unfolded to his apostles his grand design of establishing the Papacy, that one authority to rule the others in order to keep his church one and undivided. At Cesarea Philipi he tested the faith of his apostles.

[1] John xxi. 18.
[2] Concil. Florent. Apud. Lab. T. xii. col. 515.
[3] Luke i. 33.
[4] Concil. Vatican, held in 1870. Pastor Æternus.

"Jesus said to them: But whom do you say I am?" While the others gave different answers Simon replied: "Thou art Christ the Son of the living God."[1] As a reward for his lively faith, our Lord said to him: "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."[2]

The word for "keys" here means in Greek a key, a bolt, anything which fastens a door or trunk.[3] Although in ancient times they had no locks, yet they had many things to fasten things called keys. The one who had the key could open or close the door to any other. To give the keys of a city to a man is to honor him with the freedom of the city. Thus Christ gave the opening or the shutting of heaven to Peter. The word for the kingdom of heaven means in Greek, not only a kingdom, but the power of a hereditary monarchy.[4] It means the keys of the kingdom of the heavens, for in Greek and Latin heaven is in the plural. By these words the Lord makes Peter his agent to bind or loosed in heaven by his official acts, and to rule men as the minister of Christ, for his official acts bind Christ who sent him.

Later Christ gave the power of loosing and of binding to Peter and all the apostles together. For the Pope and bishops assembled in council have the power of binding and of loosing, by the laws and enactments they make for the discipline and government of the whole church.

He then and there changed his name to Peter that is, "The Rock" on which the church was built. Before that his name was Simon Bar-Jona. When God before gave any man a remarkable work to do, he changed his name. Thus, the first man he called Adam that is of the earth, the first woman Eve, the mother of all the living. Abram, "the father of hight," he changed to Abraham, "the father of a multitude," and Jacob, "the supplanter," he changed to Israel, "ruling with God." In our day Popes change their names on ascending the throne of Peter.

Following these customs our Lord changed Simon's name to Peter,[5] meaning in Hebrew, Syro-Chaldaic, Greek, Latin, French, etc., [6] The Rock. Christ is the "Rock of Ages" struck by Moses in the desert, from which flowed the waters of life to heal the hearts and souls of men wounded by sin.[7] He is the "corner stone" of the universal church,[8] rejected by the bad and wicked Jews, which became the head of the corner. He is the foundation of the universal church. For that reason each church has a corner-stone, laid with great ceremony, representing Christ the rock on which the universal church rests.

[1] Math. xvi. 15, 16.
[2] Math. xvi. 18, 19.
[3] Homer's Od. 21, 6.
[4] Thuc. i. 13; Arist. Pol. iii. 14.
[5] See Greek Testament.
[6] The Syro-Chaldaic has not genders as in other languages.
[7] Num. xx. 10.
[8] Mark xii. 10.

He made Simon Bar-Jona one with him, the corner-stone of the whole church, and in the Popes that corner-stone will last till the end of time.

The prophet Daniel saw that stone of the Papacy "cut out of the mountain not made with hands" that is the divinity of our Lord, and he looked till "it struck all the empires of idolatry and of paganism and filled the whole earth.[1] Isaias saw that stone in the shape of a mountain. "In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted on the above the hills, and all the nations shall flow into it."[2]

Thus did the inspired prophets see the glories of the house of Peter, centuries before the coming of our Lord. But it is only the glories of Christ himself. For as the agent, the minister is one with he who sends him, so the Vicar of Christ and Christ are one, as St. Leo says: "He united him with himself in an undivided unity, and wished him to be called by the same name, saying "Thou art Peter," etc.[3] "As to say I am the Rock—the indestructible stone on which the church is built, I will make thee Simon The Peter, that is The Rock on which I will build my church, that the foundations may rest unshaken for eternity, and not be laid on the changing and shifting sands of worldly teachings."[4] For the church was to be built so that "the gates of hell should not prevail against it."[5]

Thus numerous other diocese fell away from the church, they went down because of the infidelity of the people, because of the sins of christians, because of the infidelity of pastors, because of the misfortunes of politics, because of the horrors of war and of conquest, as seen in the destruction of the great historic churches of the East. The lamp of faith which once burned in them was taken away as, St. John prophesies in his Revelations. The Roman diocese ever stood because of the faith of Peter. And still she stands like a vast pillar of light to the nations, her feet on earth her head in heaven, tossed by storms of error still she stands, her head upheld in heaven by the Son of God, who said that "The gates of hell shall not prevail against her."[6] Christ gave to Peter the keys of the kingdom of the heavens. What a wonderful power to open or lock the doors of heaven, where God dwells with saints and angels, that no man of the fallen race of Adam can enter there unless Peter opens to souls suppliant at the feet of Peter and his successors in the See of Rome! Who does not wish to go to heaven? That is written in the very nature of men. For all seek joy and happiness. But to go back to heaven and leave the key of the door to one man, that is wonderful: but that Christ did, that we might know the power he left to Peter, so that no one might doubt Peter's authority as one with that of Christ.

[1] Dan. ii. 34, 35. [2] Isaias ii. 2. [3] Epist. x. n. 4. [4] St. Leo Sermo 83 n. I.
[5] Matt. xxi. 18. [6] Matt. xvi. 18.

When our Lord was at the last supper, when all the apostles were at the table, at that solemn moment, before his death he said to Peter, "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren."[1]

In the Vulgate and other Latin versions of the Gospel, the word which is translated: "hath desired to have you," means to reach, seek after, desire or wish to get you, that is not Peter alone, but all the apostles—you being the plural of thee. The Greek word used by St. Luke means to examine into you, to belong to or review you, to join you. To sift you all as wheat, that is to separate the good wheat from the chaff the bad, alluding to Judas and those who fall away from the church. The word translated "thy faith" in the Greek is, thy faith, thy trust, belief, faithfulness, or means of persuasion and argument over others. Such are the meanings of the word when used by Plato, Sophocles, Aristotle, &c. St. Luke uses the word "pote," meaning "and when thou art converted later confirm your brothers." He gives the Greek "sterizon," which means to confirm, to firmly fix like the fixed stars,[2] to make the other apostles immovable in the faith. What remarkable words to show that Peter is to be the converter, the power and the strength of the apostles against the wiles of the devil.

After the resurrection and before the ascension, when all the apostles gathered at the Sea of Galilee, Peter said he was going fishing. The other apostles said they would go with him. All night they fished and caught nothing. When in the morning the Lord Jesus came he told Peter to cast his net on the right hand side of his boat.

"And now they were not able to draw it for the multitude of fishes. Simon Peter went up and drew the net to the land full of great fishes.... And although there were so many, the net was not broken. When therefore they had dined, Jesus said to Simon Peter, Simon son of John lovest thou me more than these? He said to him: Yea Lord thou knowest that I love thee. He said: Feed my lambs. He said to him again. Simon son of John lovest thou me? He said to him: Yea Lord, thou knowest that I love thee. He said to him: Feed my lambs. He said to him the third time, Simon son of John lovest thou me? Peter was grieved because he said to him the third time: Lovest thou me? And he said to him: Lord thou knowest all things, thou knowest that I love thee. He said to him: Feed my sheep."

Such was the triple commission given by St. John an eye-witness. Nowhere in the Scriptures did God repeat three times his orders. But this Christ did, so that there would be no mistake, that the apostles and all men might know that Peter was appointed the head of the apostolic college, the ruler of the sheep-

[1] Luke xxii. 31, 32. [2] Arat. 230, 274.

fold of Christ. Twice he told him to "feed his lambs," the laity, and the third time he gave him power to feed his sheep, the other dioceses and churches, the mothers of his laity his lambs. Some Latin versions of the Testament say that the first time, Christ said, "Feed my lambs" and the two last times he said "Feed my sheep." [1]

But the full beauties of Christ's words come out in the rich Greek in which St. John wrote. The first and second times that Christ asked Peter if he loved him, St. John uses the Greek "agapas" which means to treat with regard and affection. In such a sense Homer and the other Greek writers use it. [2] Xenophon and later writers use the word to mean sexual love or affection. [3] Xenophon used it in the sense of being satisfied or gratified with any one. [4]

In the three replies of Peter to Christ, the Greek Testament says Peter used the word "Phileo." The Greek authors employ this word to signify the love of the gods for men, or to express the higest kind of love. [5] As the ancients knew nothing of the virtue of charity, which is the love of God above all, they had no word to express so sublime a virtue, whence charity comes from carus, dear. When they wished to express the highest kind of love the Greeks used the verb "phileo." In the first two questions Christ used the word "agapas," expressing friendship. In the last interrogation he used the word "phileo" expressing the highest and most sublime love. Thus the early christians used to gather at a feast and invite their friends to the banquet, and they called these meetings, their love feasts, their "agapas." Because of the abuses at these feasts at which they celebrated the last supper or the Mass, St. Paul reproves them. [6] But when they wished to express a higher and more sublime love, they used the word "phileo." From this comes philanthropy, the love of mankind, philosophy the love of learning and numerous words expressing high and pure love.

Each time Peter replied he used the word "phileo." Now we begin to see the beauties of the Greek Gospel written in that language by the beloved apostle. The two first times our blessed Lord asked Peter, doest thou love me with the love of friendship. Peter replied I do and more I love thee with charity, the highest kind of love, higher than that of friendship. The last time Jesus said to him, doest thou love me with the love of charity? Peter saddened because his Master seems to doubt him replies, I love thee with the love of charity. [7]

But there are other beauties in the Greek which neither the Latin nor the English translations show. When Our blessed Lord said to Peter the first time, "Feed my lambs," St. John

[1] Novum Testamentum Ariae Mont. Vulg. Vers. Douay Bible,&c. [2] Od. L. C. 2. 224.
[3] Luc. Jup. Trag. 2. [4] Xen. Mem. I. 5, 4.
[5] Ib. 2. 197 Od. & 14, 146 & 15, 245 Soph. Ant. 543, &c, &c. [6] I.Cor. 11.
[7] See the Greek Testament of St. John by J. Leusden, published by Lippincott, Philadelphia, the Greek for city of brotherly love.

uses a Greek word for lambs which has no nominative case. [1] The Greek word for "feed" means to nourish, uphold, support. [2] The next time Christ said "Feed my lambs," St John uses the Greek word Poimaino, signifying to herd, cherish, guide, govern, conduct. In Hebrew it is Rahah, that is to govern, or rule as a prince, with external jurisdiction and authority. In Isaias, Cyrus, king of Babylon, is called by the name rahah, the pastor of God. "Who say to Cyrus: Thou art my shepherd." [3] In the same word the Acts say the apostles are placed by the Holy Ghost to rule the church of God. [4] Homer in the same way calls Agamemnon the ruler of men. The Greek Gospel gives each time the plural case for sheepfold in the second and third orders to Peter, so that Peter received the power to feed, rule and govern the sheepfolds, that is the churches of Christ. Besides this Christ used three distinct words for lambs and sheep.

But that is not all. With prophetic eye our divine Master sees that Peter will go to Rome, there establish his eternal See as head and ruler of his everlasting sheepfold, that there he will stretch out his hands like him upon the cross, his head down, thus will he die at Rome, his body will be buried on the Vatican hill, that Rome, his diocese, may receive all these spiritual powers over the universal church just given him, and that his successors will be the rulers of the people of God. The Son of God continuing says to him.

"Amen, amen I say to thee, when thou wast younger, thou didst gird thyself and did walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said signifying by what death he should glorify God. And when he had said this he said to him: Follow me." [5]

Such was the appointment three times given to Peter, by which he became the supreme Shepherd of souls, the Vicar of Christ. "There is certainly but one Shepherd, and one sheepfold, the church of Christ, of whom Christ is the supreme Pastor ruling in heaven, and he left one supreme Vicar on earth, in whose voice the sheep heard the words of Christ." [6]

From the time that our Lord changed his name from Simon to Peter, the latter always appeared as the head of the apostolic college. In the Syro-Chaldaic there is no distinction of masculine and feminine words as in the Greek and Latin, and the words of Christ were "thou art no more Simon but The Rock, and on thou the Rock, I will build my church," etc. From that time whenever the apostles were named together, Peter was always named first. He alone walked upon the waters with the Lord. To him the Father revealed the divinity of the Son. [7] To him alone the Saviour said "On this Rock I will build my church and the gates of hell shall not prevail against it," [8] while he says noth-

[1] Boske ta arnia. [2] See Homer Od. ii. 365. [3] Isaias xliv. 28. [4] Acts xx. 28.
[5] John xxi. 18, 19. [6] Pius vi. Bref. Super Solid. [7] Matt. xvi. 16. [8] Matt. xvi. 18.

ing about the other churches or dioceses represented by the apostles. As St. Augustine says, "He is the Rock and the proud gates of hell shall not conquer him."

To Peter alone our Redeemer said that whatever he should bind upon earth it would be bound in heaven. When he said the same to all the apostles, he meant that when the apostles and bishops of the world met in council with Peter and his successors at their head, that the laws they would make for the church universal, would bind the consciences of men before God in heaven. The blessed Lord went into Peter's boat and told him to put down his net, when he caught a miraculous lot of fish. Christ prayed alone for Peter at the last supper, that his faith might be fixed so he might confirm the others. To Peter he first appeared after his ascension, before he showed himself to any of the other apostles. As St. Augustin says he first washed the feet of Peter. To him alone he first revealed his death and resurrection. [1]

Peter called the apostles together that they might elect a successor to Judas. After the coming of the Holy Spirit, Peter first spoke in defence of the others. At his first sermon 3,000 converts joined the church. He worked the first miracle by healing the lame man at the gate Beautiful. St. Chrysostom says that after the resurrection, Peter passed from church to church visiting all as their universal bishop. He exposed the hypocrisy and lying of Ananias and Saphira who at his word fell dead. [2] To him at Joppa God revealed that the Gentiles had been called to the faith. [3] When he was thrown into prison, the whole church prayed for him, as they recognized in him their supreme Pastor, [4] which was not done when James or Stephen were arrested. At the first council of Jerusalem, the voice of Peter decided points of dispute. To him St. Paul came to give an account of his labors. [5] The traditions of the church carry out the teachings of the Scriptures regarding the supreme apostolate of Peter.

Having raised Peter from the ranks of the other apostles up to the same supreme spiritual power with himself, after having made him his Vicar or the principal minister of his eternal jurisdiction with authority over the universal church, there is but one ruling power in the church, that is the government of Christ himself, who bore to earth all the power and might he received from his Father with his divine nature. "All power is given me in heaven and on earth. Going forth therefore teach ye all nations. He that heareth you heareth me. As the Father hath sent me so I also send you, he that heareth me heareth him that sent me." That was his commission to the whole church given the persons of the apostles. They were the first bishops and rulers of the different dioceses or spiritual states, of which these apostles were to become the first governors and rulers. Later in the church, the bishops had under them the priests and min-

[1] John xxi. [2] Acts v. [3] Acts x. [4] Acts xii. [5] Gal. i.

isters attached to the parishes or counties, into which the dioceses are now divided.

But a centralized and overshadowing power was required to bind all these apostles or bishops, with their dioceses or spiritual states into one kingdom and empire. For if there were no supreme ruling government, to which the other diocese would belong and from which they would be born, there would not be one church, but as many churches as dioceses. Christ saw the misfortunes of divided churches. To unite them he takes Peter from the ranks of the apostles, he raises him up to himself in the government of his church, he gives him his authority over the other churches and pastors. But he does not leave Peter or his successors to rule by arbitrary power. They must follow the constitution of the church given in the Bible and in tradition, as the president must follow the laws. Peter then and his successors arunder the law, which Christ gave to his church, as Christ himself follows the eternal principles relating to his Personality and his nature received from his Father.

The agent has full power from the one who appoints him to do business for him. The prime minister, the chief minister of the congress or parliaments of kingly governments, the cabinet ministers at Washington have full power with their chief to bind the subjects of the king, or the people of the whole nation. In the same way Peter, and his heirs in his See of Rome, received from Christ full power to bind Christ in their official acts. The official acts of the Pope are the acts of Christ. What he binds or loosens, Christ ratifies, binds and loosens in heaven. For in the nation, in the kingdom, in the church, there are not many but one government. There is but one authority in the church, the authority of Christ. But worldly governments are built on the moving sands of politics. They rise and fall, they come and go and change, according to the changed condition of those nations, whom God gives the power of electing their rulers. But the church of God is as perpetual, while the human race lasts as the nature of the Deity from whom it comes through Christ to Peter, and by him to his successors in his everlasting See, built on the Rock of eternity, Christ our Redeemer and our blessed Lord. "As Christ received the fulness of power from his Father, all this he gave to Peter and to his successors" says St. Cyril. [1]

The ruler both in religion and in politics governs, not for himself but for the good and for the prosperity of his subjects. Christ died not for himself but for us. He founded the church for our salvation. He consecrated bishops, he ordained priests, he sent them forth for the salvation of souls. He appointed Peter head of the Church for the union and the welfare of the church. Superiors in the church rule in and by the name of Christ, ever seeking the salvation of immortal souls purchased by his blood. Kings

[1] Lib. Thesur. quoted by St. Thomas, Opus. 1. C. xxxii. Suarez L. iii. de prim. Rom. Pontiff C. 175.

DEATH OF ST. PETER AT ROME AS FORETOLD BY CHRIST.—JOHN XXI, 18-19.

and presidents rule by the authority of God, for there is no authority but from God, coming from him as the Creator to the people, who elect their civil rulers, or coming from him as the Redeemer into the church. But civil power rests in the people to whom God gave the power of ruling and they delegate it to the civil authorities, but church authority comes down direct from God the Son to the clergy, and it does not pass through the people. The church is the supernatual act of God working the wonders of the Holy Trinity in men. Therefore while politics are subject to the changes of opinions, while thrones tremble and fall, while people throw off forms of government and establish others, the church is eternal as God who created it, as the last and most wonderful of his creations. From this it follows that the See of Peter has stood the test of time. No royal house, no government on earth can be compared to the Papacy, which stood by and saw the birth of all the governments and nations, which goes back to days of the apostles, and the Popes will be here at the death and burial of every government of the earth, for it is the Rock of ages, the Eternal See.

Christ came as God and man, his two natures being united in the one Personality of the divine Son, the Word of God. He founded his church having the very same double nature, composed of both human and divine elements. Christ came as the Truth of the Father. All truth he received of the Father he gave to the church. The truths God revealed to the human race are in the Bible and in the traditions of christianity and they form the everlasting unchangeable constitution of the church. The Holy Spirit ever proceeding from Christ and from the Father, ever speaks by the mouth of Peter in the See of Rome.—There are the divine elements of the church. The human elements are the members of the human race, the baptized laity, the ordained priesthood, the consecrated bishops, the sublime Papacy. But while the divine elements of the church, the Holy Spirit and the eternal truths revealed to man, remain the same, for they are either God or his eternal truth, the human elements being formed of men, they bear the imperfections of the creature. Men are sinful, liable to fall away from the light which comes down from God through Jesus Christ. We must not then be surprised to find that sometimes the clergy fall from the church or give scandal, for "it must be that scandal cometh" [1] owing to the weakness of men. Only in their official function do the clergy bind Christ. Every official act of any clergyman binds Christ, for whom they act as his agents, his ministers. In their private life their acts belong, not to Christ, but to themselves, and if they sin they sin as private men. But the Pope being so closely united to Christ, his faith fails not because our Redeemer prayed for Peter, that his faith fail not. Hence nothing so disturbs the church as an attack on the Papacy.

[1] Matt. xviii. 7.

"If the See of Peter is shaken the whole episcopacy is disturbed" say the ancient bishops of France." [1]

Such then is that supreme authority, that wonderful power of ruling and administrating the whole constitution, which our blessed Redeemer gave to Peter, and through him to the Popes and to the church. From the days of the apostles, the whole church obeyed him as the supreme ruler of the people of God.

By holy orders Christ ordained ministers, priests and bishops. By that he gave them power over his real body. He made them the ministers of the sacraments, for the healing of the nations, for the salvation of souls, for the remission of sins, for the exercise of his eternal Priesthood. There is the substance of a holy power, which acts in the souls of men, spreading and scattering to the ends of the earth, the salvation bought by Christ upon the cross. But each substance, each thing acts according to the laws of its being. So the powers of holy orders, which Christ left in the world, must act in saving men according to the church laws. The right of administering the powers received by holy orders belongs to jurisdiction. Then jurisdiction gives the right to exercise the powers of holy orders over the people of God, who compose the body of Christ his holy church.

For Christ has not only his natural body, born of his mother Mary, but he has another body, born of him in death, his mystic body, his church, formed of living stones and timbers, his christian people, born of him by the waters of baptism and of the Holy Ghost. The power of ruling souls is called jurisdiction. Thus each government has supreme jurisdiction, that is the power of making laws, of interpreting its laws and of enforcing its laws. They are the legislative, the judicial and the executive powers or branches of the government. Congress makes laws, the supreme court interprets law, and the president puts them in force. Christ gave these three elements of jurisdiction to Peter, from whom they descended to his successors in the See of Rome. The Pope then is the source of jurisdiction for the whole church, as the bishop is the source of holy orders for the diocese. In him centred the legislative, the judicial, and the executive departments of the government of the church.

The foundation of all spiritual authority in the church is the commission given her by Christ, given direct by God by the laying on of the hands of the bishop. Any bishop can ordain or consecrate a bishop, for one of the perfections of living beings is to bring forth another like himself. For Christ is the head of every diocese, as well as he is the head of the church universal. Each diocese then is a complete church, a spiritual state living within the bosom of the universal church her mother. But while the source of universal jurisdiction is the universal church, as the bishop is the source of holy orders, the Bishop of Rome, the visible head of the universal church, becomes the Vicar of Christ. Christ is the

[1] Sr. Arvit. Epis. Lab. T. IV. col. 1362.

head and fountain of both holy orders and of jurisdiction, the exercise of holy orders. Therefore no bishop or pastor can exercise his orders without the consent of the Pope, whom Christ appointed in the person of Peter to feed his lambs and sheep belonging to his whole flock.

The agent, the Vicar, the prime minister, being one and the same moral person with the one who appoints him, it follows that the Pope is one and the same power with Christ. He rules the bishops of the whole church, as the bishop governs the pastors and priests of the diocese. Christ is the head of the diocese, and the bishop is but the image of him, the bishop of our souls. But to keep the church one, with the very same jurisdiction over all the churches of the world, he chose Peter as the rock, the foundation-stone on which to build that structure of eternity, that the gates of error might not prevail against her, that he might rule and govern her by the laws and the constitution, which at her foundation he laid down. In raising a bishop, the head of holy orders, up to be one in spiritual and supreme power with himself, Christ crowned the episcopal order with the authority of jurisdiction over the church, giving her the same power and authority he had received from his Father. The Pope then is the Vicar of Christ his chief minister. In him the church receives her crown. This is why we give such honors to the Pope, for he is the Vicar of the Redeemer, and to Christ all honors belong and go back to our Redeemer when offered to his Vicar.

The constitution of the church is the work of Christ. For he came not only to die for men, but also to organize his church, that she might shower the benefits of his redemption to every son and daughter of Adam, so that his saving graces and the benefits of his death might save all coming generations to the end of time. The church then takes the place of Christ, who at the resurrection finished his work. "I have finished the work which thou hast given me to do."[1] That work he ended was the redemption of the race, and the founding of the church. He was first the teacher of the human race, and the church is the teacher of mankind.

As the Pope is one with Christ, so he is first the teacher of the world in the place of our Lord, for Christ teaches by and through him, his Vicar. Christ cannot teach error, for God can neither deceive nor be deceived. If the Pope would teach error in his office, as Vicar of Christ, Christ himself who would teach falsity through his Vicar, and God would deceive the human race in the most important things of life, the salvation of immortal souls. Then the Lord by his Holy Spirit in the church speaks to the world by the mouth of the chief minister of the church the Pope. That is the infallibility of the Pope.

The Pope being the Vicar of Christ and his chief minister, it follows that he has all the power of Christ over all the children of God born to Christ by the waters of baptism. "All power is given

[1] John xvii. 4.

me both in heaven and on earth."[1] "As the Father hath sent me so I also send you. Going forth therefore teach ye all nations," "commanding them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."[2]

The Pope then, the Vicar of Christ has the very same power as Christ. For the agent has the same power as the one who appoints him. Christ having redemeed all men, it follows that he has direct and complete authority over all christians. For this reason the Vatican Council defined: "If any one says that the Roman Pontiff has only an office of inspection, or direction, but not a full and supreme jurisdiction over the church universal, not only in things which belong to faith and morals, but also in things relating to discipline, and which belong to the church scattered over all the earth, or that he has only the larger part, but not the fulness of this supreme power, or that this his power is not ordinary or direct in each and every church, and over each and all the pastors and faithful, let him be an anathema."[3]

It is evident that the Papacy was to last till the end of time. For without the supremacy of the bishop of Rome over all the other bishops and churches of the earth, the whole church would in a few years divide and split up into many sects and churches. This we see among those religious sects, which at different times fell away from the church universal. For the Papacy, being one with Christ, speaking, teaching and ruling in his name, it follows that by and through the Bishop of Rome, the whole church derives its whole unity, power, life and strength. Then all jurisdiction over the fountains of grace and salvation comes down from God "the Father of lights," into his Son Jesus Christ, and into his Vicar into all the members of his mystic body the church, scattered over all the earth. As without the head, the body dies, so the church visible cannot be separated from her visible head the Bishop of the Roman diocese.

Christ first founded the church universal in the persons of Peter, the apostles, the priests and the ministers he ordained. To the apostles as the first bishops he gave the constitution of the church, the fundamental principles of faith, the primary truths of the christian religion. Under the inspiration of the Holy Spirit, these fundamental doctrines have developed into the vast organization of the church, which astonishes all men who study her constitution. Christ consecrated the apostles universal bishops of the universal church, appointing them to no particular cities. To St. James, first bishop of Jerusalem, the apostles fix the title of his see, when they gave him the care of the church at Jerusalem.[4] Then the apostles were at first missionary bishops. Peter chose Rome as his See, the seat of his labors. When the other apostles died, their universal apostolate died with them, as St.

[1] Matt. xxviii. 18. [2] Matt. xxviii. 19, 20. [3] Vatican Council, Sess. iv. Caput. iii.
[4] Butler's lives of the Saints, St James.

James excepted, they had no titular episcopal sees. But the supreme apostolate of Peter remained in the Roman diocese. It devolved on his successor, and lives in him to this day. That it why it is called the Apostolic See. Then Peter and James excepted, the apostles had no fixed sees or episcopal cities and titles. When a bishop without a title dies at the present time, his authority falls back into the universal church to which he belonged, while when a bishop dies, who has the title to an episcopal see, his successor in that see becomes his heir to all the spiritual authority he left.

As the family honors and the wealth of the husband at death belong to his wife and family, so the spiritual riches of the bishop remain in his church his diocese, whose title he has, or when he has no diocese, they go back from whence they came to the church universal, to which while living he belonged. The successor then of the bishop consecrated to a see, acquires all the honors, dignities, jurisdiction and power attached to the see over which he presides, unless the Holy See otherwise disposes, for they are local, attached to the see, and not personal, belonging only to and dying with the bishop. Thus the bishop consecrated to an archiepiscopal see, by that becomes an archbishop, with authority over the bishops and churches in the province over which the jurisdiction of the archidiocese extends. From this it follows that the clergyman elected to the See of Rome, at that moment receives direct from God universal authority and jurisdiction over all the churches of the earth. For he is the heir and the successor of Peter, whom Christ made his Vicar to "feed his lambs," to "feed his sheep." By his union with the Roman diocese Peter made her one with himself. There he labored and there he died, that there might be no dispute about his heir and successor. These principles were so well known by the apostolic men, that there was no disputes in the early church about the successor of Peter the Fisherman. They all looked to the Roman Bishops as the successors of Peter.

Here we see the deep designs of God, who reigns in history. The guiding Providence of the Almighty is with the great movements of the human race, but his designs do not at first appear to the eyes of men. He chose Abraham to be the father of those who believed, that the first revelation given to Adam might not be lost to the world, but that it might be preserved by the Jews. He selected Moses, that the Israelites might not be lost among the pagan nations. The functions of the priesthood he gave to the tribe of Levi, and the government of his people to the family of David for 300 years, while the members of the family of Aaron were the high priests of the Old Law. Jesus Christ was born of these. The blood of Abraham, of Moses, of Levi, of Aaron and of David flowed in his veins, for he was to be the Prophet Priest and King over all the members of his church, the Kingdom of God. In the same manner the light of ancient civilization first rose over

Egypt, because of the children of Israel, who dwelled within its confines. The empire of Babylon lived to preserve the records of the captive Jews. The empire of Alexander spread over Greece, Egypt, Syria, Palestine and Mesopotamia, to scatter the Greek language and spread the Bible into pagan nations, for the preaching of the apostles who preached and wrote in Greek.

Following the same providential designs, with a mighty hand the Lord God had beforehand prepared the foundations of the city, which was to be the seat of the Papacy. When the finger of God shaped the shores of the continents, he dug the deep channel of the Mediterranean Sea between Europe and Africa, so as to give free access to the very heart of the old continent, while by an upheaval of a geological era, the Italian continent rose from the bosom of the deep giving free access on every side.

"Between the Tyrehenean Sea and the dark summits of the Appennine mountains, a handful of brigands had built their cabins around the hills. In digging the first foundations for their ramparts, they found a bloody head, and the oracle declared that the city would become the head of the world."[1] Such was the beginning of the foundations of Rome, a city which, with the glories of her sons, fills history, and attains the highest eminence in the christian civilization. Rome the city of the seven hills grew and conquered all her enemies. She sent her valiant soldiers to every clime, and victory after victory crowned their wonderful discipline. At first a republic, it was later changed into an empire. At the time of Christ, the Roman empire had spread from the frozen regions of the north, to the burning sands of Africa, and from the Straits of Gibralter to the rivers of India. The Roman soldiers had overrun the world and brought nearly every nation of the earth, bowed and suppliant to the feet of the Cæsars. The worship of every false god, the peculiar religious ceremonial of every pagan nation came with conquered kings and peoples, chained to the chariot of the victorious Roman generals, till Rome became the seat of the worship of every superstitious race. The wealth of empires, the learning of Greece, the civilization of Egypt, the traditions of India, the pagan might and power of the earth came to Rome with her victorious armies. At the preaching of the apostles, Rome was the heart of the universe, pulsating with the very life of the ancient world.

But the Providence of God had prepared her for a still higher and a nobler destiny, and the city of the seven hills, the mistress of the world, was to receive a power, of which her former greatness was but the shadow. Christ took Peter, a poor ignorant and uncultured fisherman of Galilee, made him his Vicar on earth, gave him his power, the Keys of his mighty spiritual kingdom, and sent him forth as the Father in heaven had sent him. Fear not Peter the Lord is with thee. Thou and thy heirs shall save Rome from the fate of Babylon and of the mighty empires, which

[1] Lacordaire, Conferences on the Church, 4. con. 8.

have fallen. By you Rome will become the eternal city. Why did not Peter set up his imperial Chair at Jerusalem, the capital of Judea? From the words of Christ, from the prophecies of the Old Testament, by the indwelling of the Holy Spirit, Peter knew that the Jews were rejected for crucifying their God, and that like Cain they were to wander over the earth till the end of time with the blood of their brother Christ upon them. Knowing the calling of the gentiles, Peter turned towards Rome, that in the city of idolatry he might destroy the pagan religions there enthroned. Peter was filled with the Holy Ghost, and he came to the imperial city and there he fixed his See. Because of the Jewish religion, and because of the life and death of Christ, Jerusalem is called the "Mother of Churches." It was the first diocese erected in the world. Like a wise and careful general gradually advancing on the breastworks of the enemy, St. Peter advanced carefully on Rome the Mistress of the world. He stopped for seven years at Antioch, to survey from afar the seat of his empire, the See of Rome, the mother diocese of the christian world. Yearly the Church celebrates the Feast of "The Chair of Peter at Antioch."

But was Peter ever the real titular bishop of Antioch, as he was of Rome. We think not. An old tradition of the Greeks of Asia Minor says, that the Lord appeared to Peter in the night and said: "Arise Peter and take possession of the West. It wants thee. Show them the light of thy face, and I will be with thee."[1] St. Gregory says he never sat as bishop of Antioch, but that he stopped at the latter city only for a time, on his famous journey to Rome. [2] Pope Innocent holds that he only lived there temporarily, that it was only his residence, that he never assumed the episcopal title of that city, no more than he took the title of Jerusalem, where he also lived for some years during his first apostolate, and that his title was only completed at Rome.[3]

For some years before their final separation, the apostles made Jerusalem their home. According to St. Leo, when they began their labors, they divided the whole known world, giving each one his part. Some authors say our Lord gave the church at Jerusalem into the care of St. James. His was the first episcopal title and the model of all the others. Then the episcopal titles were established by the Redeemer himself.

Peter lived for seven years at Antioch, overseeing all the other churches of Asia. There he established the first Archiepiscopal See. Before he left for Rome he consecrated his beloved disciple Evodius bishop of Antioch giving him charge of the churches of Asia. But Peter, so say the best writers, was never the titular bishop of Antioch. He was still a missionary bishop, waiting till Providence prepared the way for him to take possession of his own See of Rome. We must understand that the Pope can be at the same time the Bishop of Rome, and rule other dioceses, for he is

[1] Apud Boland T. xxvii. p. 377.
[2] L. vii. Epist xl. ad Eulog.
[3] I. Epist xxiv. ad Alex. Antioch.

the Vicar of Christ, with universal jurisdiction. Thus Pope Leo IX. was Bishop of Rome, and at the same time ruled the diocese of Toul, and for seventy years the Popes lived at Avignon as bishops of the latter place yet being at the same time Bishops of Rome.

To better understand the nature of the Papacy, we must remember that Christ has supreme and direct authority over all the members of the church. The Pope being his Vicar, he has the same authority as Christ himself. Therefore the Pope is the supreme Bishop over the whole world as the Vatican Council declares. [1] Peter exercised direct episcopal functions at Jerusalem, at Antioch at Joppa and at other places, as seen in the Acts. He presided at the council of Jerusalem. He chose an apostle in the place of Judas. He ordained the deacons. He condemned Ananias and Saphira. He did all that without trampling on the rights of James, the bishop of Jerusalem. "After the ascension of our Lord, he held the priestly chair for four years, then he came to Antioch after having overcome Simon Magus at Samaria, then at Antioch he erected his pontifical Chair, which he held for seven years, at the end of which time he came to Rome, and worthily he presided over the Roman church for twenty-five years, seven months and eight days." [2]

It was customary in these times to write on the dyptics, or official Records, the names of those who founded the church, besides the names of the different pastors or bishops of the see. In that way St. Peter was called bishop on the dyptics of the church he founded at Antioch, although St. Evodius was its first titular bishop. In our day we say that both Sts. Peter and Paul were the founders of the church of Rome, although only Peter was the first bishop of Rome, while St. Paul was only a missionary bishop of the Jews and Gentiles, and he never had an episcopal title. Yet by his preaching, he founded many churches. No diocese or church can have more than one bishop or pastor, for no body can have more than one head. Although Sts. Peter and Paul are said to have founded the Church at Rome, yet only Peter was the Bishop of that great city. Like the other apostles, at their consecration by Christ, the whole world was the diocese of St. Paul the apostle of the Gentiles.

Although St. James the less, became the first bishop of Jerusalem, yet for fourteen years the other apostles made the holy city their home, when resting from their labors on the missions among the Gentiles. Thus St. John lived at Ephesus, but he was not the bishop of that city. St. Paul consecrated Timothy bishop of Ephesus, and Titus bishop of Crete. When St. Paul was arrested at Jerusalem, because he was a Roman citizen he appealed to Cæsar "Whose faith is spoken of in the whole world" [3] because of St. Peter the Roman church was the mistress of all churches. St. Paul expressly says, that he was not sent to administer the

[1] Const. Pastor Æternus. [2] Acta S. Gudillæ Bolland. ad diem 22 Feb. [3] I. Rom. viii.

sacraments to the people of any particular diocese, but to be a missionary bishop, "For Christ sent me not to baptize but to preach the Gospel,"[1] because one bishop cannot be the bishop of a diocese belonging to another. Therefore St. Paul says "I have so preached this Gospel, not where Christ was named, lest I should build on another man's foundation,....but now having no more place in these countries."[2]

The foundations of the Roman diocese had already been laid by St. Peter, and St. Paul could not sit on the episcopal throne of another bishop, "on another man's foundation."[3] But the apostle of the Gentiles came to Rome to sanctify it with his presence, to consecrate the Roman church with his martyrdom and with his tomb. He was the greatest missionary bishop of the churches, he brought the gifts of the Holy Spirit and the fruit of his vast labors to Rome, and there with the Primacy of Peter, there they rest with his hallowed bones under the great St. Peter's church. Eusepius, the most ancient church historian says that Christ himself told Sts. Peter and Paul to remain twelve years in Judea, to give the Jews a chance of embracing christianity and after that he told them to preach to the whole world.[4]

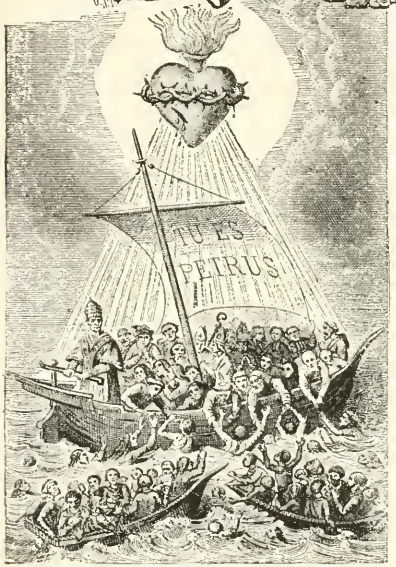
Peter then with the other apostles established the diocese of Jerusalem, with James at its head. He did that for the conversion of the Jews to whom the Kingdom of God was first to be preached. Then he left for Antioch the chief city of Asia, where he founded the first seat of an archbishop. He also sent St. Mark his beloved disciple to Alexandria the chief or metropolitan see of Africa. When that was done he started for Rome. "The Mistress of the Gentiles," that in her the centre of the pagan world, he might establish the centre and seat of his spiritual empire, "Thus St. Peter brought to Rome, the prerogative of his faith and the authority of his discipline."[5] To Rome therefore Peter brought all the machinery of the central government of the church universal. He made the Roman church his spiritual spouse. There under that monster of cruelty Nero, he died. The central government remains to this day with his successor the Father of bishops. "The bishop therefore is called in worthy subordination to him, the Prelate, who is the heir of the place and of the teachings of Peter, and is worthily the origin and foundations of unity,....no one is allowed to raise a teaching chair against him."[6]

The new Pontiff receives direct from Christ his authority as Pope. But we must see in the next chapter the workings of the authority given by Christ to Peter and his successors.

[1] I. Cor. i. 17. [2] Rom. xv. 20, 23. [3] Rom. xv. 20.
[4] Eusep Hist. v. 18. [5] Bossuet Lit. iv. a une Dam. de Metz.
[6] III. Council of Baltimore Cap. I. no. II.

Chapter IX.

Peter's Throne.



THE fundamental constitution of a nation is not so much the written instrument, as their customs, their manners, their education, and their forms of social every-day life. If their constitution and their government be the expression of the genius and manners of the whole people, they will be happy, prosperous and contented, for it fits them, whereas if the government comes not from them, as the expression of their deep-seated customs and manners, but forced on them by conquest, they will be rebellious, restless and unhappy.

Like the constitutions of most of the European nations, the divine constitution of the church is not a written instrument like that of the United States. For our dear Lord wrote it not. He taught it to his followers from whom it comes down to us for he wished to show all men that the church he founded to take his place was to be a living teacher of the human race, and not a dead book, like the Bible, for all men to take any meaning they liked from its sacred pages. The apostles went forth as the teachers and spiritual rulers of the nations they converted. They impressed the constitution of the universal church on every church they founded, and each convert they taught the fundamental doctrines they had heard from their divine Master. Hence we find that every one of the churches founded by the apostles, had the very same fundamental doctrines although they differed in liturgies and modes of discipline.

Jesus Christ founded his church therefore as a most perfect

A PUBLIC RECEPTION AT THE VATICAN IN THE PAULINE CHAPEL.

spiritual government over the souls of men. Living in the world till the end of time, saving all the generations of mankind, a perfect government with the three functions of making, of interpreting and of executing its own laws and statutes, the church must have a visible head to enforce and execute her spiritual laws. In our own beloved country, congress makes laws, the supreme court interprets them, and the president puts them in force for the whole nation, while different states into which this nation is divided has also these three functions in their legislatures, their courts, and their governors.

But Christ, the wisest statesman who ever walked this earth knew, that the bishops of the whole world, scattered throughout all nations and countries governing their dioceses, he knew they could not gather each year in congress or council to make laws for the whole church, because they would be taken up with the internal administration of their own dioceses. Yet he did not appoint a few learned bishops to form a supreme court to pass judgment on disputed points, for the church has one not many heads and that one head is the Pope his Vicar. He did not found the constitution of the church so the Pope would be elected by the people, for that would have been impracticable. We know how popular elections excite the people, dividing them into hostile parties, and in our day few nations are so trained and educated as to carry out an election without great disturbances.

The foundations of the church were laid deep on principles of wonderful wisdom by the Divine Wisdom himself, who established another way to frame her laws, to interpret her constitution and to execute her discipline. As a wise statesman, our blessed Lord united these triple functions of government in one man, Peter and his successors in the See of Rome. For the church to remain one and undivided, it was necessary to unite all functions of the spiritual government of the church in one ruler, the Vicar of Christ, whose decisions are the same as those of Christ, for he and Christ make one and the same government of the whole church.

A congress or a parliament meets each year to change the laws which do not suit, or to make others to take their place, for rulers, politicians and statesman are only trying to find a way of governing mankind who lost their first ruler Adam, and the mind and will of man still remain weakened by his sin. Civil governments then change, for they are only trying to take the place of Adam and rule his children fallen from the supernatural state. But a congress of the bishops of the whole church meets but seldom. It is called an ecumenical council.[1] It is a congress of the whole church, which meets, not for the changing of the constitution of the church, which made by Christ no power on earth can change, but to receive from the successor of St. Peter the rules he makes, and the laws he enacts for the better government of the universal church. Then while the council under its head may legislate for

[1] The Greek for the whole earth.

the church, yet they cannot change the fundamental principles of her divine constitution, which God revealed. Even the congress of this country cannot change the constitution, for that was made by the whole people, and they the sovereign nation alone can change it.

When the supreme court of this country defines an article of the constitution, or interprets one of its principles, all take it as an oracle of human wisdom. When the highest court of the queen's bench of judges defines an article of the British constitution, although their constitution is not a written instrument, but written in the customs and manners of the English people, all take it as a truth. So we must look for the constitution of the church in the teachings of God, in the Holy Bible, in the writings of the early fathers, in the great councils of the church. By them the Holy Ghost spoke, as before he spoke to the Jews by the prophets. Let us see what the Fathers and the councils say about Peter and his successors the Roman Pontiffs.

The apostles being the universal bishops of the universal church, travelling into various nations, founding churches, arguing with the pagans, combatting errors, instructing the people, they found no time to write. Their apostolic labors for the spread of the faith left took up all their time. They left that duty of writing to their followers. Sts. Matthew and John only wrote Gospels, and they did it for peculiar reasons, while Sts. Mark and Luke disciples of Sts. Peter and Paul, wrote the other two Gospels. But the converts of the apostles, especially those educated in the famous schools of Judea, of Egypt, of Greece, of Rome etc., were educated men, and they wrote the teachings of Christ, which they received from the hallowed lips of the apostles. These holy men gathered up the traditions and the teachings of the apostles. They wrote the doctrines of the church. To them we must look for the belief of the early church regarding its fundamental constitution. Their writings have ever been received as the teachings of the Christ. In every age they received the honor due to the word of God. No christian church refused to bow before them, as the exponents of the early church. In their writings we will find the constitution of the church. They are called the fathers of the church. Let us see what these apostolic men say about the apostolic Chair of Peter.

Before leaving the earth Christ promised to send upon the apostles the Holy Ghost, the Spirit of truth, who would to teach them all things and to abide with them forever. [1] The Holy Spirit speaks through and by the councils of the bishops. The entire episcopacy and great churchmen of the world meet in these councils, and they are free to vote as they wish. If at any time they believed that the bishop of Rome was not the teacher of the world, or that the whole body of the bishops is infallible, they would have declared it in one of the councils. But that they

[1] John xvi. 13.

never did. They ever proclaimed that the Roman Pontiff alone was the mouthpiece of the Holy Spirit. Not only that, but by their oath of office, they were obliged in conscience and under pain of a great sin to resist any encroachments of any bishop or of the bishop of Rome over them. This encroachment of the Pope is not found in the records of the councils or in the writings of any age.

Men cling to power. No body of men are so jealous of their power as a branch of government. No bishop ever obtained power over another bishop, which did not come from his office, for the bishop is always bound to guard his rights of office. The Bishop of Rome could never have got power over other bishops unless it were given by Christ. In the early ages no council was ever held as valid unless called by the Bishop of Rome. The Acts of these councils were never binding till confirmed by the Holy See.

Leaving Antioch in the year 42 where during his seven years residence he had established a flourishing church, where the followers of Christ were first called Christians, St. Peter started on his journey to take possession of the eternal See of Rome. During the years he lived at Antioch, his most devoted disciples were Sts. Evodius and Ignatius, one a Jew the other a gentile, and to Evodius he gave charge of Jewish converts, while he placed Ignatius over the gentiles.[1] Some authors say that Evodius succeeded him, and that the great martyr Ignatius sat the second after Peter on the patriarchal see of Antioch. But history is dim relating to the details of Peter's administration of the church at Antioch, as his long administration of the church at Rome overshadows his shorter reign at the Asiatic city of culture. Of the exact time when he appointed his beloved disciple and Evangelist St. Mark, as supervising bishop of the churches of Egypt, with his see at Alexandria, history is silent. We only know that St. Mark came there, that he converted many of the Egyptians, that he bore with him the authority of Peter, and that there he died a glorious death for the faith.[2]

At the time of which we write, St. John the Evangelist lived at Ephesus, with jurisdiction over the churches of Asia Minor. To Ephesus St. Paul had sent his disciple Timothy, the first titular bishop of that famous city. St. John never became the titular bishop of any particular city, because Christ had established the apostles as universal bishops of his universal church, not giving them titles of any particular city or diocese, if we except St. James, whom some writers say our beloved Lord told the day of the ascension to look after the christians of Jerusalem.[3] Then only Sts. Peter and James became titular bishops of particular churches, for being teachers of the infant church already in their lives spread to all the ends of the earth, the other apostles had to travel from place to place, superintending and overseeing the

[1] Eusebius Hist. L. 3 C. 22, 36 Am. Cyclopedia St. Ignatius Baronius Butler's lives of the Saints Feb. 1st Note &c.

[2] Butler's Lives of the Saints. &c.

[3] Butler's Lives of the Saints. St. James.

other bishops, everywhere preaching, regulating discipline, founding liturgies and modes of worship, correcting abuses and seeing that the sacraments were administered to the people.

No fact of history stands out so powerfully or can be so brilliantly proved as the supremacy of the See of Peter in the early church. Every church looked to Rome for light and government, knowing that to her first bishop, Peter, the Lord said: "Feed my lambs Feed my sheep." Numberless facts of history, countless passages of the early writers show us that supreme and universal Pastorate or Primacy of Peter extending over the whole church, and no church, diocese or congregation was free or independent of the See of Rome. No fact of history stands, nor can we prove so well, as that Peter came to Rome, that there fixed his See, and that there he died. If we deny that Peter ever came to Rome, we must reject all history, all facts which come to us by the testimony of the generations who have gone before us, we must believe only what we see ourselves, and the human race has no knowledge of the past. Let us see what history tells us of the Primacy of the See of Rome in the early church.

When Hermas a disciple of St. Paul wrote a book which he called "The Pastor," he tells us himself that he was obliged to send it for examination to Clement Bishop of Rome, as the writer must send this book to Rt. Rev. Bishop Gabriels, whom the bishop of Syracuse had appointed to examine it, to see that there be nothing in it contrary to the teachings of the church. St. Clement Bishop of Rome had succeeded St. Cletus, who had succeeded St. Linus, who had followed St. Peter as Bishop of the eternal city. Hermas had written that book in the year 90 or 91, when St. John still lived the last of the apostles taught by our blessed Lord himself, whose learning had given him the title of the Theologian, whose sublime Gospel was then read in nearly every church. St John was then living at Ephesus the last of the apostolic college. Why was not Hermas obliged to send his book to St. John, who had heard the doctrines of God from the lips of our blessed Lord himself, in place of sending his composition to Clement, the third after St. Peter, if the whole Christian church did not look, not to St. John, but to the heir of Peter as the teacher of the faith and the morals of the early church?

St. Ignatius, converted by Peter himself, taught by St. John the Evangelist, says: "The teachings of the Successors of Peter are authoritative:"[1] Born in the year 82 at Smyrna, of which city he later became bishop, St. Polycarp was long the disciple of St. John the Evangelist. In the year 167, he went to Rome, to ask Pope Anacletus what he would do regarding the celebration of Easter, for while living at Ephesus, St. John had given the christian converts leave to celebrate Easter on the same day the Jews celebrated their Passover, while the Romans, taught by St. Peter, held the feast of the resurrection on the first Sunday following the

[1] St. Ignatius Martyr "Quæ decendo præcipistis" &c.

full moon after the vernal equinox. According to the teachings of St. John, the christians of Palestine, of Syria, of Egypt, of Africa and of parts of Europe, held the festival on the same day as the Jews, and there was a division in the early church. Why did one of the oldest bishops of the church, one who was for long years a disciple of St. John, why did he undertake such a dangerous and difficult journey to the throne of Peter, to sit at the feet of Peter's heir and there to learn wisdom at its fountain head, if it was not well known that all the bishops and churches of that time know that they must be taught by the successor of Peter?

St. Ireneus born, in the year 135, a disciple of St. Polycarp writes at least according to the sense of his words: "All the churches must depend on the church of Rome as their source and head.... The higher Principality of the Roman church exists because of the supremacy of Peter, which is of apostolic tradition. By it we easily beat the malice of those, who either by pride or bad faith, preach new doctrine."[1] This father came from the East to France and became the Bishop of Lyons. In the year 177 he was sent by the churches of Lyons and Vienna to Rome to consult Pope Eleutherius on church doctrines.

Tertullian born at Carthage in 150 calls the church of Rome: "The blessed church, which the Princes of the apostles Peter and Paul, sealed with their blood, from which all authority comes forth."[2] He says about an edict in another place: "I learn that a very peremptory decree has been issued. The Sovereign Pontiff, the Bishop of bishops declares," &c.[3]

In the beginning of this century St. Hippolytus, offering his head to the executioner said: "We are bound to profess that faith which is guarded by the Chair of Peter."[4]

Origin the great writer of the early church, born at Alexandria in the year 185, and who with Tertullian was one of the mightiest genius of the early christian ages says: "Consider what must be the power and authority of Peter, the living rock upon which the church was built, and whose decisions have as much force and validity as oracles coming from the very mouth of Christ himself."[5]

St. Cyprian, the great bishop of Carthage in 254 writing to Pope Cornelius says: "All heresies and schisms have sprung from a disregard for the one Priest and Judge, to whom Christ delegated his power. For, if according to the intention of our Lord, every one would obey in the church, no one could divide the church."[6] "They dare come to the Chair of Peter, not thinking that they are Romans among whom no errors can come."[7] "One God one Christ and one church founded by our Lord on Peter."[8] "You wish me to send your letter to Cornelius" he writes to Anthoney "because you want to satisfy his Holiness that you are one with him and with the Catholic Church."[9]

St. Athanetius in 373 writes to Pope Felix II: "You are the

[1] Ireæus Lib. III. Advers. Hæres. [2] Præs. C. 27. [3] Lib. De Pud.
[4] Martyr. Roman. [5] Orig. Caten. [6] Epist. iv. ad Corn. Ponst.
[7] On Novatians &c. [8] Epist. xlviii. xlix. [9] Epist. xliii.

uprooter of heresies, which destroy the church, you are the teacher and prince of sound doctrine and unspotted faith."[1]

When the bishops of Egypt assembled in council, they sent a letter of felicitation to Pope Felix II. They acknowledged that he was the immovable foundation placed by Christ, upon which the whole church rested. When the terrible Arian heresy broke out in the IV. century denying the divinity of Christ, all the churches looked to the Chair of Peter for assistance. Against that Rock of Peter was directed all the hatred of these heresiarchs, who denied the divinity of Christ.

When the great St. Basil wrote to Pope Damasus in 378 he said: "To your Holiness is given to tell the spurious and adulterated from the pure and orthodox belief, and to teach without adulteration the faith of our forefathers. . . . . There is no one but your Holiness to whom we can turn for help."[2]

Optatus bishop of Milevum in 390 wrote: "Thou knowest, and thou darest not deny, that at Rome, Peter established the episcopal Chair, which he was the first to occupy."[3]

The great bishop of Milan St. Ambrose writing to Pope Siricius in 397 says: "In the pastorals of your Holiness, we see the care of the Shepherd, who watches the entrance of the sheep-fold," etc. In one of his sermons he says: "Where Peter is there is the church."[4] "Peter is the immovable Rock, which supports the whole superstructure of Christianity."[5] Again he says that the "Roman church may be sometimes tempted but never changed."

The forcible words of St. Epiphanius at the end of the fourth century and of St. Chrystom, archbishop of Constantinople at the beginning of the fifth century, acknowledging the supremacy of the Papacy, form some of the most eloquent expressions of these two famous doctors of the early church.[6] St. Jerome called the greatest expounder of the Bible wrote to Pope Damasus: "I hold fast to the Chair of Peter, upon whom the church is built. Decide as you please. If you order, I shall not hesitate in my belief in three hypostaces."[7] "If any one is firm in his allegiance to the Chair of Peter, he is of my mind, for I hold with the successor of the fisherman."[8] "The Roman Church cannot hold error, even if an angel should come to teach it."[9]

St. Augustine teaches in the strongest terms the supremacy of the Chair of Peter. We can find space for only a few of the most striking of the passages in his works. Writing against the Donatists, he says: "Count all the High Priests who followed each other in that holy line, every one of them is that Rock against which the gates of hell shall not prevail."[10] He answers the Pelagians by telling them that two councils had referred a certain matter to the Holy See, which decided the dispute. "Rome" he says "has spoken, the case is settled."[11] Again he said: "By the letters of Inno-

[1] Epist. Syn. ad Felecem II.
[2] Epist. 71, 74, 77.
[3] Contra Parmen.
[4] Sermon xlvii.
[5] Lib II de Fide ad Gratian.
[6] Hom. II. in Acts Apost. Hom. 24 In Math. xi. &c.
[7] Three Persons in God.
[8] St. Jerome in year 120.
[9] Contra Rullnus.
[10] In Ps Contra Donatists.
[11] In Sermo de Verb. Apost.

cent all doubt on this question has been removed."[1] Writing against Julian he says: "Why do you ask for an examination, since it has already been made by the Apostolic See?"[2] In a letter he says: "The old catholic faith gets so much strength and support from the words of the Apostolic See, that it is sinful to have any doubts about it."[3] "In the Catholic church I adhere to the Chair of Peter, because the Lord gave him the care of the faithful, and because his authority has come down through an uninterrupted line of successors to our time. Again the divine Shepherd said: "My sheep hear my voice and follow me." This voice speaks to me in the clearest manner from Rome. Whoever does not wish to stray from the true fold, must follow this voice."[4] No man ever born of the human race uninspired was endowed with greater natural talents and abilities than St. Augustine. Up to his time, he was the most learned man the world produced, yet when the Pope spoke he humbly bent his gigantic genius before that divine oracle.

Two members of the religious community, which he established at Hippo, were Prosper and Fulgentius, whom for many years he had taught and instructed in the true faith while members of his household. The former writes: "Rome the See of Peter was made the head of the world in pastoral honor, whatever she does not capture by war she holds by religion."[5] Prosper writes to Pope Zosimus saying: "to add force to your decision and with the right hand of Peter strike to the detruncation of the wicked for he strengthens all bishops."[6] In another place he says: "Let not your courage fail, have recourse to Rome, the Mother of the true faith. What Rome believes, all christianity believes."[7]

Maximian, Patriarch of Constantinople in the same age writes: "From the fartherest ends of the world, the confessors of the true faith look up to Peter as to the sun. God has raised him to the teacher's chair, with the right of holding it forever; who wishes to know anything deep must run to this oracle of doctrine."[8]

In 444 St Cyril bishop of Jerusalem writing to Pope Celestine about his relations with the impious Nestorius says: "As members of the mystical body of the church, it behooves us to follow our head, the Roman Pontiff, who holds in trust the deposit of the apostolic faith. From him we are to learn, what we are bound to believe think and hold."[9] "We venerate and consult the Bishop of Rome before all others, because he alone is to reprimand, to correct, to command, to dispense, to bind and loose in the place of Him who made him, and no others have full power but he (Christ) gave it to him alone, to whom by divine right all bend the head, and the prelates of the earth obey him as Jesus Christ."[10]

[1] Lit ii. C. 3. Con 2 Ep. Pelag.
[2] Lib. ii. Adv. Julian.
[3] Letter 157.
[4] De Unitate Eccl. C. xii.
[5] Carmen de Ingrat.
[6] Contra Collatorem.
[7] Fulgentius C. 1. X. xii.
[8] Epist. ad Orientales.
[9] Hard viii.
[10] Lib. Thausurus.

In the year 450 St. Peter Chrysologus wrote to the heretic Eutyches who denied that Christ has two natures which error he taught the 300 monks under him; "We ask you to hear especially the decision of the Pope at Rome, with all readiness in his final sentence, because the Blessed Peter, who lives and governs in his own See, gives to those who consult him the truth of faith."[1]

About the same time Socrates, a Greek, wrote: "Without the Bishop of Rome nothing of importance can be done in the church of God."[2] About the same age another Greek Father wrote: "Whatever is done without the approval of the Roman Bishop is null and void."[3]

When the great writer Theodoret in 460 as bishop of Cyprus was deposed by the local Synod at Ephesus, he appealed to the Holy See against the unjust decision of the prelates who assembled and condemned him at the command of the emperor. At once he wrote to the Pope, in these words: "If Paul a preacher of truth ran to the great Peter, regarding those who were fighting at Antioch, that he might solve the difficulty, how much more do we appeal to your apostolic See?" While his case was under consideration at Rome, he asked Cardinal Renatus to urge the Pope to decide the trouble and restore him to his See, of which he had been so unjustly deprived. He says: "For the See of Rome has the headship and the direction of all the churches throughout the world, and that for many reasons, but especially because she has been ever free from heretical wounds, nor has any one ever taught contrary to the faith of him who sat in her Chair."

This doctrine was so perfectly engrafted into the early christians, that it is found in the mass books of the early ages. When the bishops of Spain met in a plenary council at Tarragona in the year 465 they wrote to Pope Hilary: "We rely on that faith, whose praise was in the mouth of the apostle, we are seeking for an answer from that See, where there is no error because presided over by Pontifical thought."

About the same year St. Avitus writing in the name of all the bishops of France to the Roman clergy in relation to the election of Pope Symmach says: "When any doubt occurs about a Papal election, not one bishop but the whole hierarchy appears to be wavering." In another letter he says: "When any differences arise in church matters, it is our duty to abide by the decisions of the Sovereign Pontiff, as members following our head." "The truth is known to me inasmuch as the Pontiff of the Roman City, by the privilege of his authority is pleased to reply to those who ask him."[4] We have given but a small part of the writings of the early Fathers from the days of the apostles to the end of the fifth century. According to the testimony of all christians, the pure doctrines of Christ flourished in all their vigor during the first five centuries.

[1] Epist. ad Eutyh. Inter. Ecta Concil Ephes.
[2] Socrat. ii. 15 17 & iv. 37.
[3] Sozomenus iii. 8, 9, &c. vi. 39.
[4] See Gall. xi. p. 746.

In the beginning of the sixth century St. Poecessor a bishop of Africa thus addressed the bishop of Rome: "Whom can we ask with greater stability of faith, than the one who presides in his See, whose first Rector heard from Christ: "Thou art Peter and upon this rock I will build my church."

About this time Ferandus, the learned archdeacon of Carthage in 505 wrote to a clergyman of Constantinople: "We are ready to learn and not to teach. If you are anxious to know the truth you must address the head of the Apostolic See. Rome is the head of the world."

Stephen archbishop of Larissa was badly treated and imprisoned by Epiphanius, patriarch of Constantinople, and sent Theodosius, one of his suffragan bishops with a letter appealing to the Pope saying: "No ecclesiastical rank can exceed the authority given you by the Saviour and first Pastor of all." Still unmoved by the popular cry, Stephen who wrote the above, faced all opposition, because he appealed to the Pope saying: "In the confession of whose church all the churches of the world rest."

Such was also the faith of the catholics of the early African church as shown by the writings of Facundus Hermi.[1] The belief of the British Isles appears by the writings of Gildas in 570 and the other early Saxon writers.[2] In the year 515 the celebrated St. Columbanus asked the Pope to settle the disputed question about the time of celebrating Easter. After referring to the traditions of the Scotch and Irish churches relating to the matter he added: "It is not our place, nor does it belong to our rank to question your great authority, which would be ridiculous, for you legitimately sit in the chair of Peter, who holds the keys. My western friends ask about the Easter" &c.[3] At another time, when a difficulty arose relating to the Three Chapters, he wrote: "I told the Irish that the Roman See would never give its support to any one who held heretical doctrines. For to Thee belongs the danger of the whole army of the Lord. Thee only they except because you have the power of regulating all." . . ."We have no hope except in the power you have inherited from St. Peter.". . . "Though Rome is great and well known, by this Chair alone it is great and celebrated among us.". . ."Never did the Cæsars place their imperial standards on the shores of Ireland, but your Holiness reigns over the islands of the sea, as well as in your capital. We are a province of the new Rome, which the Vicar of Christ, if we are allowed to so speak, has made almost heavenly." Historians tell us that at this time the whole christian world stood astonished at the crowds of pilgrims from the British Isles, who flocked to Rome to show their respect and devotion to the Holy See.[4]

The churches of the East showed no less devotedness to the Papacy. Soon after Sophronius ascended the chair of St. James in the patriarchate of Jerusalem, he declared that the mandate of Pope Leo in 636 was to be his rule of faith. He also said that all the

[1] Hermianensis in 553. [2] Increpatio in Clerum. [3] Galland xii. 345. [4] Berc. vi. 274.

papal bulls, briefs and constitutions emanating from the Popes up to the time of Christ, the same should be received in Jerusalem as though they came from St. Peter himself. These respectful sentiments of devotion were fully indorsed by all the bishops belonging to the regions around Jerusalem. The bishops of Palestine appointed Stephen the bishop of Dora to undertake a journey to Rome to see the Pope to ask his assistance against the false doctrine of the Monothelites, who claimed that Christ had only one will. They gave him a letter to hand the Pope, containing among other sentiments of obedience the following: "Peter, from whom you hold the plenitude of Apostolic authority, was not only commissioned to keep the Keys of Heaven and to feed the lambs of the Lord, but he was moreover endowed with infallible faith, and commanded to confirm his faltering brethren."

Then says Stephen, Sophronius the bishop of Jerusalem, led me to Calvary, and on the spot sanctified by the awful mystery of our redemption he gave me this solemn pledge: "Hurry in all haste to the Apostolic See, where the foundations of the orthodox faith exist. Urge the Vicar of Christ to pronounce his judgment, with that apostolic prudence, which is from God, that we may root out of the church the novelties, which have of late sprung up among us." For this, he says to the Pope, coming here I have approached your Apostolic footstool, expecting and praying that you would hold out your hand to the tottering faith of Christians. Grant then this request, Holy Father, which I present in the name of all the Orientals. You hold as a lamp the word of life for the whole world, which when you introduce, you extinguish the darkness of heresy."

About the same time 37 Archimandrites, Priests, Deacons and clergymen of the Eastern church drew up a petition regarding these matters presented by Stephen, concluding with: "We pray, we appeal, and we conjure the Apostolic See to pronounce on this matter." On the same occasion Sergius bishop of a city of Cyprus wrote the Pope: "As the Divine Word has truly pronounced, you are Peter and upon you the fundamental faith, the columns of the church are founded. . .You keep the Keys of the Kingdom of heaven, you have the power of binding and of loosing both in heaven and on earth, you are the Censor of hurtful errors, thou art the prince and the teacher of unspotted faith."

The same hurtful errors having spread into Africa, the bishops of Numidia, of Mauritania and of Byzantium presented an address to the Pope saying: "There can be no doubt, that like a pure and exhaustless spring, the Apostolic See pours its waters in constant streams over the whole christian world. Whence no matter in what regions, soever remote, nothing shall be done or received, unless it is first sent to your nourishing motherly See, that it may be strengthened by a sentence of your just authority." Farther on they declare: "From the See of Rome the other churches of the world derive all their strength and authority." In looking over the works

of this early age we are struck with the similarity of the language used by all bishops nations and sections of the church in Europe Asia and in Africa. With one voice they all recognized the doctrinal authority of the Roman Pontiffs in matters of faith and of morals.

St. Maximus, master of the great Anastasius, from his secluded retreat near Chalcedon wrote about the errors of Phyrrus: "If Phyrrus wants to clear himself of the charge of heresy, let him publicly justify his conduct. Let him prove his innocence to the Pope of the Roman church, that is to the Apostolic See, which to the fullest extent, has the power of binding and of loosing. Because it is the Eternal Word Himself, who from the highest heavens binds and loosens in the person of the Roman Bishop his Vicar upon earth. If then Phyrrus justifies himself before prelates of an inferior rank in the church, in place of before the Sovereign Pontiff himself, he is like a man who when arraigned for murder or other crime, tries to evade the law by establishing his innocence before unauthorized persons, and not before the Judge, who has the right of aquitting or of condemning him."

In the early ages of the Christian religion, the missionaries went from Rome to christianize the different nations, and from the Holy See they received their commissions. Whence we read that Pope Celestine sent St. Patrick into Ireland; Gregory sent St. Augustine to England; another Pope sent St. Dennis to convert the people of Letitia, Paris; Pope Gregory commissioned St. Boniface to carry the tidings of the Gospel to the Germans. So we could go on and tell how all civilization in the world came from the Holy See.

When consecrated a bishop, St. Boniface the first aspostle of Germany, as customary swore to guard inviolate the rights of the Papacy saying: "Because the Blessed Peter, the Apostle, is the head of the Apostolate and of the Episcopate." He used to ask the advice of the Pope on many points of doctrine. One time the Pope replied to his question: "We answer not of ourselves, as of ourselves, but by power of our Apostolic authority." Boniface writing of the christian Germans of his time: "They look for the doctrine of primitive christianity in the living Oracles of Christ's Representative, rather than in the holy pages or the traditions of our ancestors."

In England, that great light of the early church Venerable Bede, thus speaks the Pope and of the early English belief in the primacy of Peter's successors: "Together with full judicial power on all disputed points of doctrine, Peter received the keys of heaven, as a sign to all the children of the church, that if they separate from the one faith which he teaches, they give up all hope of being acquitted of their guilt and of entering the eternal portals."[1] Writing about king Oswio, the same author says: "This Saxon recognized the Roman Church as the catholic and apostolic church, because her sovereign Pontiffs have succeeded each other in an unbroken line from St. Peter down." The stat-

[1] Hom. de Sts. Peter and Paul.

ntes of the Synod held at Calchut, signed by all the bishops and the chief clergymen of England living at that time, and which were sent to Rome for approval, contains the most hearty obedience of the English church to the Pope.

There was no greater champion of the faith in that time than the great St. John Damascene. Writing against the heretics of his age he says: "Hear ye people and nations of every tongue. Hear ye young and old. Depart not from the doctrine of the Apostolic church, even though an angel should teach you otherwise."[1]

When the Abbot Stephen was confined in prison by the emperor, the latter called a council to further his evil designs, calling it the Seventh General Council. The bishops who sat in it came to announce its proceedings to Stephen, who at once exclaimed: "How can a council meet and legislate without the authority and consent of the Apostolic See?" Callistus reporting his answer to the emperor said: "We are conquered, it is impossible to resist the learning and the reasoning of that man."[2]

At that time the four greatest churches after Rome were Constantinople, Antioch, Alexandria and Jerusalem. The patriarchs of these ancient sees, together wrote to the emperor saying, that because of the conquests of the Mahomedans in their countries, they could not attend the council, stating at the same time that their absence would not invalidate the proceedings, provided the decrees were confirmed by the Pope, at the same time citing the Sixth General Council, the decrees of which had been accepted all over the world, although the same three provinces mentioned above were not represented in that council, saying that the decrees had the very same authority as a General Council over the whole church, because they were confirmed by the Pope.

At this time the great emperor Charlemagne associated with him the celebrated and learned Alcuin, in the restoration of the literature of Europe, after it had been nearly destroyed by the incursions of the Barbarians from the north, when they destroyed the Roman Empire. To the newly elected Pope Adrian he wrote: "As I acknowledge you for the Successor of St. Peter, so I also recognize you as the heir of his wonderful authority. I therefore surrender myself entirely to you. Blessed be the tongue of your mouth, which speaks the saving words of life, at whose bidding the portals of Heaven are opened to the believer." In his celebrated book On the Divine Offices, he speaks in splendid language of the Pope. In another letter to Pope Leo III he says: "In you, faith is resplendent. Under your pastoral care the flock of the Lord increases. You are the consolation of the afflicted, the help of the oppressed, the hope of them that call on you, the light of life, the ornament of religion."[3]

In the same age Agilram bishop of Metz writing to Charlemagne says: "Every one knows that the Pope, wielding the power of St. Peter, is authorized to pass sentence on all the churches, and that he is not subjected to the judgment of any other."

[1] Sermo de Transfig. [2] Butler xvii. p. 358. [3] Baron. ad an. 772.

ENTRANCE TO THE GREAT ST. PETER'S CHURCH, ROME. UNDER THE ALTAR REST THE BODIES OF STS. PETER AND PAUL.

The Caroline Books show us the faith of ancient France and Germany in that early age. They state that: "the Holy See administers the chalice of her preachings to all the churches of the world." [1] "From her after Christ they might get aid for the nourishing of their faith, because the Holy See has neither spot or stain, for she always crushes the proud heads of heretics, and strengthens the hearts of the faithful in the faith." "Whence it always receives the unction of faith." The same sentiments are given by Agabond in his Letter to king Lewis the Pius. [2]

The religious teachings of the early French church may be found in the Synods held at Soissons, [3] all teaching the infallibility of the Pope, and his supremacy over all the churches of the world. Æneas of Paris wrote a book about this time to show that the Pope received his power, not from any council, or from other authority, but from Christ by and through Peter. For proofs he cites numerous historical documents, from the time of Ignatius the martyred archbishop of Antioch, to the days of Photius the author of the Greek schism. [4]

Theodore Studita in a letter to Leo III. calls the Bishop of Rome "The Head of all heads." Condemning the Greeks, then about to fall into schism, he says: "Whenever those who err from truth try to change anything in the catholic church, it is necessary to refer it to Peter or to his successor." To Leo I. he wrote these words: "Imitate, we pray thee, the Pontiffs who bore your name, and who sprang up like lions when the Eutychian heresy rose." "Besides it belongs to him, led by the Holy Ghost, to make known the wishes of God by whom other churches as well as this is ruled and governed." [5] Again he says: "I declare before God and man, that in separating themselves from that chief See, in which Christ has placed the keys of faith, against which the gates of hell have never prevailed, nor will prevail as he promised, who does not lie in separating from it," "they have separated from the body of Christ." [6] In his letter to Pope Paschal he says: "For you are Peter crowning and governing the See of Peter." "Confirm then your brethren. This is the proper time. Come from the West and stretch out your saving hand to the East."

The Greeks and the national church of Russia on the 11th of Nov. each year read the following, all relating to the Pope: "Stretch out your hand to help the Church of Constantinople, and prove thyself the successor of the first Leo. Listen favorably to our petition because thou art Peter to whom Christ said: "Confirm thy brethren." [7]

Again in the West rose the great Hincmar of Rheims. In 882 making his profession of faith before the Council of Douzi he said: "The Roman See is the Mistress of all the Churches throughout the whole world." He continually declared that all dis-

[1] Lib Carol.
[2] De Institution Regia.
[3] 867. Douzi 871. Pontigny 876. Troyes 878. Tribur 895.
[4] Spell D'Archery 143, 148.
[5] Bar an 809. Bere viii. 142.
[6] Hard. ix. 605.
[7] De Maistre Du Pap page 90.

puted points once brought before that Holy See were ended for all time, by the sentence of the Roman Pontiff. In a letter to his nephew he said, that "it is the source of religion, from which flows all discipline and canonical jurisdiction."[1]

Ratramnus of Corby and Paulinus of Aquileia, both contemporary with Hincmar, tell us, that such was the faith and the continual teachings of the church in their days. The former says: "All ecclesiastical decisions must be submitted to the judgment of the Pope, that what is proper may remain and what is wrong may be corrected."[2] The latter writing of the continual troubles, which disturbed the East, and contrasting it with the peace and tranquility of the church in the West, or in Europe says: "We strongly stand within the limits of the Apostolic doctrine and of the Holy Roman Church, adhering to her most approved authority and following its most holy doctrines."

The celebrated Raban Maur in the year 856 wrote the following to Pope Gregory IV.: "Thou the golden light of the Apostolic See of Rome, thou the teacher of the peoples, the nourishing love and the ornament, ... Your tongue closes or opens heaven. For all ages you are united to the Apostolic prince Peter. On earth you carry his power."

Lupus the friend and contemporary of Raban and of Hincmar in the year 862 wrote of the See of Rome: "She neither deceived herself, nor was she ever deceived by another." About the end of the same century Hatto archbishop of Mayence, with the bishops of Germany and of Bavaria, sent written communications to Pope John IX. concluding: "That whatever may be wrong it may be corrected by your authority." Such are but a few proofs taken from the writings of the early fathers and writers of the church. We could give more but we hurry to other matters.

When councils meet, the bishops come, not because they can define matters of faith and of practice, but that with and under their head, they may examine the doctrines attacked, that by them the definitions may receive more weight, be given more formality, be defined by the Pope with more solemnity, and that they may be carried back by the bishops to their dioceses in every part of the world, and there taught to both clergy and laity, as coming from the heir of him to whom Christ gave the feeding of his lambs and sheep. No greater defenders of the supremacy and authority of the Bishops of Rome can be found than the bishops themselves in the early councils. Let us now see what the councils of the early church say regarding the headship of the Bishops of Rome.

The first council of the church was held in the days of the apostles, under the chairmanship of Peter at Jerusalem.[3] In that assembly, they deliberated relating to the keeping of the Jewish ceremonials and customs. For while the Jewish converts kept the law of Moses, the gentiles, who had entered the church, refused to follow the regulations of the Israelites.

[1] Hist. Rem. iii. 13. [2] Nat Alexander. xii. [3] Acts vi. vii.

The dispute waxed warm, till Peter rising in the midst of the council: "The multitude held their peace,"[1] for the first Pope was about to pronounce sentence, and Peter's decision settled the matter. St. James, first bishop of Jerusalem, rose to introduce a point of discipline, but in matters of faith he submitted to the judgment of Peter.

The next general council of the church was held at Nice, in 325, under the patronage of the emperor Constantine. It was called by Pope Sylvester, who was not himself present, but he delegated Osius bishop of Cordova and two priests as his companions to preside in his name. Bishop Osius, with the two priests, occupied the highest place in the assembly, over the great patriarchs and archbishops of the other famous historic Sees, because they represented the Papacy.[2] Here we see in a year 325, bishops coming from all parts of the world, still bearing the marks of suffering in that age of faith. They assemble in council, and two simple priests take positions above all the ranks of the hierarchy of bishops and of archbishops, because they reflected the rays of the authority of the Pope. There two simple priests sit on the throne of the absent Pope, yet not one word of protest rose from the patriarchs and archbishops of the great apostolic chairs of Jerusalem, of Alexandria, of Antioch, of Ephesus, of Cæsarea, for they all acknowledged the Primacy of Rome even at that early day. Not only that, but before the meeting of the council, the three Legates of the Pope condemned beforehand the heresy of Arius, who denied the divinity of Christ. Before sending them as his delegates, Pope Sylvester drew up the articles of faith relating to the Divinity of our Lord, and the rules of procedure and of discipline, which he desired to be followed. Not one found a word of fault, because they all recognized the power of Peter in his successor St. Sylvester. At that, the first great meeting for the first time, all the bishops of the whole world gathered at Nice, because they could not meet at Rome before, on account of the persecutions of the pagan world. At one end of the great hall of the assembly sat the three legates of the absent Pope, vested in cope and mitre, and at the other in all the splenders of royalty sat Constantine glittering in purple and gold, the first christian ruler of the vast Roman Empire. At the close of the council, the Acts were sent to Rome for the confirmation of the Pope. Before this confirmation they were not held as having weight.

To this afterwards referred Pope Felix III. in the year 483 when he said to the clergy of the East "The three hundred and eighteen Fathers meet at Nice, remembering the words of the Lord "Thou art Peter" "transmitted all the decrees of the Council to the Roman Church for confirmation." Pope Gelesius, his successor elected in the year 492, a hundred years before the conversion of England, reminded the bishop of Darania that the Acts of no Council bind till confirmed by the Pope, saying "As that which, the Roman See did not sanction could not stand, thus what she

[1] Acts xi. [2] Sozom. L. I. C. xvi. Concil Chal. Act. I. and Act. xviii. Concil Constant iii.

judges right, the whole church receives. The whole thing is placed under the power of the Apostolic See. What the Apostolic See confirms from her it receives strength, what she rejects cannot have any strength."

We must remember that the Council of Nice assembled in the year 325. It was the first council of any importance, and the only one in which all the bishops of the world assembled since the days of the apostles. The 39th Canon, very probably authentic reads: "The incumbent of the Roman See acting as the Vicar of Christ over the whole church is the head of the patriarchs as Peter was."[1] This canon is not positively authentic.

Pope Boniface I., elected in the year 418, said to the bishops of Thessalonica: "The Fathers of the council did not legislate anything for the Roman See, because they saw that they could not impose anything upon her, for they knew from the words of the Lord that he had given all power to her."

The next General Council was held at Constantinople in the year 381. At first it was but a simple provincial Synod of the bishops subject to the archbishop of that imperial city. They assembled by command of Pope Damasus, who called them against the heretical doctrines of the Appolarians, Macedonians, &c. According to the testimony of Sozomenus, they believed that these disputes had already been ended by the decision of Pope Damasus. The words of Sozomenus are "Whence it happens that by the judgment of the Roman Church, the dispute is finished, they are at rest, and it appears that an end has come." But as the false teachers did not stay quiet, the Pope determined to comdemn them in a more solemn and public manner. The emperor Theodosius the great called the council.[2] The bishops of the Eastern or Asiatic churches, headed by Bazel, the primate of the province of Cappadocia, addressed a letter to Pope Damasus, asking that the Papal Rescript condemning the heretics be also published in the East, as well as in the West, saying: "We ask that it be published and promulgated in all the churches of the East." The Pope replying reminds them, that they must render him reverence and obedience, concluding with "Let above all your charity render the required obedience and reverence to this Apostolic See." When the council met, the same Pope rejected their disciplinary canons.[3]

For nearly a thousand years these disciplinary canons remained without force, till they were at last confirmed by a rescript of Pope Innocent III. in the thirteenth century. But those parts of the council not confirmed by the Holy See, were never considered as of any binding force in the church. The Pope saw no necessity for issuing a bull condemning Timothy the heretic, after the council met, because he had already given a formal condemnation of him before the assembling of the bishops. Whence

[1] Acta Concil. Nicæna Can. 39.
[2] Baronius ad An 381 N. 19.
[3] Gregor. Mag. ad Patriarch. Alexan. and to Cyriacus Constantinople.

he wrote to the assembled bishops: "For we have already given the formula, that those who confess themselves as christians that they hold it. Why then do you ask me a second time to condemn Timothy?"

When in the year 431 the council of Ephesus was called at that city, by the invitation of the emperor Theodosius in order to condemn the errors of Nestorius, who taught that Christ had two Persons, one of God the other of man, before the meeting of the bishops, Pope Celestin issued a bull to take effect ten days after being received, in which he excommunicated Nestorius, if he did not retract his errors within that time. The conditions laid down by the Pope were, that he should be deposed from the See of Constantinople. The Pope authorized Cyril patriarch of Alexandria to proceed against him according to the following words of the Pope to Nestorius: "You know our sentence, that unless . . . . . within ten days you openly and in writing condemn your errors, you are deposed from the communion of the Catholic and universal Church."[1] Besides this letter to Nestorius, the Pope sent another mandate to the bishops of the East declaring himself above and independent of them, or of all the Bishops of the world even when assembled in a General Council: "We command you" he wrote to his Legates, "to maintain the dignity of the Apostolic See. When, therefore, any discussion arises, you shall pass sentence on the opinions advanced, but you must not enter the lists as disputants. . . . . But what we have already decided, you shall not interfere with." When the Papal Legates read these instructions to the assembled bishops, the latter replied: "From the earliest ages of the church, it has always been held as indisputable, that the Prince of the apostles, the pillar of truth, the foundation stone of the Catholic Church, is Peter, who received the Keys of the kingdom of heaven. He always lives in his successors, and pronounces his judgment by their lips."

In the most solemn manner the bishops at the council condemned Nestorius and his errors. But when the council officially notified the emperor of their condemnation, they said that they acted thus according to the instructions of the Pope, whose previous condemnation directed them to do so, while the Pope rested his authority entirely on the authority of Peter. While the sessions of the council were being held, Theodore bishop of Ancyra rose and said: "The Lord of the universe, hath showed by the letter of Celestin, that the sentence of condemnation promulgated by the Synod is just." In a letter they wrote to the Pope, asking him to confirm the decrees of the council, they stated that they had followed his instruction in all things. Afterwards Celestin's successor, Sixtus, writing to John, patriarch of Constantinople about the matter says: "You may judge from the transactions of the Council at Ephesus what is meant by conforming to the judgments of the holy See. St. Peter has transmitted to his successors the

[1] Hard. i. 1299.

power received from Christ." Even to-day, the Liturgical books of the Russian church say that the errors of Nestorius were destroyed by Pope Celestin, and not by the council at Ephesus. [1]

In 440, Leo the Great sat on the throne of Peter. Eutyches in the cloisters of Constantinople had more than 300 monks under him. While combatting the errors of Nestorius who claimed that Christ had two persons, Eutyches went to the other extreme, and taught that Christ had but one nature. His doctrines soon became popular in the schools of Arabia and of Alexandria. The emporer Marcian wrote to Pope Leo the Great, asking him to call a council of the bishops of the universal Church, that the error might be condemned, "as it were," he says, "by the Blessed Peter himself." Yielding also to the empress Pulcheria, the bishops of the world were called with a letter concluding with the words "that the rights and the honors of the Apostolic See of Peter may be saved." More than 630 bishops came to this council from all parts of the christian world. Paschasius was the Legate of the Pope.

Opening the assembly in 451, he declared in the name of the Pope, that Dioscorus, having held a council without the authority of the Holy See, that therefore he had forfeited his seat in this council of the universal church. Acting on the orders of the Pope's legate, he was excluded from the assembly. The council then entered on the deliberations, acting on the instructions of the Pope. They all drew up a form of belief or articles of faith, to which each gave his assent, except the Papal legate, who refused to receive his faith except from the Pope himself. Having by this reversed the decisions of the fathers of the former council, they all exclaimed: "What Leo believes we all believe. Anathema be he who believes otherwise. Peter has spoken through Leo." Then Acropius spoke up: "His Holiness the Pope sent us a formula of faith. We are bound to follow it, and to subscribe to its requirements." Then the members of the council cried out: "That is what we wanted, no better exposition of faith can be had." When the council adjourned this session, as had been customary from the apostolic age, they sent the decrees of the council to the Pope for confirmation, saying in the letter they forwarded him: "We have a rock of refuge in Peter, who alone has the absolute right of deciding in the place of God, because he alone has the keys of heaven. All his definitions therefore bind as coming from the Vicegerent of Christ." The council then deposed the bad bishop Dioscorus with the words: "He that is the foundation stone of the faith, has divested him of the episcopal dignity, Leo the Bishop of Rome, but re-echoes the sentence of blessed Peter. Whosoever shall not abide by the instructions of his Holiness is a heretic." [2] In memory of this contest the Russian Church still says in its liturgy: "How shall I extol thee Leo, heir of the invincible rock?"

[1] Hard. i. 1299 Nicephorus xiv. 34 Hard. i. 1503 Concil. T. iii. p. 126 Maistre Du Pape i. 91.
[2] Acta Concil. iv. Sess.

We now come to the fifth General Council, which was the second held at Constantinople. It opened in the year 553. The emperor Justinian had before invited Pope Vigilius to visit him at the imperial city of Constantinople. But the Pope could not agree to the usurpations of the emperor, who wanted to interfere in the church government, and who had confiscated church property and encroached on the rights of the Holy See. The emperor got mad and put the Pope his guest in prison. In going to prison the Pope said to the emperor: "Remember that although you have enchained Vigilius, you cannot imprison Peter." The emperor then resorted to violence. Soon afterwards, getting out of prison, the Pope took refuge in the church of St. Sophia at Chalcedon. From there he issued an anathema against all who dare to teach the condemned errors, while beforehand he pronounced void and null all acts or statutes enacted by a council which the emperor had called. When the emperor called the bishops of the Roman Empire to the council, he invited also the Pope, who refused to attend, to show that the Pope alone had authority to call and preside over a council of the universal church. When the bishops assembled, they followed to the most minute detail the instructions of the Pontiff, stating in the letters they sent him: "We profess that we receive the letters of the Roman Pontiff with the same faith as we do the four Gospels."[1] After all this, such suspicions hung around this council, that it was many centuries before it was received as authentic in the church, until it was known certainly that the decrees were confirmed by the Holy See.

In the year 680 Pope Agathon, at the request of the emperor Constantine the Bearded, called a council of the whole episcopacy at Constantinople, to condemn the teachings of those who held that our Lord had only one will, the Divine will. The heretics taught at that time that he had no human will.

The Legates of the Pope, presided over them. The Pope sent them these words: "They shall not presume to increase, diminish or change, but keep the traditions of this Apostolic See, as given and instituted by the Apostolic Pontiffs." In his letter to the emperor, the Pontiff reminds him of the faith of the See of Rome: "This Apostolic church never turned from the way of truth, or held any kind of error. . . . This is the true rule of faith. All bishops, priests and laics, who wish to please the God of truth, must study to conform to the Apostolic rule of the primitive faith, founded on the rock Peter, and kept by him from error."

In his letter to the council, the Pope tells the bishops that they must not dare to debate the questions, but to embrace in a compendious manner the articles he before had sent them, and then to promulgate them his doctrines all over the world. Before the council met, the Pontiff had already pronounced on the disputed questions, and no one was allowed even to debate in the council.

[1] Greg. Mag. Lib. iii. Ep. 27. Facund. Lib. ii.

the questions he had already settled by his infallible decision. Even the bishops at the council exclaimed at one of the sessions: "It seemed to us paper and ink, but Peter has spoken through Agathon." Demetrius, bishop of Persias, remarked at the council: "I received the instructions of Agathon, as dictated under the inspiration of the Holy Ghost by the blessed Peter, the prince of the Apostles." In their letter to the emperor, the bishops said that they received the letters of the Pope as coming from heaven. Even the same sentiments were re-echoed by the emperor himself. Soon after he wrote to the Pope these words: "We all received your dogmatic words with open arms, and thought that we had, when receiving them, the pleasure of embracing Peter himself, when he confessed the Divinity of Christ." When the emperor sent these decrees of the council around into every city of the Greek empire, of which he was the head, he sent them not in the name of the bishops of the whole world in council, but in the name of the Pope himself.

The errors of the Imagebreakers rose some time later in the East. In the year 787 Pope Adrian I. condemned them by two letters, one to the emperor, the other to the empress and required that these letters be received as matters of faith from him, because he sat on the chair of Peter. He said of the Popes his predecessors: "To whom in Peter the Lord gave the power of authority, and he also transmitted it by divine right to the Pontiffs his successors." "From her" the Roman Church, "the other churches receive the documents of faith."

We must remember that the seat of the Roman Empire had been removed from Rome to Constantinople by Constantine about the year 312, and that from that date, Rome the City of the Popes, was but a small city compared to Constantinople, the seat of the great Empire of Rome. From that time, Rome and her Pontiffs gave the faith to the whole world. The power of the Papacy rose over other churches therefore, not from the importance of its position, but it rested its authority in the successor of St. Peter himself. At the opening of the II. council of Nice, the legates of Pope Adrian I. presided over all the bishops, and they first read the dogmatic letters of his Holiness, defining from the Chair of Peter the doctrines in dispute. Then the presiding legate asked in a most solemn manner of the archbishop of Constantinople: "Let the Patriarch tell us, let the council tell us, do they agree to the letters of the most holy Pope, the senior of Rome or not? because as his judgment is irreformable, neither reason nor faith will allow us to change it." All the Fathers of the council without a single exception replied: "We follow him. We admit the letters. We agree with him." In signing the acts every bishop added before his name: "With the grace of Christ our Lord, the true God, I believe and profess whatever is contained in the letters of his Holiness the Pope of Rome. My faith is that of Pope Adrian." Tarasius patriarch of Constantinople, writing

afterwards to the Pope, made his profession of faith in these words: "Your Holiness has attained the Chair of Peter the Apostle" and speaking of the official definition of the Pope sent to the council, before the meeting of the bishops, he says: "These are the Divine Oracles."

About the middle of the ninth century, by the treachery of Photius, again the religious peace of Europe was threatened. In the year 870 the VIII. General Council was called at Constantinople, it being known as the IV. of Constantinople under Adrian II. He was aided by the emperor Bazel, who took a great deal of pains to gather together the bishops at Constantinople, the capital of the Greek empire. Before the first session of the council, the Pope had sent a letter to the emperor, commanding the bishops of the universal church under the most severe censures, to burn the acts and decrees of the former meeting of the few bishops under Photius, who claimed independence of the Holy See, and who was even then beginning the division, which later resulted in separating the Greek church from the seat of unity at Rome. This division exists to our day in the Russian church and the separated schismatics of the East or Asiatic churches. The Pope wrote: "Let not one iota, or tittle remain of these decrees, for the clergymen who do so, will be deprived, not only of their right as clergymen, but also of the dignity of the whole christian name." Having carefully executed the commands of the Pope, the Fathers of the council exclaimed with one voice: "Blessed be the Lord, who has deigned to accept some satisfaction for your Holiness."

Before this Pope Adrian had sent to the council a rule of faith called "The Libellus." It contained all the chief articles of the catholic faith. In it the Pope stated that unless the bishops subscribed to it, they could not hope to be reconciled with the church and with the Holy See. The first article of this statement says: "Our Lord said to Simon; 'Thou art Peter and upon this rock I will build my church.'" He then decreed that history proves that this promise of the Saviour has been kept. Then he continues: "What has been said proves the effect of these things, because the holy catholic religion, and its famous teaching has been kept and guarded unspotted by the Apostolic See."

After the council had passed the decree as commanded by Pope Adrian, the bishops signed the Acts of the council, every bishop signing his name with the formula: "In the presence of the undersigned witnesses I (name of bishop) have affixed my signature to the profession of my faith, drawn up by the most blessed Adrian, the supreme Pontiff and universal Pope." At the second session of the council, all the bishops who had fallen into the schism by following Photius, were separately asked if they still persisted in their course.

After they had heard the "Libellus" of Pope Adrian read, they replied to the legate: "We accept your judgment as that of the person of the Son of God." In the third session the legates read

still another letter from Pope Adrian to the patriarch Ignatius, archbishop of Constantinople, in which the bishop of Rome declared, that the decisions of the Papacy are irrevocable. In Ignatius' reply to Nicholas I. the predecessor of Adrian, which was read in the third session of this council, he says: "For the trouble of the body there are many physicians, but for the wounds of the soul there is but one the bishop of the soul." "They, the Popes, are the rooters-out of heresies, and the destroyers of the tares and weeds of heresies." "Whence we consider the blessed Pope Nicholas and his most holy successor Adrian as being the organ of the Holy Ghost." All, including the emperor, wrote, asking the Pope to recognize as valid the holy orders administered by the intruder Photius, who was related to the emperor, but who ordained clergymen, who still required jurisdiction for some of the sacraments. This was the request of a general council, strengthened by the whole force of the empire, a powerful proof of the belief of the whole world at that day. They requested in vain. The Bishop of Rome refused to recognize the orders administered by the man, who had intruded himself into the See of St. Ignatius. The Pope replied "It is not in us. It is and it is not. We cannot contradict ourselves." He replied thus, because before the council had met, he stated that he would not consider as legitimate the holy orders administered by the bad usurping bishop Photius, even with the whole power of the Roman empire behind him.

Such is a brief history of the VIII. first important councils held in the East, which show in striking manner the Bishops of Rome independent of and above all councils of the church. During these centuries numerous other councils, no less famous, had been held in the West, that is in Europe, and they also show the Roman Pontiffs in the same light as the Supreme Shepherds of souls. But we have given the story of the Eastern councils, for the East was soon to fall into the Greek schism, into which they still remain plunged.

Thus in her great writers and in her councils, we find the divine constitution of the church so clearly proved, that any unbiased mind must see, that Peter in his successors still feeds the sheep and lambs of Christ.

Such therefore is Rome, the city of Peter and of Paul, the head and the capital of the christian world. Let us end this chapter by the words of two great christian fathers, regretting that no translation can give their original beauties. St. Leo says preaching to the Romans long ago on the feasts of Sts. Peter and Paul:[1] "For these are the men by whom the Gospel of Christ was preached at Rome, which city was first the Mistress of error, but which later became the disciple of truth. These were your fathers and your true pastors. They built another empire for you, and led you into a more heavenly kingdom, much greater than the kingdom con-

[1] 29th June.

quered by your fathers, better than the one whom your founder soiled by a brother's death.[1] These apostles led you into this glory, that you might be a holy nation, a people elect, a priestly and a royal city. By the holy See of blessed Peter, you became the head of the whole world, that by a divine religion you might rule wider and by a power greater than by any earthly dominion.... For it better agreed with divine providence, that many kingdoms might unite in your one empire, so that later to many people the same preaching might extend, which the power of one city held. But this city, knowing not the destiny of providence over her, when she had conquered nearly all nations she served and believed in the errors of all. Then she received a religion which had no error, whence inasmuch as she was held by the strength of the devil, she was delivered more wonderfully by Christ.[2] "Whence these two wonderful seeds of the divine Word sprouted and brought forth their harvest, the thousands of Martyrs, emulating the triumphant death of the apostles reddened our City with their blood, and shone forth far and wide to other peoples..... But in the superiority of these Fathers we give greater glory, for the grace of God raised them to the highest pinnacle among all the members of the saints, among those who form one body, of which Christ is the head.[3].....

"Yes, if we were there we would see him (Peter) although we stand not near, we will see near by him, a royal throne shining forth, where the Cherubim worship God, where the Seraphim fly; there we will see Paul, with Peter the chief and the prince of the choir of saints, and we will rejoice in their double charity..... And therefore I love Rome, and for other reasons I look to her than for her size, her ancient glories, her beauties, her numerous population, her power, her riches and for the wonderful things done in her. But all these thrown aside, I call her blessed, because Paul, while he lived was kind to her citizens, and therefore he loved them, he preached to them, and later among them he ended his life, they have his holy body, and therefore this city has become great, greater than all other human things, and as the full-grown body has two sparkling eyes, thus she has the bodies of these two..... Here Paul was carried, here Peter. Think and be frightened at the scene Rome is to see,—Paul with Peter rising above to meet the coming of the Lord. What kind of a rose will Rome send to Christ? By what kind of a double crown will this City be decked? [4]

[1] He alludes to the Roman empire founded by Romulus who killed his brother soon after Rome was founded.
[2] St. Leo Sermo I in Nat. SS Ap. Petri et Pauli.
[3] Ibidem in Fine.
[4] St. Chrystom Sermo 32 in moral. E. host.

Chapter X.

The Teacher and Ruler of the Church.

THE Father opens his divine intelligence and gives rise to his Thought, his mental Word, who "In the beginning was the Word and the Word was with God and the Word was God."[1] The Word is the Son revealed to man from the time his human nature was created. He came down from heaven to earth, that he might teach mankind the way to heaven, that he might govern his Kingdom on this earth, thus preparing us for the Glories he had with his Father before the world was.

All revelation then may be reduced to two kinds of supreme principles or series of truths,—one relating to what we must believe—the

[1] John i. 1.

HALL IN THE GREAT VATICAN MUSEUM OF FINE ARTS.

other to what we must do in order to be saved. This agrees with the nature of man, whose mind sees truth and whose will rules his moral actions. Mind and free will in action make our reason, making us differ from beasts, who are ruled by instinct and by passion. By reason then man rises to the serene sphere of an intellectual being, like the angel and like unto God, whose divine Intelligence, the Son, by his laws rules all creation.

The Intelligence or Truth of God is his only begotten Son, ever generated from the Father, whose images are the thoughts of every created mind, bringing forth faint reflections of his infinite perfections. The Good of God is the Holy Spirit to whose likeness we form each good thought and action. In creation God made each creature to the image and the likeness of his divine Son, and the Holy Spirit who "moved over the waters" on the morning of creation now rules his church, the last and most wonderful of created things. In the revelation of God to man, the divine Son acts in the mind by the truths revealed of him, and in the will the Holy Ghost acts by his grace. Dogmatic theology treats of the truths of revelation proposed to the human mind, and moral theology tells the will what to do, that the minds of men may be enlightened by his truths and that the actions of men may be right and according to the Will of God. Thus while the Son enlightens the intelligence of the race, the Holy Ghost strengthens the wills of men by his indwelling in the soul. Thus the Son and Spirit of God poured out upon the world, act on the noblest faculties of mankind, raising them up to a supernatural state, and preparing them for the coming glories of heaven.

The church being the organ of God, she acts in the mind by teaching truth, and on the will by pouring grace into the soul. Thus the Son and Spirit of God teaches and sanctifies mankind. The church alone has received from God the right and the power of saying what God has revealed, and telling which actions are good and which are bad. She is then the teacher of faith and of morals, she is the spiritual government of mankind. But the church is composed of a great many persons. The laity sit at her feet and listen to her teaching. They are not the teachers but the listeners. The bishops are the teaching officers of the church while the priests under them are their aids and helpers. But the members of the mystic body of Christ do not speak for themselves. For the head speaks by and through the mouth. The head alone directs the body. The head of the church teaches and directs the members of the body. Thus in nature the head directs the body. The Bishop of Rome is the head of the church. He is the teacher of faith and morals. To him in the person of Peter, Christ gave the supernatural power of feeding his lambs and sheep, and of confirming his brethren in the episcopacy. Every priest and bishop in the church but reflects the intellectual light which flows out from him the Bishop of Rome whom the Holy Spirit keeps from error.

The Pope is not the teacher of the church in his private life, but in his public and official life. Heir of Peter sitting on the eternal throne of the Fisherman he teaches the universal church what God has revealed, what we are to believe, and what we must do in order to be saved. His teaching power has nothing to do with his private life. It is attached to his office as the visible head of the visible church. Because he is the Vicar of our Redeemer, the Holy Spirit keeps him from error, so that he may not deceive the people of God. He cannot manufacture any new doctrines; he cannot increase or weaken what God has revealed as found in the holy Bible or in the traditions of the christian church; his office as teacher is to "keep the deposit of truth" revealed in the Bible and in tradition to the world, a revelation finished and ended by the coming of our blessed Lord.

He is not infallible in appointing bishops, in forming rules for particular dioceses or provinces of the church, in arranging treaties and concordances with nations, in passing judgments in particular cases of discipline, in teaching a part of the church, but leaving out some of the clergy or people, in correcting abuses in certain dioceses, in appointing men to offices in the church, or in writing private letters. He is infallible only when as Head of the whole church, he defines matters of faith and morals revealed by God in the Bible and in tradition, and in teaching the whole world what God has taught in the Bible and in all truths necessarily connected with the preservation of religion. Many authors say that by the words of Christ to Peter "I have prayed for thee, Peter, that thy faith fail not, and that thou being once converted confirm thy brethren,"[1] means that the catholic faith is secured to the Bishop of Rome as heir of Peter's power, and that he will never fall into even private error acting as a private man. In fact history does not give us the example of any Pontiff falling from the faith of Christ. Even in their private lives they were all men of the soundest faith and purest morals, and this seems reasonable. For it would be difficult to suppose a Pope proclaiming to the whole church as a truth revealed by God, what he did not in his heart firmly believe.

All writers both within and without the church agree that the Pontiff, even after advising with his cabinet could err in a disputed point regarding any particular fact except a dogmatic fact, proved by the testimony of men. All catholics say that he may err as a private man in his private opinions regarding faith and morals, the same as any other man. They also agree in saying that the Pontiff presiding over a general council cannot err in decrees of faith and morals. We cannot suppose a general council of all the bishops of the world meeting without their natural and only head and chairman, the Bishop of Rome, personally or by his legate presiding over them. The bishops in such a universal council taken separately are not the infallible teachers of

[1] Luke xxii. 32.

faith and morals, and when they assemble in a council they do not change their nature and become infallible teachers. Taken separately from their natural head, the Pontiff, either scattered in their dioceses, or united in council they are not infallible. For not to the apostles did Christ say "Feed my lambs Feed my sheep", but to Peter alone said the Lord these words. The unfailing teacher of the church then is the heir and the successor of Peter, lighting up the whole church by the teachings of his supernaturally enlightened mind. The Pope is the head of the general council, and the head speaks but not the members of the body. Thus a council of the whole church cannot reform the decrees of the Pope as the Vatican council defined.[1]

Each organism comes into the world more or less imperfect, but by the lapse of time it develops into a perfect animal or man. God revealed to the human race all things wanted for the salvation of mankind. But these truths were not given so clearly that all men might see them at once. By lapse of time they became more and more clear to the human mind, as the organism of the church developed from age to age.[2]

The word infallible comes from the Latin and means not liable to err. Thus any one who teaches truths coming from human reason is infallible. But the Pope is infallible only when he teaches the supernatural truths, that is what God revealed in the Bible and in holy tradition. The constitution of the church is found in the Bible and in tradition. But the Holy Spirit does not give every one the power of interpreting the Bible. That belongs to Peter and to his successors in the See of Rome, in office as confirmers of their brothers the other bishops. The Pope is infallible only when he speaks from the chair of Peter as the teacher of the whole world teaching matters belonging to faith and morals. If he were to leave any one out, or teach only a section of the world, or proclaim a thing not pertaining to revelation, then he would not be infallible. From this the reader will see that the Pope only claims what all members of the Protestant churches claim for themselves, the guidance of the Holy Spirit in the interpretation of religion. Therefore what Protestants call—the private interpretation of the Scriptures,—and which they think belongs to all persons, the church holds as belonging only to the head of the church, to the Pope the successor of St. Peter. The infallibility of the Pope consists in this, that he is the divinely appointed Interpreter of revelation, the Guardian of the "Deposit of Faith, the Teacher of the children of God, and the Vicar of Christ."

The church is infallible in her teachings because of the infallibility of her head. The head and body cannot be divided, for that would be the death of the body. To the church Christ said: "Going forth therefore teach ye all nations." "Behold I am with you all days even to the consummation of the world."[3] The Holy

[1] Concil. Vat. Cap. iv. [2] See Card. Newman, Development of Christian Doctrine.
[3] Matt. xxviii. 20.

Spirit animates the whole body of the church, as the soul of man animates his body. The soul of man speaks through and by his mouth in the head. So the Holy Ghost speaks through and by the head of the church. Whence the Pope is infallible by the assistance of the Holy Spirit. In former days the same Holy Ghost spoke by and through the prophets of the Old Testament. In the same way he now speaks in and by the Pope but in a different manner. For the inspiration of the prophets was a direct and a positive act of the Spirit of God. But in the Pope the action of the indwelling Spirit of God is not so prominent as in the prophets. For the Holy Ghost only keeps the Pope from teaching error to the world, when sitting on the Chair of Peter.

Whence that infallibility given to the church through and by Peter is a special and direct act of the supernatural, so that the Vicar General, the prime Minister of Christ may not deceive the human race, and in the name of Christ teach what is false; that the church might keep bright and unspotted the series of truths revealed to mankind. Thus the church is a "path and a way, there shall be, and it shall be called the holy way, the unclean shall not pass over it, and this shall be unto you a straight way so that fools shall not err therein?"[1] Therefore whosoever follows the teachings of the infallible church, shall be sure of their salvation, even if they are unlearned, because they shall be taught by Jesus Christ himself, who speaks to them by the mouth of his Vicar the Pope.

The Pope therefore is infallible because he is the teacher of the universal church. The bishop and clergy are also infallible because they teach what the Pope teaches and reflect the rays of his infallibility, like the planets which shine not by their own light but by the light of the sun around which they revolve. "In Peter therefore the firmness of all is strengthened, and the aid of divine grace is so ordained, that the strength, which was given by Christ to Peter, through Peter it was confirmed on the apostles."[2] The infallibility of the Pope comes not from his union with the bishop but from his union with Christ, while the infallibility of the other bishops and the priests of the whole church comes from him, and it is but the reflection of his individual infallibility.

The Pope being the Vicar and the prime minister of Christ, what he does in his office as Pope binds Christ. For to him in the person of Peter Christ said: "I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth it shall be bound also in heaven, and whatever thou shalt loose upon earth it shall be loosed also in heaven."[3] In the Pope therefore the three powers of teaching, sanctifying and of ruling the people of God exist in the highest and most eminent degree. As the teacher of the church Christ said to him: "Confirm thy brethren."[4] As the chief minister of the Lord he said: "Feed my

[1] Isaias xxv. 8.
[2] St. Leo Sermo. iv. 3.
[3] Matt. xvi. 19.
[4] Luke xxii. 32

lambs Feed my sheep."[1] As the head and ruler of the whole church he said to him: "Whatever thou shalt bind upon earth it shall be bound also in heaven" &c.[2]

It is false then to suppose that the church is infallible and that the Pope is only the mouthpiece of the infallible church, and that he is not infallible in his own person. For each of the bishops are not infallible when considered separately, and when they meet in council they cannot give an infallibility which they have not. For in the councils of the church, they derive their infallibility from their head the Roman Pontiff, who in his turn obtains his infallibility from his remarkable union with Christ. It is the infallibility of the Spirit of Christ who dwells in him.

The Spirit of Christ, the Holy Ghost, the "Spirit of Truth," the Soul of the church, he teaches the world through the Pope, and that Spirit of Christ keeps him from teaching, erring and deceiving the world in the name of Christ. For Christ "gave to Peter, and gave to him alone, all the fulness of what belonged to himself."[3] "The Roman Pontiff has been always called the head of the church."[4] "The bishop of the catholic church."[5] "The source and the origin of the episcopacy."[6] "The chief of bishops."[7] To sum all up we say with St. Ambrose: "Where Peter is there is the church."[8]

The diocese of Rome has stood. The Papacy is eternal. For Christ is the Son of God, infinite and he is all powerful to save from falling the corner stone of the universal church he founded. For that reason the Popes live forever in an atmosphere of the supernatural. For they are the Vicars of Christ, the mouthpiece and the organ of the Holy Ghost. That grace given to Peter was not for him alone, not for him personally, but also for his successors in the See of Rome. That commission was given him personally for the universal church. That grace was to govern, confirm, and to strengthen all his brethern in the episcopacy, in the work of the apostolate, to uphold the other diocese by the strength Christ gave to Peter, and by him to the Popes.

For if the head is strong and enlightened, the whole body partakes in its wisdom, and the organism advances sure on the road to perfection. For that reason the Lord gave power to Peter to direct the whole church confided to his care. Being the one Rock with Christ, Peter and his successors form with him one authority, one government. But lest they might direct the world wrong, lest they might compromise the teachings left to the world and deceive the human race, to avoid these terrible evils, the Lord gave to Peter and in him to the Popes infallibility in teaching matters of faith and morals, when sitting on the episcopal throne of Peter.

The Vicar of Christ then is the religious teacher of mankind.

[1] John xxi. 19. [2] Matt. xvi. 19. [3] St. Leo L. Cit. p. 140, 2.
[4] St. Chrystom Hom. 80, ad prop. [5] Concil. Chal. et Constantinople in Epit Synod.
[6] St. Cypren Epist. 45, ad Cornel.
[7] Synod Afric. ad Theod. St. Jerome Cont. Jovin Tertul. de Pudic. ci. [8] In Psl. 40, n. 30.

By divine right it belongs to Peter to define what God has taught in the holy Bible, what Christ left to the apostles, and what may be found in the traditions of the church. Being head of the visible church, he is the mouthpiece of the whole mystic body of Christ. For the body speaks by the head in any organization, because the mouth is always in the head. But the head receives nourishment and completeness from the body. So the Pope is aided by the body of the whole episcopacy of the church, but above all he finds his help in the body of the cardinals, the chief clergy of the Roman diocese, who have especially preserved the teachings of Peter their first bishop.

When heretics attack any doctrine of the church, the Pope appoints the most learned men of Rome to examine the teachings of God in the Bible, the traditions of the church, the writings of the holy fathers and all the traditions of christianity in the fathers who wrote the teachings of the apostles. The matter passes through the college of cardinals, and when it is found in the Bible and in the deposit of faith, then the Pope as vicar of Christ publicly proclaims that it was taught by God, and that it is a part of the constitutions of the church. He does not then manufacture any new doctrines, but he proclaims the old held from the foundations of the christian religion. Then Rome and the whole world shine with a brighter lustre by the truths of God revealed to the human race.

The judge, the president, the king may sin in their private lives, and still be good rulers, or give correct decisions. For one is an act of private life and the other a public act, and each is independent of the other. Yet when it happens, no one appears to say the whole nation or the courts have gone to ruin nor the church fallen into error when any clergyman falls away from the sanctity of his state. The Pope therefore in his private life is like any other man, liable to sin. For only Christ and his Mother lived free from sin. But we suppose, that being surrounded by so many safeguards, the Pope does not sin as much as others. But if he does, he has to go to the sacraments like other men.

The office of the Papacy is then to define what God has revealed to man as contained in the Bible and in traditions, and to pronounce what actions are good and what actions are bad. Faith dwells in the mind of man, and morals in the free will. The doctrines of faith revealed by God to the human race are proposed to our belief by the church, as contained in the Bible, explained by the traditions of the church, and in every historic monument of the past. The Papacy, as head of the church, solemnly defines that these principles of truths have been revealed by God to the human race, and that they are contained in "the deposit of faith."[1] To be saved all men must believe these truths, and "He that believeth not shall be condemned."[2] The Pope then is the teacher of faith and morals. But let us understand morals.

[1] 1 Tim. vi. 20. [2] Luke xvi. 16.

Man, by nature a mineral, a vegetable, and an animal and an intellectual being, he has many acts, which belong to these four great divisions of creation, actions ruled by varied laws which God made to rule this forefold orders of creatures. When man acts unconsciously, not knowing what he does, his acts belong to the rank of the creatures below him, who are not capable of sin, for they know not what they do. But when he acts deliberately, knowing what he does, his acts are good, bad or indifferent. If they are good, they have their reward, if they are bad, they carry with them a punishment. When therefore a man acts, not knowing what he does, because of want of knowledge, from forgetfulness or want of thought, his act is like that of any animal, having neither punishment nor reward. But when a man acts with intention and attention, it is not an animal but a human act, for in that case the mind and will, which are man's reasonable and angelic faculties, take part in it, and it is good, bad or indifferent, according to the intention and attention. A human act then is good or bad according as it agrees or disagrees with the rules of morals, that is with the laws which regulate mens' free actions.

We must first take into account the laws of natural right and wrong, which the God of nature has written in our hearts, next the laws which God revealed in the Bible and in holy tradition, then the laws which the church makes, and the laws which the state enacts for our guidance and for the temporal welfare of mankind. These laws are universal and external to us. Knowing these laws, we say to ourselves this action is according to or contrary to reason, or to the law of God in revelation, or to the church, or to the state. Then we conclude that we can or cannot do it without breaking a law. Such are the reasonings of the mind in every human act. That is a conclusion of conscience. Thus conscience concludes and judges in all our human acts relating to good and bad acts.

To the head of the church belongs the power and authority of defining what are the good and bad actions of men. For while good acts lead man to heaven, bad actions lead him to hell. Therefore as the shepherd of souls redeemed by Christ the Church through her head tells men the good and the bad actions. He is not infallible in politics, in the natural sciences, in disputes among men about historic facts, for his infallibility extends only to the truths revealed by God to mankind, and to dogmatic facts contained in the Bible and in holy tradition.

In making Peter and his successors head and teacher of the whole church, Christ did not lower but rather crowned the whole episcopal order, and placed as a light to mankind the great See of Peter. The bishops who especially form the teaching church, are not to receive their teachings from the priests under them, but from their father over them, from that Bishop who has not only complete orders like themselves, but also who made them by his official appointment and who has the com-

plete jurisdiction over all the souls of Christ, to whom Christ said: "Feed my lambs," "Feed my sheep," "Confirm thy brethren."

The words of our Lord to Peter were: "Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven."[1] "I have prayed for thee Peter, that thy faith fail not, and that thou being once converted confirm thy brethren." "Feed my lambs Feed my sheep," etc. By these words Christ made Peter the teacher of the faith and of the morals of the christian church. He has the power of opening and of closing heaven, of binding and loosening the consciences of men, and of feeding Christ's sheepfolds and lambs in all the dioceses and churches of the world. If the Pope, whom in the person of Peter, Christ made the head of the church, would teach error, then he would do so in the name of the Christ.

The Pope then is the teacher of the human race in the place of Christ. He is the official interpreter of the Bible, the guardian of the truths God revealed to the human race. These truths are of two kinds, the revelations of faith and of morals. Faith being in the mind and morals in the free will the Pope enlightens and strengthens these two angelic faculties, by which man rises above, and is superior to animals, and by which he is like unto the angels and like unto God. The Pope then is the divinely appointed custodian of the faith and the morals of mankind.

But let us see what is faith. Faith is a virtue infused into our souls by the Holy Spirit, inclining us to believe what he has revealed as taught by the church. A virtue in a habit of acting rightly. By often doing right we get so accustomed to doing so, that it becomes easy to us. By doing wrong often, we soon get so used to it that wickedness comes easy to us. Then a good habit is a virtue, and a bad habit is a vice. We see then by experience how we should always do right and shun badness.

A virtue being an acquired habit of acting rightly, it is called a natural virtue. But a virtue, which we did not acquire ourselves, but which comes by the grace of God, is an infused virtue, because it comes not from us or from nature but from God. Virtues are again called moral or theological according to the object towards which they tend. There are four primary cardinal natural virtues, prudence, justice, fortitude and temperance, natural to the heart of every man, and by which he controls his passions and the beastly tendency of his nature to drag him down. But there are three chief supernatural virtues implanted in the soul by the Holy Ghost at baptism, which may be compared to three eyes or powers given to man in addition to what he has from nature. They tend to elevate him and to raise him to God. These can never be

[1] Matt. xvi. 19.

acquired without the grace of God, as they have for their object God the Supernatural, working above nature, although every man has besides a natural faith, hope and love. Fallen man cannot rise to God unless by and through his Son Jesus Christ, the Author and the source of grace, lifting mankind from earth towards heaven.

Faith is the assent of the mind, because of the authority of the teacher. It is of two kinds, natural and supernatural, inasmuch as it comes from nature or from grace. If you set a dog to hunt for a rat, he will hunt because he imagines that there is an animal to be hunted even before he finds the animal to be killed. We believe that Alexander conquered an empire, although we never saw him, because we believe what historians tell us. The dog will hunt for the rat because his hunting instincts tell him to find him. We labor each day because we hope to get our pay for our labor. The animals love each other and their young, as the mother loves her children. But these are only natural virtues implanted in nature by the Creator for the good of his creation.

But there is another kind of faith, hope and love, which comes from God the Holy Ghost, which still farther complete man, and directs him on his way to heaven. They are found only in the christian. Their object is not the natural but the supernatual in the other life. The object of faith is God and his words, truths revealed to man. The object of hope is God and his rewards in heaven. The object of charity is God himself and our neighbor for the love of God. We believe what God has revealed because God can neither deceive nor be deceived. We hope because of God's goodness to us. We love him because of his goodness and perfections in himself. We believe his truths, we hope in his goodness and we love himself. Such are the virtues God implants in us by his grace, the first fruits of our redemption. Thus God bends down to us, making of our souls and bodies the temples of his Holy Spirit, that by these supernatural virtues, he may lift us up to himself. But faith, being the belief of things we see not now, in heaven where we will see God and his truths face to face, there will be no faith. Hope looks for the rewards of God in heaven, and when we go there we will have no more hope, for then we will have God himself, and live his own supernatural life. But in heaven, charity will increase, because the goodness and the perfections of things inspire love, for we love not the deformed—there in heaven, where our minds will bask in the streams of intellectual light flowing forth from the face of the Eternal Son, where the Lord the Holy Spirit will fill them with charity, the love of God above will last during all the endless ages of eternity.

Faith then is a supernatural virtue, supernaturaliy implanted in the soul, by which the mind fixedly believes all the truths which the church proclaims that God has revealed to the human race. We believe because of the authority of God speaking. Two things force us to believe—first the authority of God—second the

authority of the church, he founded to teach what he has revealed. God spoke first by the prophets, and his revelations are found in the Bible and in the traditions of christianity. At last in the fulness of time, his Son came, the greatest of the prophets, resuming in his sacred Person, and fulfilling in his life, all preparations for his coming. Then he founded his church to teach all men his revelations, to live till the end of time, so as to preserve clear, undefiled and unbroken, all the revelations and teachings of God.

The object then of faith is the truth of God revealed. Our faith therefore is founded on the infinite wisdom of God, who cannot be deceived, and on the truthfulness of God who cannot tell a lie or deceive any one. By the true faith then God is known from all false gods, from paganism, which is the worship of demons, from Mohammedanism, which rejects Christ and puts Mohammed in his place as the last of the prophets, and from heretical churches, which hold but a part of our holy religion, and which reject other articles of God's revelation. Faith therefore is founded on the wisdom of God, who knowing all things cannot be deceived—and on the goodness of God, who wishes all men to be saved, and to partake in his everlasting happiness in heaven.

By faith we believe in God and in the truths he has revealed. But God can be known by two ways, naturally and supernaturally. God is known naturally by the study of the world and its wonders, its laws, its movements, its mathematical foundations and its laws, which guide the movements of its varied non-living and living beings. As the traditions of the Babylonians say, thus Abraham first studying the stars, rose to a natural knowledge of the Creator. Then God gave him a supernatural faith in him. First he concluded that the universe was not made by the gods his father made to sell to idolaters, but by some great Creator. But this was only a natural faith, while the supernatural faith given him later, and of which we write has for its object not only God in nature, but a faith which comes from the grace of God infused into the soul, inclining us to believe what God has revealed, because the church proclaims his revelation to the human race. Therefore all men, who have not been baptized, or who have not a supernatural faith, and have only natural faith in what they know and have learned, without this supernatural faith which God sometimes gives as he did to Abraham, they do not believe what the church teaches, for they have not the supernatural faith or grace of believing. They are spiritually blind, they have not that eye of the soul, faith, they are of the earth earthly, they cannot rise of themselves above their nature, and they do not believe, for they cannot see.

The church is the teacher of the things God has revealed. She is the organization founded by God to teach the world his revelation, to guard his sacred truths, to proclaim his doctrines. We believe because she tells us that God has revealed these things, that these are found in the "deposit of faith," and that they are a part of the revelation of God to man. The Son of God founded

the church before there was a Bible. Only at the III. council of Carthage was the canon of the Holy Scriptures proclaimed, and by a decree of the Bishop of Rome, the Bible was given to the world as the inspired Book written by the Holy Ghost. The books were then separated from the Holy books, which up to that time had been held by the Jews and christians as the historical writings both of the Old and of the New Testaments, then they were separated from the authentic inspired books, and they are known to-day as the Apocrypha, curious specimens of ancient literature.

The learned in religion may believe in one article of faith after another, or the unlearned may say: I do not understand all the church teaches, but I believe all she asks me to believe, although I do not understand the reasons why. The clergy believe each article of faith they study while the laity believe what the church teaches. It is not then necessary for the laity to spend long years in the study of the revelation of God. They have only to believe what the church teaches in order to be saved. But as the clergy must teach the laity, as they are the officials of the church, they must know the doctrines of the church, that they may teach others. But they do not teach their private ideas of the Bible and of religion they only reflect the teachings of the church. The body speaks by the head, the Bishop of Rome. He is the Teacher of the church and the clergy teach what they know from the Bible and tradition, under the supervision of the Pope.

In the catholic church then no priest or bishop preaches his own private belief, or inflicts on the people his own peculiar notions. The priest preaching, governing his parish, administering the sacraments, and fulfilling his duties, follows the line of action laid down for him by the church. He acts as the official of the church bound by her laws, acting as her minister, as the religious agent of the Redeemer. His doctrines, his decisions in confession, his mode of administering his parish, his daily ministerial acts were regulated for him by the church. From the church universal and from the diocese he gets these spiritual riches, and he gives these holy things to the people, who belong not to him but to Christ. Therefore the man is absorbed up into the priest, and he preaches not himself but Christ and him crucified, the way of salvation such as the Bishops of Rome have officially proclaimed as revealed by God in the Bible, and in tradition.

We have said that the Pope is the teacher of faith and morals. Morals are the doctrines relating to the free actions of men. Religion dwells in the mind and will of man. Faith enlightens the mind and lights up the intellect of man, with the truths which God revealed to the human race. But morals are the doctrines which regulate the free will of man.

In Adam first made to the image and the likenes of his creator, all his movements were subject to the light of reason. But in fallen man passion rebels against reason, and when the will consents it is sin. But the good of man required that certain laws be given

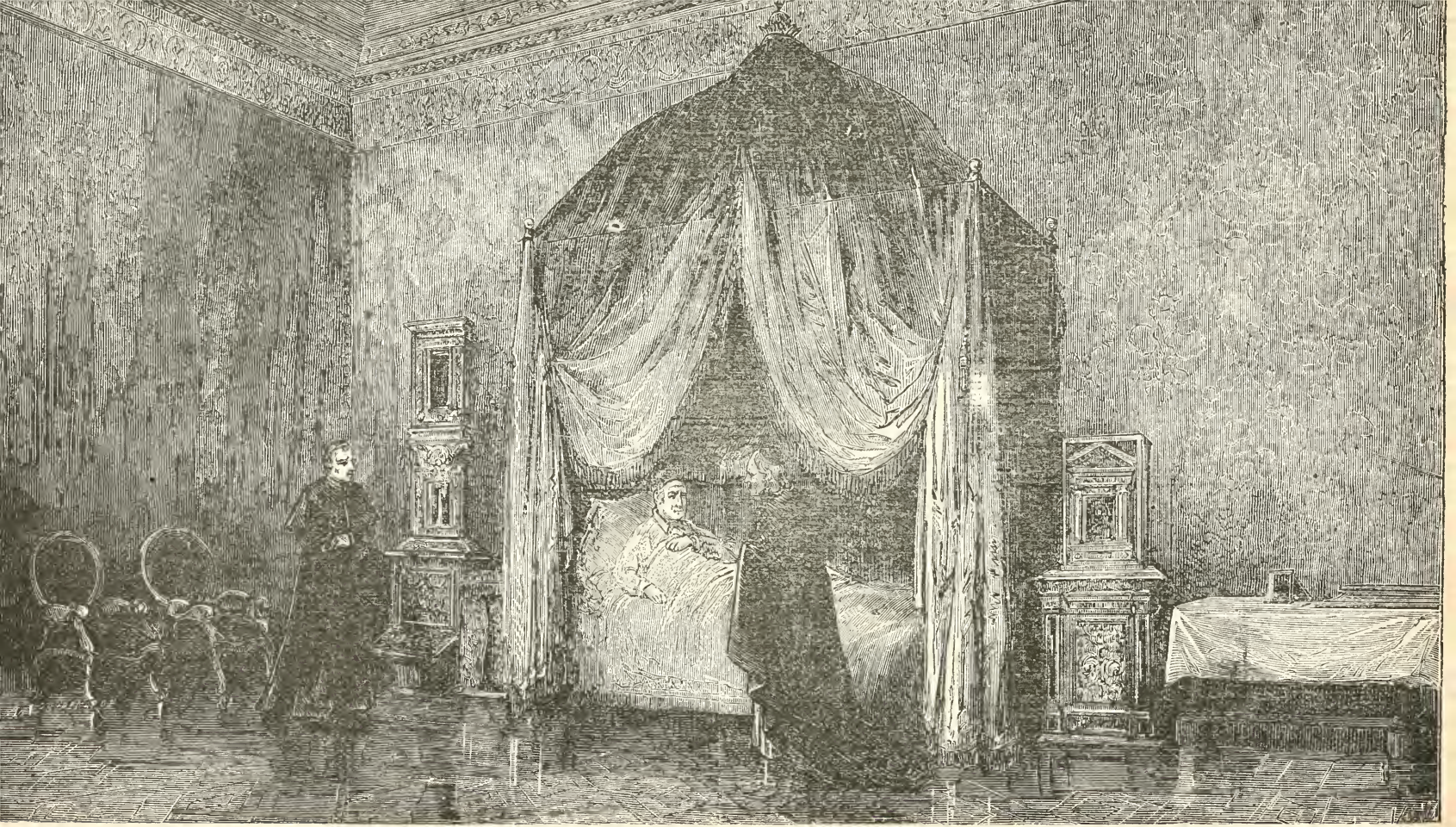
him to rule his acts, telling him what actions are good and what are bad. God gave the primary principles of man's action in the Ten Commandments and in many other parts of the Bible. It then belongs to the Pope to define, what is good and what is bad in the actions of man, to say what is and what is not sin, according to the laws of God and the principles of virtues and of sins.

The reader then can see that the Bible was not written as a book of history, of science or of literature, but as a book of faith and of morals for the human race. The Lord appointed the head of his church as the official expounder and explainer of that wonderful book written by his inspired prophets and apostles.

Then when the people attend a Protestant church the minister comes forth, gives out the hymn, which the choir sings, the minister then preaches his private opinions of the meaning of the Bible, again the choir sings and he dismisses them with his benediction. The members of the congregation go home with the idea that they have worshipped God, when they have only listened to the music, and to a private man giving them his private ideas of what he thinks the text of the Bible means. But in the catholic church, the priest is the minister of Christ. He renews in mystic rites, in vast ceremonial the whole history of the human race, the preparations for the coming of the Redeemer, the life and preachings of Christ, the last supper, the crucifixion, the ascension, and the preaching of the Gospel into the whole world. To the Eternal Father the sacrifice of the cross is offered up on every altar, and the atonement is renewed before the eyes of God and man. Thus we worship the Godhead by and through his Son, immolated for the supernatural life of man. The priest preaches, not his thoughts or his ideas of the Bible, but he proclaims the teachings of the universal church. From the altar and from the pulpit, you hear the infallible doctrines, which God revealed to man, as defined by the heirs of Peter on the eternal throne of the Fisherman.

Then the Mass each Sunday is the sacrifice of God's Son, offered up again to the eternal Father, that sublime mystery where all the people gather, that prayer of the whole parish ascending up before the everlasting throne of God, asking blessings on us all, giving thanks unto almighty God, for his blessings in the past and seeking for his benefits in the future. Well then among the oriental rites the Mass is called the "Mystery," for it is filled with all the wonderful mysteries of the prophecies, the life the coming and the death of our blessed Saviour. The traditions of Rome tell us that the services of the mass were substantially composed by St. Peter in the Latin tongue, while the other apostles composed like services in the languages of the people to whom they went to preach, and therefore even to our day, the holy mysteries are offered up in various rites and languages, while we follow the Latin rite, established by St. Peter, and beautified by his successors in the See of Rome.

The Pope, then, the successor of Peter, the head of the church



THE POPE'S BED-CHAMBER AT THE VATICAN.

universal, is the interpreter of the bible, the guardian of the traditions, the definer of morals, the supreme court of the church, the tribunal of last resort. To him alone belongs to say what God has revealed to the human race, what actions are morally good and bad, what is virtue, what is vice, what are sins and what are good actions. The Bishop of Rome then is the teacher of faith and of morals.

Jesus Christ is not only the teacher of mankind but he is also the Lord of lords and the King of kings. He came to found a kingdom, his church, a spiritual empire extending to the uttermost ends of the earth, embracing the whole human race for which he died. In this the church differs from other governments. For while governments rule, they do not teach their subjects, nor do they feed them on the body and the blood of the ruler.

This kingdom of Christ was so clearly foretold by the prophets of the Old Testament, that the Jews looked for a Prince of the house of David, whom they thought would come and make them political rulers over all the earth. They expected a civil temporal kingdom, but not a spiritual empire of religion like the church. Their minds, distorted by worldly wisdom, they refused to receive the Son of God, born of the royal house of David and heir of Solomon; they would have no king but Cæsar, whose successors later scattered them from their country and their home when they destroyed Jerusalem.

An empire is a perfect government of men, ruled by an emperor with kings under him, partaking in his authority. In the ancient world, we find striking images of the church, the spiritual empire of Christ. The ancient empire of Babylon extended over the plains of Mesopotamia, from which came Abraham called by God to be the father of the Hebrews. But it was a kingdom of conquest and not of love and learning like the church. Alexander, with the disciples of Aristotle, in the fourth century before Christ went forth as a conquerer from Greece, spreading Grecian civilization over the East of Europe, the North of Africa, the East of Asia, preparing the nations for the spread of the Gospel later written in Greek. The Romans began their conquests in the ninth century before Christ, and they spread the Latin language wherever their armies had penetrated. But these were empires of blood and of carnage. They were forced on conquered peoples by the sword. They subdued the bodies, but they left the minds of men still slaves of error, bowing down before pagan idols. They were but feeble images of the church the empire of religion, founded by the Son of God, not for the enslavement of men but for their delivery from the chains of demons.

Thus while civil empires and Governments rule men, they control only their external actions. They cannot penetrate into the minds of men, judge their motives, purify the heart, elevate the mind, deliver men from sin and sorrow or lead them up to heaven. While earthly governments rule the civil actions of men, the church

rules the souls of men. Man is composed of a visible body and of an invisible soul. Civil governments rule the civil actions of men while the church rules the souls. These are the only two kinds of authority in the world now ruling the human race. There is no power but from God. The civil authority comes from God through the people, while the spiritual government of the church comes direct from Jesus Christ in jurisdiction given to Peter. The exercise of jurisdiction belongs to the Vicar of Christ, the heir of Peter, to whom Christ gave the power of binding and of loosing and of feeding his lambs and sheep. Whence the traditions of christianity call the successor of Peter "The Prince of the Church;" "The Bishop of Bishops;" "the Supreme Pastor;" The Foundation Rock;" "The Leader of christians;" "The eternal Monarch." of that vast empire of souls, washed in the blood of the spotless "Lamb of God slain from the foundations of the world." Let us see what apostolic tradition and the councils say of him.

In the year 325 met the bishops of the world in the memorable council of Nice, the first meeting of the bishops since the days of the apostles. The Arabic decrees, perhaps not authentic, but giving the spirit of this famous council preserved in a remarkable manner tell us that there the church decreed: "He who holds the See of Rome is the Head and the prince of all the patriarchs. Indeed he is the first, like Peter, to whom was given power in all christian princes, and over their peoples, so that he is the Vicar of Christ our Lord over all peoples, and over the universal christian church, and he who would contradict him will be excommunicated by the council."[1] Here at the very first meeting of the whole church which took place since the apostolic days, the church decrees the supreme empire of the church over all princes and peoples with the successor of Peter at the head. The first christian emperor Constantine, clothed in the red vestments of the Roman emperors, crowned with the diadem of the Cæsars rulers of the world, there at the further end of the hall, he sits opposite the legates of the Pope. The first christian ruler of the whole civilized world takes part in that first meeting of the whole church, where he hears and agrees to a decree proclaiming the spiritual supremacy of the Heir of Peter over the whole world over the nations, over the rulers and over the clergy.

The other councils of the church proclaimed the same teachings as the doctrine of Christ. The council of Florence decreed: "We define that the holy apostolic See holds the primacy over the whole earth, that the Roman Pontiffs are the successors of blessed Peter, the Head of the apostles. He is the true Vicar of Christ, the head of the whole church, the Father and the teacher of all christians. To him in blessed Peter, our Lord Jesus Christ gave the full power of ruling and of governing the universal church."[2] Again the council of Trent proclaimed: "Because of the supreme authority

[1] Mansi Arabic Decrees of Nice Tom. ii. col. 965.

[2] Concil. Flor.

given them over the universal church, above all the Pontiffs have reserved cases of great crimes to their own judgment."[1]

In our day the Vatican council proclaimed in striking words the supremacy of the Bishop of Rome over the whole church: "If any one should say the Roman Pontiff has only the office of inspection and of direction, and not the full and supreme power of jurisdiction in the universal church, not only in things which belong to faith and morals, but also in these matters which relate to discipline, and to the government of the church scattered throughout the whole world, but that he has only the larger parts, but not the fulness of this supreme authority, or that this his power is not ordinary or direct in each and every church, or over all pastors and faithful, let him be anathema."[2] The documents of every age proclaim that the whole christian world held the doctrine of the supremacy of the Roman church from the very days of the apostles.

Christ gave the form of a monarchy to the church constitution.[3] To deny that would be contrary to the teachings of the church, for it belongs to faith. Christ did not found the church, so as to administer it as a republic, where bishops and pastors would be elected by the laity. For all power in the church comes down from Christ the King to his clergy, and thus the authority of the clergy comes not from the people up to them. But the church partakes in the perfections of both the democratic, of the aristocratic and of the kingly forms of governments. For the Popes and bishops descend not from ruling families, the clergy have no children like the priesthood of the old law, but they are elected to their offices by ways which will be described farther on.[4]

The doctrine of the unity and the supremacy of the Roman See, from the days of the apostles, was so impressed on the world from apostolic days, that we have ever been called Roman Catholics. That is Rome is the city and the See of the visible head of the church, while catholic is the Greek for universal. We are one because of the one headship of the Bishop of Rome, and we are catholic or universal, because the one universal church extends to all parts of the world, and holds within her bosom every church which teaches the faith of Christ. But the scattered churches are all one, because they all come forth from and bow down before the supremacy and power of the Roman church, the Mother of them all.

In the holy Scriptures the church was foretold by the prophets, and described by our Lord as the sheepfold, the kingdom and the body of Christ. Peter became the shepherd of the lambs and sheep of Christ, the confirmer of his brothers, the guardian of the keys of heaven, the holder of the power of binding and of loosing, the foundation on which the other churches rest. "Because of its higher principality, to this church every church must come, wherever are the faithful."[5]

[1] Concil. Trid. Sess. xix. Cap. vii.
[2] Concil. Vat. Sess. iv. Caput. iii. ad finem.
[3] Brev. Pii vi. Super solid.
[4] Bellarmin De Rom. Pontif. L. I. et III.
[5] St. Irenius Contra Haeras. L. iii.

Each king and ruler has some central city, his capital, from which he rules his kingdom. The church being the Kingdom of Christ on the earth it has its capital, the eternal city Rome where dwells her earthly head. From her flow out all power and authority of jurisdiction into all the churches of christendom. In a kingdom the ruler appoints men under him, to rule distant provinces and parts of his dominions. With him they rule. If the constitution of the kingdom allow, he can at once take away that authority from those he appointed to partake with him in it. But while the bishops have their jurisdiction from the Pontiff, they govern their dioceses in their own name, for they are the titular bishops of their sees, while the Pope is the titular Bishop not of their sees, but of the See of Peter, of the eternal city Rome.

We ask the question. Could the primacy over the whole church be taken away from the city of Rome and attached to any other city? "As Peter fixed his See at Rome and there he died, crowned with a glorious martyrdom, if he did that by an express revelation of God given especially to Peter, although depending on the will of Peter, it happened that the supreme Pontificate remains adherent to the Roman See, so that he who succeeds Peter, must also succeed in the primacy of Peter in the whole church."[1] The whole church without the Pope could not take that primacy from Rome and give it to any other see. But could the Pope himself do so? "That cannot be easily decided."[2] It is a disputed point among authors. Few authors say, that if while living, the Pope should move the See from Rome to another city, that there the Primacy of Peter would rest. They claim that as Christ did not choose Rome, but Peter, that not to Rome but to Peter he said: "Feed my lambs Feed my sheep", therefore what Peter did in choosing a see, his successors can later do.

But nearly all writers say that Peter chose Rome, that there he died, and that from Rome must the Roman Pontiff take his title. For if the Popes could change their See from Rome, civil governments would try to change the supreme Pontificate from Rome, moved by political reasons, and the church would be disturbed. All Popes ruled as Bishops of Rome. If they should change their titles, doubts would arise regarding the successors of Peter, there would be schisms and divisions in the church, for many would claim that such a translation of the Roman See was contrary to the very constitution of the church, which even the Pope cannot change. The councils have often declared that the Bishop of Rome holds the primacy in the whole church. The whole voice of tradition tells us that. Whence we conclude that the Pope cannot change his title as Bishop of Rome, and become the titular bishop of any other city. That is why we are called Roman Catholics. While the Popes may be driven from Rome for a time by political or other causes, and history tells us that they were driven

[1] Benedict xiv. De Synod. Dio. L. ii. Cap. I. n. i.
[2] Idem De Primat. Sec. I. p. 19 p. 63.

many times from the eternal city, yet when the storm passes by, they return again to the city of Peter.

History tells us that for the first three centuries, before a general council of all the bishops could meet, the Bishops of Rome ruled the universal church, and condemned false doctrines in every part of the christian world. They officially condemned Celcius and Ebion, who in Asia Minor while St. John lived, taught that Christ was not the Son of God but a man born of Mary. Why did not St. John the beloved apostle condemn these heretics, in place of leaving them to the judgment of the Bishop of Rome living so far away, if he did not well know, that it belongs to the heir of Peter to keep the faith?

Born in the East in the year 157 St. Irenens came to Lyons, France, of which city he became the first bishop. From there he wrote: "Because of its higher principality, every church must come to this church, all those who are of the faith, because in it the traditions of the apostles is guarded." [1] Then, giving the names of the Bishops of Rome from St. Peter up to his time, he continues: "This is the ordination and the succession by which the preaching of the apostles have come down to us."

St. Cyprian, who became bishop of Carthage in the year 248, says regarding the heretics who went to Rome to deceive the Pope: "They dare to undertake a voyage to the episcopal chair of Peter, from whence the unity of the priesthood rises, bringing letters from impius heretics, not thinking that they are the Romans, whose praiseworthy faith was preached to them by the apostles." [2] Again he writes:

"Who would leave the chair of Peter, upon which the church was built?" [3] In his XLV. Letter he calls the Roman church "The mother and the root of all churches." In another place he says that "Christ the Lord founded one church on Peter, which in the reason and the origin of unity." [4] The unity of its origin from the beginning, he disposed coming from this authority." "Although from the resurrection, he gave an equal authority to the apostles, that their unity might be evident, he so disposed that the origin of that unity might come from one authority. Really the other apostles were like Peter, equal partakers of power and authority, but the begining comes from unity, that the church of Christ might be shown as one." Thus from his words the Roman church is the bond of unity between all the churches of the world.

In the Third century Aurelianus, the Roman emperor was at Antioch, where Paul, the former bishop of that city had been deposed because of his heresy by a synod of 70 bishops over which presided the patriarch of Alexandria. Domnus was elected in his place. The former would not agree, and the bishops appealed to the emperor. The emperor, knowing that no bishop could rule a

[1] Contra Haer. L. iii. Cap. iii.
[2] Epist. lv. ad Cor. Papam.
[3] De. Unit. Eccl. p. 154. Ed Pam.
[4] Epist. lxxiii.

church unless he was in union with the Bishop of Rome, decided that the bishops should write to the Pope. Thus the Bishop of Rome was so well known in that age, that even the pagan emperor of Rome knew that he alone could decide the dispute.

St. Optatus who died in 384 says of the Donatist hereites: "You cannot deny that you know Peter first placed the episcopal chair, on which sat Peter the first head of all the apostles, whence he was called Cephas, by which one chair the unity of all is preserved by all, lest the other apostles might each claim supremacy, and now he would be a schismatic and a sinner, who would raise another chair against it. Therefore there is but one only chair, which is the first church with the notes (of the church) in which first sat Peter, then Linus succeeded him, to Linus succeeded Clement". . .here giving the names of the Popes to St. Siricius, he continues: "who is our comrade, with whom we with the whole world agree and form one communion."[1] The same ancient writer says in another book: "Because of unity, the blessed Peter merited to be preferred to the other apostles. . . . A chair by which Peter belongs to us."[2]

To Eusebius bishop of Vercelli Pope Liborius wrote in 373: "Most beloved brother, for the consolation of the present life, let thy strong faith rise, by which thou followest the commands of the Gospel, in no way differ from the union of the apostolic See."

St. Ambrose the great bishop of Milan, who died in 397, invited a bishop to come and baptize his brother Satyrus, rescued from a shipwreck. But fearing that the bishop might be a heretic he wrote to him: "Are you in union with the catholic bishops, that is with the Roman church?" In explaining the Psalms St. Ambrose says "He is Peter to whom He said: 'Thou art Peter and upon this rock I will build my church.' Therefore where Peter is there is the church. Where is the church there is not death but everlasting life."[3] Preaching against the Novatians, the same great father of the early church says: "Those who have not the Seat of Peter have no inheritance of Peter, which by an impius division, they tear assunder."[4]

The bishops assembled at Aquileia in 381 thus wrote to Gratian the emperor: "Beseeching thy clemency, lest the most holy faith of the apostles might be disturbed, that is the Roman church, the head of the whole city of Rome. From him flows all rights of that venerable communion."[5]

Before his death in 384 Pope Damasus wrote to Paulinus patriarch of Antioch enclosing in his letter for him the chief articles of faith saying: "Let not scruples disturb thee, ... We have sent our faith not only to thee, for thou art united with us in the same belief, but to these whose names are written in it, that they may be united to thee and to us through thee."[6] Damasus wrote

[1] Lib. ii. con. Parmen. Cap. ii. [2] Lib. vii. Cap. iii. [3] In Psalm. xl. n. 30.
[4] Operum St. Am. T. ii. col. 399. Benedict. [5] Lab. T. ii. col. 999 ed. Par. 1671.
[6] Epist. V.

to the bishops of the East as given by Sozominus, these words: "As these disputes were agitated and the controversy increased, the Bishop of the city of Rome wrote to the Oriental churches, that they should consider the Persons of the Trinity as of one nature, and honor them with equal glory, as do the bishops of the West. That being done, the dispute ended by the judgment of of the Roman church, and the question received its end."[1]

When in the IV. century many Arian bishops denied the divinity of Christ, by the aid of the civil powers they took possession of the churches of the Roman empire forcibly holding them, after having driven out the bishops in union with Rome. On his election to the throne, the Emperor Gratianus wished to restore these churches in his vast empire to the catholic bishops, saying in his decree: "Let the holy places be given to those who are in union with Pope Damasus."[2] Three bishops, Meletius, Paulinus and Apollinaris strove for the episcopal see of Antioch. The priest Flavius, espousing the cause of his bishop Meletius wrote to him saying: "Friend, if you hold communion with Damasus, show us the likeness of his teaching."[3] Paulinus had received letters of union from Pope Damasus, but as he did not believe in the three Persons of the Trinity, Flavius would not receive him saying: "Show us then your agreement in his doctrine, and take the churches as the law lays down."[4] To Apollinaris he said: "I am surprised at you, my friend, to see you so impudently resist the truth, when you know that Damasus teaches that he (Christ) was a perfect man, assumed by God .... Now at least renounce the novelty, which you imagined. Receive the doctrine of Damasus, and then you can receive the churches."[5] Prudentius composed in the IV. century a latin hymn showering down curses on the Donatists, calling them schismatics and calling on them to hold only the faith of Peter's chair.

St Jerome, the great teacher of the early church born in the year 331, wrote about the apostles: "whence among the twelve, one was selected as the head, so that the danger of any division might be taken away."[6] Writing to Pope Damasus he says: "Therefore I believe that it is well for me to praise the Chair and the faith of Peter .... the precious pearl, where the body is there gather the eagles. .... with you alone remains uncorrupted the inheritance of the Fathers, ... I follow no one but Christ, the first, and I unite with your holiness that is with the chair of Peter. Whoever outside this house eats a lamb is profane, who is not in this arch of Noe will perish in the flood, ... I follow your colleagues of Egypt. .... I do not know Vitalis, I spurn Meletius, I ignore Paulinus. Who does not gather with thee scatters, that is he who is not of Christ is anti-Christ. .... the teachers of the Arians ask of me, a Roman, to believe in three hypostases. ..... Give your decision. If you please I will not fear to say there are three Persons. .. Let me know with whom I am to communicate at Antioch," &c. Here we see the

[1] Lib. vi. Hist. Cap. xxii. [2] Thodoretus Hist. L. V. ii. [3] Theodor. Hist. L. V c. iii.
[4] Ibidem. [5] Ibidem [6] Adv. Jovinn. 26.

most learned man in the early church, a man whom the great St. Augustin wished to come and teach him the meaning of the difficult parts of the Bible, this great saint and doctor writes to Pope Damasus for his infallible decree about the errors of the Arians, and the disputes in the church at Antioch. While he lived in Syria, preparing by a study of the Hebrew and of the holy places for his great translation of the Bible into Latin, he wrote to Damasus: "The church here is divided into three parts, each trying to draw me into their faction. But I recognize only the ancient authority of the monks. In the meantime I cry out. He who belongs to the chair of Peter is mine, Meletius, Vitalis and Paulinus say they adhere to you. If only one said so, I could believe him, but I believe they are all lying. Therefore I beseech your Holiness write to me, and tell me to whom I shall unite while I am in Syria."[1]

St. Jerome lived at Bethlehem within the jurisdiction of the bishop of Jerusalem, who got into a controversy with Theophilus, patriarch of Alexandria. To the latter Jerome wrote in reply to a letter he had received about these troubles: "I am much obliged for the ecclesiastical cannons you draw my attention to. Nothing is dearer to us than to keep the rights of Christ, nor do we go outside the limits of the fathers. We always keep the Roman faith, praised by apostolic lips, and we glory in partaking in the church of Alexandria."[2] St. Jerome had translated some of the books of Origin from Greek into Latin, and Rufin wrote that the Latin reader would find nothing in them against his faith. Jerome says: "The Latin reader will find nothing in them, which differs from our faith. What faith does he mean? Is it that belief which is found in Origin's books? Or rather that faith which the Roman church holds? If it is the Roman faith, then we are catholics, because we did not give any error in translating Origin."[3]

In the year 418 Pope Zozimus, writing to the bishops of Africa, who were then holding a council at Carthage says: "The tradition of the fathers gives such authority to the apostolic See, that no one dares to dispute its judgment, for by the judgments of all, canonical antiquity gives such power to this Apostle, so that by the promise of Christ, he could untie the bound and tie the free. The same power is given to those who are the heirs of this See, for he saying, they merited it. For because of where he sits, he has the care of all the churches, nor does he allow any privilege to disturb his golden sentence . . . . Whence therefore Peter is the head of such power, which the study of our elders strengthens, that both human and divine laws and disciplines strengthen the Roman church. It is not hidden from you that we have come into the power of ruling in his name, for you know it, most dear brethren, as all priests should know, nevertheless as such authority has come down to us so that no one can dispute our sentence."[4] . . . . Here we see a

[1] Editio. Benedict. Epist.xvi. T. 4 col. 22.
[2] Ibidem 58 col. 597.
[3] Apol. Adv. Ruf. L. 1.
[4] Lab. T. ii. col. 1572.

Pope in the V. century teaching all the bishops of the province of Africa assembled in a solemn council.

The greatest doctor of that age was St. Augustin, the bishop of Hippo, the greatest intellect which ever appeared on this earth. Born in the year 354, his works have illumined the world. Explaining the Psalms against the Donatist heretics, he says: "Come, brethren, if you wish to be grafted on the vine. We feel bad to see you cut off and thrown away. Number the priests who have sat on Peter's Seat and in their order you will see who succeeded these fathers. She is the Rock against which the proud gates of hell have not prevailed."[1] In one of his letters against Generosus he says: "For if you consider the order of bishops succeeding each other, how much more safely and certainly we number them from Peter, to whom in the figure of the whole church the Lord said: "On this Rock I will build my church, and the gates of hell shall not conquer her." "For to Peter succeeded Linus Clement to Linus" then giving a list of all the Bishops of Rome to Siricius he continues: "Anastasius succeeded Siricius. In this order of succession no Donatist bishop is found."[2] When the bishops of that part of Africa met at Carthage in 416 to condemn the Pelagians, St. Augustin, who took an active part, wrote to Pope Innocent I. in the name of the bishops: "This was done brother Lord, which we have shown to your holy charity, that the statutes of our poor abilities may have also the authority of your Apostolic See, in order to guard the faith of many, and also to correct the evil of others."[3]

The same year met the fathers of the council of Milevit, who wrote to the same Pope: "Because the Lord in his grace placed the chief duty on the Apostolic See, . . .we beseech thee to deign to take greater care of the weak members troubled with many dangers." Then St. Augustin wrote to bishop Hilary to tell him about the Pelagian heresy, and of the two councils already held in Africa, saying: "A new heresy has risen against the grace of Christ, and the church of Christ. But they are evidently not yet separated from the church. Now, while I am writing these things, we know that an episcopal council in the church of Carthage has issued a decree against them, by a letter directed to the venerable Pope Innocent, and by direction of the council in Numidia, we have likewise written to the Apostolic See."[4] Innocent I. gave his reply in the year 417. But as the letter is long we will give only a few words from it: "Knowing what belongs to this Apostolic See, when all know that those in this place wish to follow the apostles from whom the whole episcopacy and the whole authority of this name arises,.... that whatever shall arise or is done, in no matter how far distant or remote the province, it should not be finally defined, till the notice of it has first came to the knowledge of this See, that the sentence may be pronounced with the strength of this authority, whence other churches get theirs, from which all

1 In Psalm Con. Donat. 2 Epist. lii. 3 Epist. 175. 4 Epist. 178.

other churches are born in different parts of the world, that they may remain pure united to their head" &c.

The early writers are filled with the proofs of the Primacy of the Apostolic See over the other churches, but we cannot find space for the texts. There sits in Rome the head of the universal church. According to the constitution of the church her form of government differs from other governments. For while other rulers govern only in matters of public welfare, the church teaches both matters of faith and morals. Whence the Roman Pontiff is both the centre of faith and of government. All christians must believe what God has revealed. The Pope is the teacher of the doctrines of Christ the supreme court of the church the definer of her constitution. The clergy and laity must obey the laws of the church made for their good, because they compose the body of Christ, which like all other organizations must be governed by law. The bishop of Rome rules the whole church, because he is the visible head of the visible organism. Such has been the ever living voice of tradition as seen in the writings of the fathers of the early ages.

The council of Ephesus, held in 431, says: "There is no doubt, yes, and it was known to all ages, that the holy and most blessed Peter, the prince and the head of the apostles, the column and the foundation of truth, from our Lord Jesus Christ received the keys of heaven ....He lives and exercises judgment even to our time in his successors." [1] The council of Chalcedon, held in the year 451, decreed: "The holy and blessed Peter is the head of the universal church .... Leo is endowed with the dignity of the apostle Peter, who is the foundation and the rock of heavenly faith, and he is called the janitor of the heavenly kingdom." [2]

The principality of the Roman Pontiff over the whole church is like that of a monarch of religion. Now every government monarch or ruler has supreme power over the subjects. The nature of this authority given to Peter was to guard the unity of faith, to govern the whole church, that this supreme government in his successors might be visible to all men. It was given to one man, to one bishop to one who was to ever remain visible in his successors sitting on that one supreme See. No other bishop or meeting of bishops ever claimed that supreme power. The Bishops of Rome have ever claimed that they received it from Christ, through their predecessor Peter. The bishops of the universal church never met till the beginning of the IV. century, yet we find that far beyond that time, the Popes claimed universal dominion in religious matters over the churches and bishops of the whole world, and the one who questioned their universal jurisdiction was at once condemned by all as a heretic.

The supreme power in a nation not only makes but also executes laws and enforces them by punishments. The Bishop of Rome then can not only make, but also enforce the laws of the church. He does all things required for the unity of the church.

1 Apud Lab. T. iii. col. 626 Paris 1671. 2 Lab. T. iii. Col. 1419 ed. 1671.

He defines what all must believe as revealed in the holy Scriptures and in tradition and what laws shall be enforced. He can abrogate all laws of the church, suspend them for some or enforce them for others, punish with censures and with suspensions or excommunicate those who disobey. To him belongs the power of taking away the exercise of the powers of holy orders or of jurisdiction, both in the case of cardinals, patriarchs, primates, archbishops, bishops, priests and ministers. As the Vatican council declares, he is the direct and immediate pastor of every soul redeemed by Christ, for he is our Redeemer's Vicar. At all times during the past ages they exercised this power of binding and of loosing the consciences of men, by the laws they made or abrogated, when the requirements of the times demanded a change in the policy of the church.

The Bishop of Rome then has the supreme monarchial power received from Christ, and he rules the whole church as the Vicar of Christ. The schismatic Greeks hold nearly all the doctrines of the church, but they deny the supremacy of the Roman Pontiff, giving him only a kind of honor or dignity among the other bishops. Other schismatics hold that he has only an honorary office, but no jurisdiction over the church universal, or that he sits only as chairman in a council of the universal church. According to some he has certain powers over the church taken apart at a time, but not over the church taken all together, so that at a meeting of the bishops of the whole church, he is appointed by them their chairman, but that when he is considered separately from the bishops in council, he has no power which they did not give him. Others say that he has no right to interfere in the regulations of the civil laws regulating divine worship, or that he must follow the canons of the church made by his predecessors. From these erroneous doctrines many evils in modern times have fallen on the church, especially in Europe.

Members of other churches, not knowing history, try to make out that the Popes got their power over other bishops and churches from the Roman empire. But they should remember that for 300 years, from the days of Sts. Peter and Paul, the pagan empire of Rome persecuted the church and the pagans hated the very name Christ, and put nearly all the early Bishops of Rome to death. Up to the time of the conversion of Constantine in 310, two powers in Rome disputed universal jurisdiction. They were the civil government, represented by the emperors, and the church, represented by the popes. The gates of hell rose up against the Bishops of Rome, and for centuries rivers of the blood of martyrs filled the eternal city. The church at last washed paganism from the face of the civilized world. When Constantine was converted, he moved his Roman empire to the new city he founded on the site of Byzantium, and called it Constantinople. There his Greeko-Roman empire found a capital, till it was destroyed by the Turks in the XV. century. But as history shows, the emperors of Con-

stantinople were nearly always unfriendly to the Pope. It was then impossible for the Bishops of Rome to derive their universal power from an hostile and unfriendly power. No one can give what he has not, and how could the civil power give supreme spiritual authority to the Popes, when they never claimed that they had that spiritual dominion themselves?

History proves this. When in the year 382 Nectarius was consecrated archbishop of Constantinople, the emperor Theodosius, knowing that his jurisdiction would not be valid without the consent of the Pope, sent his legates to Pope St. Damasus, asking him to confirm the election.[1] When in 449 Anatolius was elected to the same see of Constantiople, Leo the Great refused to receive him into the communion of the church, until he had made his profession of faith before the legate of the Holy See, sent to Constantinople for that purpose.[2] When Maximus, contrary to the canons, ascended the patriarchial see of Constantinople, both clergy and laity refused to obey him, because his election was not regular. And when the council of Chalcedon met, the bishops asked the legates of the Holy See to confirm his election, which they did. In the tenth session of that council, they decreed that the acts of the council would be valid only relating to the bishop of Antioch, before the Pope had received it, because Pope Leo had judged him worthy, and had received him into the communion of the church.[3] In the year 482, when John had been consecrated archbishop of Alexandria, he asked the confirmation of Pope Simplicius, who replied to Acacius, that as it had been related to him that Timothy, archbishop of Alexandria was dead, and that John had been elected by the votes of the clergy and laity, he would therefore confirm his election and consecration, although the emperor had falsely accused him of the crime of perjury. When at the death of Acacius Flavitas was elected to his see, he refused to ascend his patriarcheal throne of Constantinople, till he had received the consent of the Bishop of Rome. That was not the custom at that time, for the Popes had before conceded, that as soon as any one was elected to an episcopal throne, he should at once take possession of his cathedral, and then send to Rome for the confirmation of the Pope. Felix at once confirmed his election. When in 490 Euphemius became archbishop of Constantinople, Pope Felix refusing to confirm his election. Even when a syond of bishops was called on the matter, the letter of the Pope was read to the bishops refusing to receive him into the communion of the church.

The Popes exercised their powers as rulers of the church in various parts of the East. Thus Pope Gelasius wrote in 492 that the Holy See "had deposed Timothy of Alexandria, Peter of Antioch, Peter, Paul and others", not only once but often when they presumed to exercise their sacerdotal power without the

[1] Epist. Rom. Pont. Col. 1043.
[2] Opera Leonis Mag. T. I. col. 1149.
[3] Ses. 10 Concil. Chalced.

authority alone of the apostlic See. So says the letter of St. Gelasius. Damasus likewise deposed Flavianus, patriarch of Antioch. Pope St. Agapitus deposed Anthimus of Constantinople, and in his place he ordained Massilles.[1] He did this against the vehement protests of the emperor, and of many powerful princes, because the former had obtained the episcopal see by gifts, being therefore guilty of the crime of simony. Sixtus III. deposed Polychronius, bishop of Jerusalem, while Pope Nicholas I. enumerates eight patriarchs and archbishops of Constantinople deposed by the Roman Pontiffs. In 254 Basilides appealed to the Bishop of Rome against a provincial council of the bishops of Baetica, which had deposed him, and Pope Stephen restored him to his see. St. Julius I. restored St. Athanasius to the see of Alexandria, Paul to Constantinople, and Marcellus to Ancyra, when they had been deposed by Oriental councils. St. Leo restored Theodoret to his see whom the second council of Ephesus had deposed. When the ecumenical council of Calchedon met, the first act of all the assembled bishops of the world was to call: "The most Rev. Bishop Theodoret to take part in the council, because he had been restored to his episcopacy by the holy Archbishop Leo" then Bishop of Rome.

From the days of the apostles members of the church aggrieved by the acts of pastors or of bishops appealed to Rome, the highest court in the church, to restore them to their rights. Thus in 142 Marcion, excommunicated by his bishop in Pontus, appealed to Rome to be restored and absolved, as Epiphanius says.[2] In 205 Montanus, Florianus and others condemned by the courts of their dioceses, appealed to Pope Zephirin to be restored to their churches.[3] Towards the year 251, bishop Privatus, condemned by a council at Carthage, appealed to the Holy See against the action of the council. In 252 Fortunatus and Felix of Africa, condemned by St. Cyprian, crossed the Mediterranian sea to lay the matter before Pope Cornelius. In 254 bishops Basilid and Martial, deposed by the provincial synod of Baetica appealed to Pope Stephen, who restored them to their churches. In 342 St. Athanasius and other bishops deposed by two synods held at Ephesus appealed to Julius I, who called them and their accusers to Rome, that the cases might be settled by the Holy See. The Arianian bishops, who had condemned them, refused to come to Rome, and Pope Julius restored them to their dioceses, calling the Arianian bishops sycophants. Towards the year 350, a presbyter Pistus, condemned by the council of Nice appealed to Pope Julius. In 401 the great St. Chrystom, patriarch of Constantinople, was deposed by Theophilus of Alexandria, whom the bad empress Eudoxia had turned against him. He appealed to Innocent who commanded both to come to Rome to be there judged.[4] In 417 Patroclus bishop of Orleans ap-

[1] Liberatus Brev. C. xxi. p. 117.
[2] Haeresi. xlii.
[3] Christ Lup. de Rom. Ap. T. I. p. 392.
[4] Am. Cyclopedia Chrystom.

pealed to Pope Zozimus against the sentence of Proclus bishop of Marseilles and against the sentence of a council of bishops held in that city. In 418 Briccius, bishop of Tours deposed from his diocese by a provincial council, apppealed to Pope Zozimus. In the same year Coelestius, a presbyter excommunicated by a council of Carthage, appealed to Zozimus. Marius an intimate friend of St. Augustin tells us that he "believed that he appealed to the examination of the Roman Bishop." To the same Pope appealed Tuentius a presbyter of Gaul. In 427 many bishops and clergymen whom Nestorius condemned in a synod appealed to Rome.[1] About the year 449 Theodoret bishop of Cyra, Eusebius of Dorylea, and Flavius bishop of Constantinople appealed to Pope Leo the Great, against the sentence of the illegal council of Ephesus deposing them saying: "We wait the sentence of your apostolic See. For that most holy See has the principality over all the churches of the world."[2] In 450 Eutyches appealed to St. Leo.[3] To the same Pope appealed the archdeacon Aetius of Constantinople.[4] To the same Pope appealed bishop Lupicin, deprived of his diocese by a synod of bishops in Mauritania. Replying to the bishops who deposed him, the Pope says: "We command you to hear the case of bishop Lupicin, and we restore him, asking so many times to be restored to communion. Because he brought the case before us, we do not think it right to suspend him from communion while the case is being tried."[5] Chilidonius, deposed from his diocese by Hilarius of Arles, appealed to St. Leo, who restored him to his rights in the church. To the same Leo appealed Sabianus and Leo, priests of the diocese of Narbon suspended by Rusticus, bishop of that diocese. But they did not prosecute their appeal, because in Leo's letter to Rusticus, the Pope said that they did not act in good faith, and the Pope left them to their bishop to deal with them as he saw fit.[6] In 526 Acasius patriarch of Constantinople, suspended and deposed Salomen a presbyter of that city, who at once appealed to Pope Felix III. who restored him to his rights, sending a letter to the clergy of the diocese. Towards the year 535 a council of bishops deposed Contumeliosus and condemned him to a monastery. He appealed to the apostolic See, and Pope Agapitus replied to the bishop: "Having appealed to the apostolic See, he wished an examination." Towards the year 558 a number of priests of the diocese of Arles appeared against their bishop to Pelagius I. When Natalis deposed Honoratus, an archdeacon, Gregory the Great, elected in 590, restored him to his office, and in the two letters which the Pope wrote to Natalis, he threatens him with the punishment of being deprived of the pallium and with excommunication.[7] So many appeals were heard coming from all parts of the church after the time of Gregory the Great, that we have not the time to give them. They all show

[1] St. Coelest. Epist. xix. [2] Epist. Coelest. cxvi. [3] Lab. Concil. T. iv. col. 10.
[4] Ibiden T. iii. col. 1311. [5] Concil. Lab. T. iii. col. 1594.
[6] Concil. Lab. T. iii. col. 1104. [7] Epist. ad Joannem Just.

the authority and supremacy of the Popes, over the bishops and councils of the church, so that from that time there rests not a doubt of the power of the Popes over the whole church.

The Popes in the early ages appointed certain clergymen as their vicars in all parts of the church. Leo the Great appointed Anastasius, bishop of Thessalonica, his vicar over all the churches of the East. And because he was the vicar of the Pope numerous clergymen remained at Thessalonica, till the council of Sardica made a law that strange clergymen, who came from all parts of Greece should not be received from other dioceses.[1] Leo also appointed Pontentius his vicar over the churches of Africa.[2] When the case of the heretic Nestorius, patriarch of Constantinople came up, Pope Celestin appointed Syril of Alexandria as his vicar to govern the diocese of Constantinople while the case was being heard; Nestorius being in the meantime deposed by the Pope. When Pope Gelasius suspended the Archbishop of Alexandria, he appointed Acacius, patriarch of Constantinople to rule the vacant church of Alexandria. He then wrote to the bishops of Dardania: "Why did not Acacius refer the matter to the apostolic See, from which he received the care of these regions?" Pope Hormistas appointed bishop Sallustius his vicar over the churches of Spain and of Portugal. Gelasius nominated Vergilius, bishop of Arles, as his vicar over the churches of France reserving to himself the most important cases.[3]

Being the supreme legislator of the universal church the Pope can make laws for the whole church, and dispense in all laws and enactments made either by himself or by his predecessors. In the year 443 Leo the Great wrote to all the bishops of the world regarding discipline and the laws of the church.[4] The same Pope wrote to Julius, archbishop of Aquileia, directing him to quickly and carefully put in force all things required for the good of religion. He also wrote to Dorus bishop of Benevento, accusing him of not keeping the church laws, but of wilfully trampling on them. He wrote to the bishops of Sicely forbidding them to give, sell or alienate the properties of the churches, without the consent of all the clergy, "because," he says, "it is not for the prosperity of the church."[5] He made two laws for the church at Alexandria, which he sent to Dioscorus, patriarch of that city, saying: "This also we wish you to follow."[6] In the year 465 Pope Hilary decreed in the council of Rome: "No one can stand without danger unless he keep the divine constitutions, or the decrees of the apostolic See."[7] When Gregory the Great conceded certain privileges to the monastery of St. Medard, he added to the decree: "If kings or bishops violate the decrees of this, our apostolic authority, they will be deprived of their honors."[8]

The Popes in every age used their power of dispensing in the laws of the church. Gelasius I. wrote to the bishops of Lucania: "We

[1] St. Leo Epist. lxxxiv.
[2] Leo Epist. lxxxvii.
[3] Lib. iv. Epist. iii.
[4] Concil. Lab. T. iii. col. 1291.
[5] Lab. T. iii. col. 1139 and 1140.
[6] Epist. Leonis I. lxxxi.
[7] Lab. T. iv. col. 1060.
[8] Lab. T. v. col. 1581.

are forced by the times to give dispensations, we unite in the moderation of the apostolic See to annul the decrees and canons of our fathers, and to mitigate the decrees of our predecessors" &c. Gregory wrote to Felix Bishop of Sicily, that he had dispensed the English from the impediments relating to marriage within the forbidden degrees, saying that he did the same regarding the people of Sicily. These impediments had been enacted and formulated by the first general council of the whole church held at Nice in the year 325.[1]

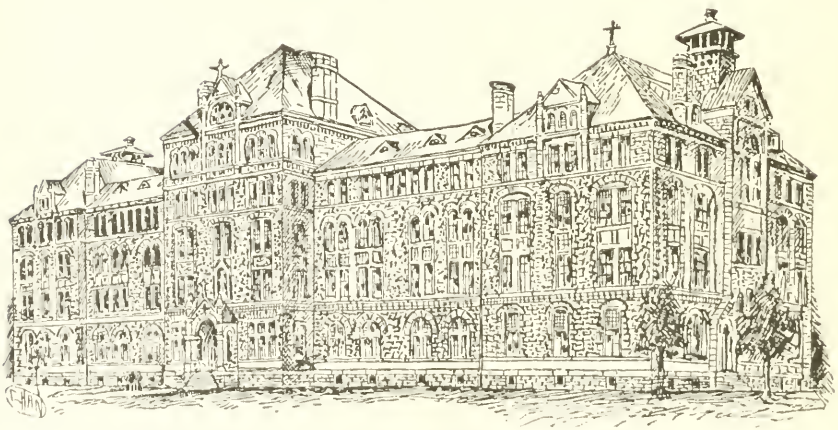
The Popes inflicted the punishment of censures on the guilty members of the church in all ages. Pope St. Victor, who was elected in the year 192, threatened to excommunicate all the bishops of Asia unless they celebrated the feast of Easter on Sunday according to the customs of the Roman Church,[2] although St. John the Evangelist had established the custom of holding it on a week day, the same as the Jews. At the earnest request of St. Irenius, St. Victor did not put the punishment into execution. St. Innocent I. excommunicated the Emperor Arcadius and his empress Eudoxia for their sins, using these words: "Therefore I the least and a sinner, to whom the throne of the great apostle was given, I separate thee and her from partaking of the mysteries of Christ our God. And the bishop or clergyman who will dare to administer them to you, from the hour when they will be bound by these my letters, I will degrade from his dignity."[3] Pope Innocent excommunicated the emperor of Constantinople, and forbade any clergyman to administer to him the sacraments. Gregory III. excommunicated the emperor Leo. Nicholas I. excommunicated Lotahrius the king, and Waldrada the bad woman with whom he was living in sin, as well as the archbishops of Cologne and of Treves.

The Popes exercised their supreme powers over the whole church in the cases of public sinners, when their crimes disturbed the church and they did that regardless of the positions they held. No rank in church or state was independent of their powers as Vicars of Christ.

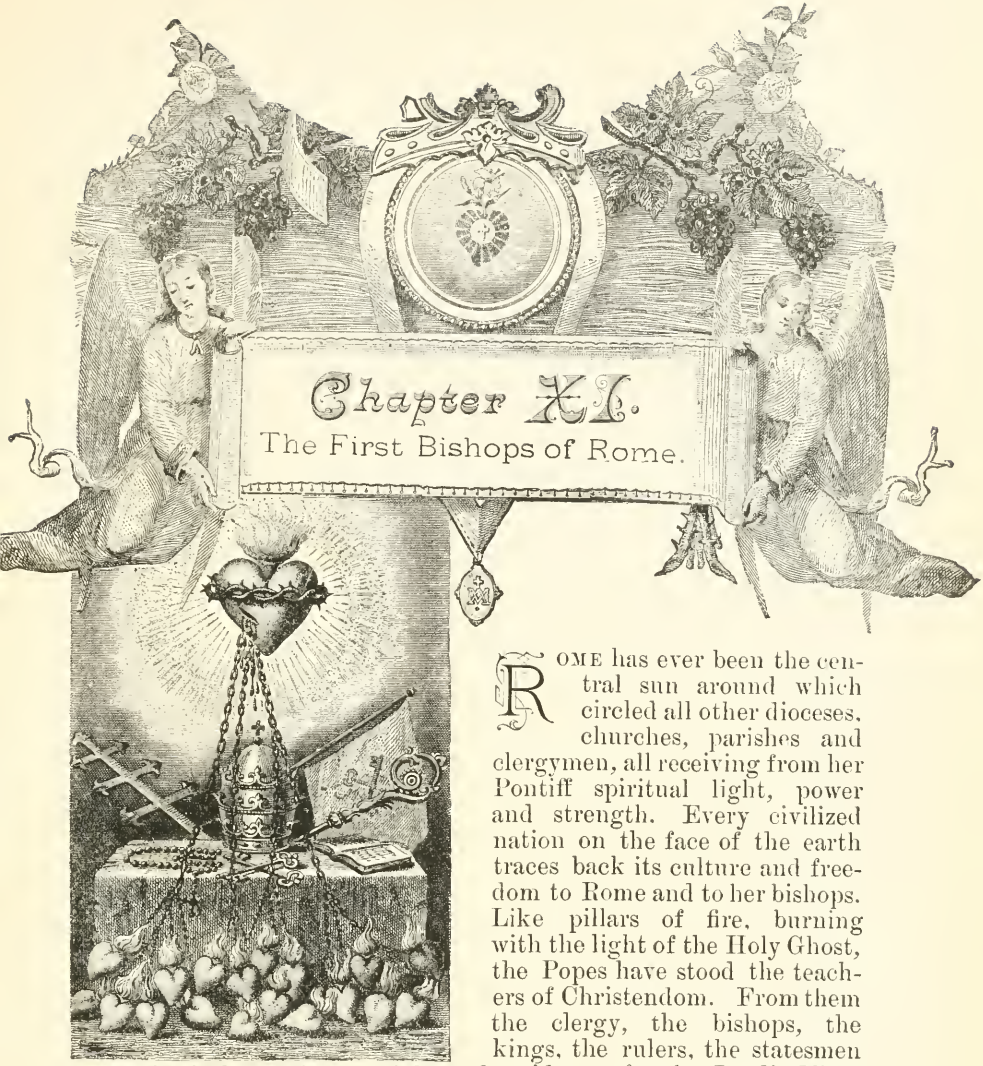
The Pope being the ruler of the kingdom of God, he can dispense in all laws and exactment made by the church by his predecessors, for the equal in power can take away what his equal did. But no Pope can ever dispense, abrogate, nullify or interfere with the divine constitution of the church. That comes from God, and only God can change it and not the Pope, or all the bishops or powers of the world, for they too must obey the laws made by God in the Bible. The people of a nation can change their laws, annul and modify their statutes, and that they do every year in legislatures and in parliaments. They can even change their constitutions or change from one form of government to any other. But by these continual changes of politics, nations fall, and from their ruins rise other nations and other people, for they are built on the moving sands of human policy and of politics. But the divine elements in

[1] Lib. xii. Epist. xxxi. [2] Eusebius Hist. L. V. c. xxiv. [3] Epist. ad Arcadius.

the church, her constitution coming down from God to us are found in the words of God in the Bible and in tradition, and no power on earth can change them. The Pope is bound to follow the divine constitution of the Church, for in it he finds the laws and the enactments determining his lines of action. They come from God, his Superior, and in the acts of his Master Jesus Christ he cannot interfere. He stands under these divine enactments as the whole church lives under the laws he or his predecessors made for the guidance of the whole church. The Pope then is under the laws of Christ, the bishops are under the laws of Christ and of the Popes, the clergy and laity are bound by the laws of God of the Popes and of the bishops. Thus God governs his kingdom by laws which Christ the Popes and the bishops enact for the spiritual welfare of the church the empire of religion.



DIVINITY BUILDING OF THE CATHOLIC UNIVERSITY, WASHINGTON D. C.



Chapter XI.

The First Bishops of Rome.

ROME has ever been the central sun around which circled all other dioceses, churches, parishes and clergymen, all receiving from her Pontiff spiritual light, power and strength. Every civilized nation on the face of the earth traces back its culture and freedom to Rome and to her bishops. Like pillars of fire, burning with the light of the Holy Ghost, the Popes have stood the teachers of Christendom. From them the clergy, the bishops, the kings, the rulers, the statesmen received their spiritual light and guidance, for the Lord's Vicar stands as a light-house guiding all mankind, for like him they are the "light of every man who cometh into the world." [1] We will give the chief historic facts of the Popes for the first ten centuries of the early church, showing in a surprising manner, the supremacy and authority of the Bishops of Rome over the churches of the world at that early date. We regret that we cannot give the complete history of the Pontiffs for that would require an entire book.

[1] John i. 9.

MASS IN THE CATACOMBS DURING THE PERSECUTIONS.

The Popes have been the teachers of mankind, of peoples and of nations, not only in a spiritual, but also in a worldly point of view, because from them the whole civilized world derived the fundamental knowledge of the rights of man, freedom from oppression and modern civilization. At Cæsarea Peter met and converted a young man named Clement, who waited continually on Sts. Peter and Paul. Coming with the former to Rome, he became his vicar general and ruled the church in his absence. [1] Tertulian tells us that Peter consecrated him a bishop, so that in the very days of the apostles, the Roman diocese had bishops belonging to her clergy. On the death of the two great apostles, Clement was elected to the See by the votes of the clergy and people, [2] but he declined the honors, and Linus was selected in his place.

Born in Etruria, Linus had written a history of the reign of Peter. In 66 or 67 he was elected in his place. He ordered that women should enter the church with their heads covered, a custom which prevails to our day. Having great power over demons, he delivered the daughter of Saturninus from their vexations, and converted her to the faith. For this Saturninus put him to death. He had reigned over eleven years. He was buried near the bodies of Sts. Peter and Paul on the Vatican hill.

In the year 78 Cletus son of Faustinus on the Celian hill of a noble family became Bishop of Rome. He reigned during the government of Vaspasius and Titus, who had destroyed Jerusalem and captured the Jews and carried them to Rome in chains. During Peter's life he was a great worker and divided the city into seven districts. He was one of the chief officials of the Roman diocese. By Peter's direction during the life of the Prince of the apostles, he divided Rome into twenty-five districts with a priest attached to each. This was the origin of parishes, first founded by St. Peter himself. The pastors of these parishes are the 70 cardinals of the Roman church. In later ages the parishes of Rome were divided and augmented, so that there are now many more parishes with titular pastors. Cletus first used the words "Health and Apostolic Benediction." After reigning twelve years he was put to death by the impious Nero and buried near the body of St. Peter.

Clement who before had declined the Chair of Peter although consecrated a bishop by St. Peter after his conversion from Judaism, now became bishop of Rome. He is called by many an apostle. [3] St. Paul says that his name is in the book of life. [4] He was held in great esteem by the apostles and christians of Rome while acting as the vicar general of St. Peter in his absence. [5] In this early day a trouble arose, which has more than any other disturbed the discipline of the church, the desire of changing pastors. At Corinth the people rose up against their priests and de-

[1] Epiphanius Hæ. 27. C. 6.
[2] Tertul. Preser. C. 32.
[3] Butler's Lives of the Saints. Nov. 23d.
[4] Phil. iv. 3.
[5] Epiphanius Hær. 27 C.

sired to change them although they were good priests. From Rome, Clement addressed them an epistle, among other things stating that the laity could not either appoint or change their pastors. He wrote many epistles, which became famous in the early church, ranking next to those of St. Paul in the New Testament. He wrote them in the name of the Roman Church, and as some think in the days while the apostles Peter and Paul lived. This shows what the authority of the Roman Church was in the very days of the great apostles. Fortunatus, mentioned by St. Paul, had come from the unfortunate church of Corinth to Rome to seek from the head of the church at Rome spiritual doctrine and medicine, to heal the divided factions of that Greek city. Pope Clement dispatched at once four messengers to the Corinthians with his first letter. [1] In his third and fourth letters, he extols virginity above married life. He was put to death in the year 100 in the third of the reign of the emperor Trajan.

In the year 100 Pope Anacletus ascended the throne and ruled the universal church, while Trajan ruled the Roman Empire. He was born at Athens, then famous for learning. He ruled with great wisdom. He decreed that every bishop should be consecrated by not less than three bishops, that the clergy should be publicly ordained in the church by their own bishop, and that after the consecration of the Mass all present should receive Holy Communion. He built a tomb over the body of St. Peter on the Vatican hill, and set apart a cemetery for the burial of bishops. When martyred his body was buried on the Vatican, near the tomb of St. Peter.

St. Evaristus followed him as the successor of St. Peter. He was born in Greece, of a Jewish father, but he was educated in the best schools of Athens. He gave the titles to the chief churches of Rome, and appointed the chief priests of the Roman clergy as pastors of these churches, and the pastors of these churches ever afterwards bear the titles of the churches over which they presided. He is the author of the titles of the lower clergy all over the world, by which they are appointed to work in a particular church or diocese in place of being wandering missionaries. He also ordained, that when the bishop went to preach, he should be attended by seven deacons, in memory of the seven deacons appointed by the apostles. [2] He commanded, that from apostolic tradition, marriage should be entered into not secretly, but publicly contracted before the church unless for some grave reason, and that the contracting parties should receive the blessing of the pastor. This was the origin of the Nuptial Mass. He too died a martyr's death and was entombed near the Prince of the apostles on the Vatican in the year 112.

The clergy and Roman people then elected Alexander. In remembrance of the passion of our Lord, he commanded that at Mass these words should be said: "Who the day before he suf-

[1] Butler's Lives St Clement Nov. 23. [2] Acts. vi.

fered, took bread in his holy and venerable hands, and raising his eyes to thee, God, his almighty Father, giving thee thanks, he blessed it, broke it, and gave it to his disciples saying: 'Receive ye all of this.'" He regulated the amount of bread and wine which should be used in celebrating Mass, so as to prevent abuses; he directed that at mass water should be added to the wine in memory of the water which flowed from the side of our Lord; he ordained that when the clergy blessed holy water that they should use salt, and that this holy water could be used with prayer in all places against the power of the spirits of darkness. A great preacher and orator, under his eloquence many noble Romans became members of the church. Many of his converts were the senators or belonged to the first families of Rome. For this reason a persecution rose against him, and he was arrested, accused of being a christian and put to death with the most horrible sufferings.

Sixtus I. took his place. He was a Roman born in the Wide Way, one of the seven regions of the eternal city well knowing the people and clergy of Rome. In his reign paganism, purified from the gross forms of mythology took the form of agnosticism which divided into many branches. The materialists claimed that matter is eternal; the pantheists that matter is God; the dualists that good and evil are eternal principles, while many held that matter emanates by the work of inferior creators from one infinite principle. These errors rose first in the schools of Alexandria, which from the times of the Ptolemies had become the centre of ancient learning. These false teachings modified in many ways, led to a persecution of the christians, and paved the way for the errors of Arius, who in the fourth century denied the divinity of Christ. One of the last victims of this persecution under the emperor Adrian was Pope Sixtus, who was put to death in 128, after reigning 10 years. Before his death he decreed that only the clergy should teach holy things; he added to the Mass the "Sanctus", and ordained that bishops who had been called to Rome, should not return to their sees, till they had received letters from the Holy See in form of greetings to their people.

Telesphore, a monk ascended the Throne of Peter in 128. About this time this Pope ordained that they alone should preside over the meetings of the christians in the catecombs; that the clergy should be ordained about Christmas and Trinity and be consecrated bishops to take the place of the martyred pastors. He regulated the forms of divine worship; he appointed bishops all over the chief cities of the world, and divided the ecclesiastical year into the seasons of Advent, Lent, &c., according to the customs of the apostles. St. Telesphore commanded the seven weeks of Lent to be held each year before Easter, that Mass should be celebrated at nine in the morning, and ordered the angelic hymn "Gloria" to be said at Mass.

The holy city of Jerusalem, laid waste by Titus and Vaspasian was rebuilt by orders of Adrian. The stones of the ruined tem-

ple were used to build a theatre; over one of her ruined gates was erected a marble hog, an animal detested by the Jews as unclean; a statue of Jupiter was set on the site of the holy sepulchre of our Lord, and another of Venus on Calvary, and the Jews purchased with money the privilege of weeping over the destruction of their city on the anniversary of its capture. Only gentiles were allowed to live in the restored city. To weaken the prophesies of the Lord in the Old Testament, the Jews then began the composition of the Thalmud, a compilation of foolish oral traditions, a book which has blinded them to our day. After ten years of a glorious reign St. Telesphore died a martyr's death in 142.[1]

After the martyrdom of Telesphore in the year 142, Hyginus was placed in the Chair of Peter. Under his reign, Cerdo came from Syria to Rome, and began to preach that there were two Gods, one rigorous and severe, the author of the Old Testament, the other good and merciful, the author of the New Testament and the Father of Christ, who sent Christ to redeem mankind from the punishments of the first god. According to him Christ was not really born of the Virgin Mary, neither was he a true man, being such only in appearance. Hyginus at once condemned him, cut him off from the church, and condemned his teachings. The heretic imposed on Hyginus with signs of conversion. He was afterwards received into the church, but continuing to preach his errors secretly, he was again excommunicated. Another, Valintine, jealous, because he was not elected a bishop in Egypt, came to Rome and revived the errors of Simon Magus. He too was condemned for his errors by the mild Pope Hyginus, who died in 142.

In 158 Pius I. was selected in his place. He belonged to Aquilia, and had been made a presbyter of the Roman church before his election. This was the first time that any clergyman from another diocese had been incorporated into the diocese of Rome. Before his time many of the christians celebrated Easter during week days as the Jews, but this Pope ordered that for all future time the feast of the resurrection of our Lord should be held only on Sundays, reversing the discipline established by St. John the Evangelist. He changed the house of the convert Praxedis into a church, in which he used to celebrate Mass and gave it the title of a pastoral church.

Anicetus succeeded him. Soon after his accession he commanded that the clergy should shave their beards, and forbade them to wear their hair long. Having been a native of Syria, he brought many of the customs of Palestine to Rome and introduced them to the clergy and laity of the imperial city.

Soterus began his reign in 175. He ordained that virgins, nuns and deaconesses should not touch the holy vessels or vestments of the church, that incense should be used in the services of the church, and that all present at the Mass should receive Holy Communion on Holy Thursday unless guilty of mortal sin.

[1] Darras Hist. of the Church, Vol. I. p. 103 &c.

Eleutherius his immediate successor ascended the throne in 182. A native of Greece, Pope Anicetus had ordained him a deacon of the Roman church before his death. He ruled the church universal during the reign of emperor Comodus. In the beginning of his pontificate he sent letters to Lucius king of the Brittany (a part of France) humbly asking that he would treat well the christians in his kingdom. Afterwards he sent the pious and holy men Fugatius and Damianus into Brittany, where they converted both the king and nearly the whole kingdom. During his time the great Irenens bishop of Lyons, France, came to Rome and was benignly received by this Pope. The church then enjoyed great tranquility and the faith spread with great rapidity all over the world. He was succeeded by St. Victor, of whom we find little relating to the universal church.

St. Zephyrinus who reigned in his stead began the government of the church in 203. He ordered that those who were to be raised to holy orders should be ordained only at the quarter tenses or the four seasons, and that the imposition of the bishop's hands should take place publicly before the whole clergy and people of the church; that only men noted for their piety and learning should elect the candidates for holy orders. He directed that when the bishop pontificated, all the clergy should be present. He commanded that no patriarch, primate, or achbishop should pronounce any sentence against a bishop, till they had received the authority of the Papal See. He was put to death under Antoninus and buried on the Appianian Way, in the cemetery of St. Calixtus, who was elected in his place.

Pope Calixtus enacted a statute, that according to the Jewish custom, the four seasons of the year should be officially consecrated by prayer and fasting in the churches. They are called the ember-days or the quarter tenses. He beautified and enlarged the old cemetery on the Appianian Way, which bears his name, and he buried in it the remains of numerous martyrs. He built the historic church across the Tiber and dedicated it to the Mother of Christ. He was put to death in the year 217 under the reign of the emperor Alexander.

In 223 Urban succeeded Calixtus. It was the third year of the reign of the emperor Alexander. Then the church enjoyed peace in the Roman Empire. In his letter to Valerianus and Tiburtius, he laid down the principle which the whole christian world has since accepted: "The gifts of the people which are offered to the Lord cannot be used for any other purpose than for the church, or for the use of the poor or the orphans, for they are the gifts of the people, the price of sins and the inheritance of the poor." He died in 227.

Pontian was the choice of the clergy and people of Rome. The church enjoyed peace. But in a short time Maximus the emperor banished him to the isle of Sardinia, where he died after ruling the church but five years.

Anterus reigned only a month, when he too was put to death. When the clergy and people of Rome met in a large room to vote for the Pontiff to the surprise of all, a dove appeared and settled on the head of a layman named Fabian, a stranger to them all. They took it as a sign from heaven, and elected him to the Chair of Peter. He appointed a deacon in each of the seven regions of Rome to look after the widows and the orphans. About the same time he ordained seven subdeacons and appointed them to churches as notaries, to gather the remains of those put to death for the faith and write the lives and acts of the saints and martyrs. This was the origin of attaching the lower clergy to particular churches and these were the first notaries ever appointed by any authority. He commanded that on Holy Thursday, the old oils should be burned, and new oils consecrated by the bishops, as given in the ceremonies of Holy Week.

Cornelius began his reign in the year 250. He moved the bodies of Sts. Peter and Paul buried by Lucina in her garden to the more honorable church of St. Peter's on the Vatican. As he converted many Romans to the faith, he was banished into exile, where he was consoled by the letters of St. Cyprian the great archbishop of Carthage. When recalled to Rome, he refused to sacrifice to the statue of the god Mars and was put to death.

When Stephen came to the throne in the year 253, he ordained that priests and deacons should wear their sacred vestments only in the church. Before this time the vestments had been copied more or less after the vestments of the priests of the Jewish temple, and the costumes of the nobility of that age. When the celebrated question of the re-baptism of heretics rose in the African church, they sent the dispute to the Roman Pontiff to be decided. Pope Stephen in his reply to St. Cyprian archbishop of Carthage wrote these celebrated words: "Let nothing be changed, hold only what is given in tradition."[1] When persecutions rose against the church, he retired to the Catecombs, and there he held a synod of the Roman clergy. While saying Mass in the cemetery of St. Lucina, he was surrounded by the officers of the government, and while on his pontifical throne they cut off his head. Sixtus II. his successor did not reign long before he too was captured and led to the place of execution. St. Lawrence the deacon used to assist him in saying Mass. When the latter asked him if he was going to offer sacrifice, without a minister, the Pope predicted that he too would soon follow him to the martyr's crown.

Pope Dennis was a monk when he was selected to the chair made vacant by the martyrdom of St. Sixtus. He wrote against the Sabellians, who taught that there was only one Person in God, that the eternal Father suffered in Christ and against those who denied the divinity of Christ. Dennis the saintly archbishop of Alexandria was accused of a heresy before Pope Dennis. The Pope called at once a synod of the clergy of Rome to examine the

[1] Brev. Rom.

case. But as the archbishop of Alexandria repeatedly wrote to Rome that the accusations were false, then the Pope absolved him. He appointed pastors to all the chief churches of Rome, erected new parishes in the eternal city, and formed new dioceses in many parts of the world. He impressed his personality on the whole church before his death.

In 269 Felix began to reign. He commanded that Mass should be said only over the remains of the martyrs. Whence from him arose the discipline of enclosing the relics of the martyrs in the altar stones. This was evidently suggested by the custom of saying Mass on the tombs of the martyrs in the Catecombs during the persecutions of the preceding years.

St. Eutychianus took the chair in 275. He ordered that the fruits of the earth and the things brought by the people to the church should be blessed at the altar, that the clergy should wear the dalmatics and purple vestments when burying the bodies of the martyrs.

In the year 283 the clergy and Roman people elevated Caius to the throne. He came from Dalmatia. One of his first acts was to ordain that no one should be consecrated a bishop, till he had received in their proper order the office of porter, reader, exorcist, acolyte, subdeacon, deacon and priest.

When Marcelinus was elected in 296, the terrible persecution of Dioclesian raged against the christians of Rome and throughout the empire. It is said, but still disputed by the learned, that Marcelinus, frightened by the fear of a terrible death by martyrdom, offered incense to the false gods of Rome so as to save his life, thinking that his external act was harmless while in his heart he still remained a christian. But soon, recognizing his error, he called a council of bishops to Rome, where clothed in sackcloth and ashes, he entered the council. Publicly and before them all he confessed what he had done with tears streaming down his face. But not a bishop rose to condemn him. With one voice they all cried out: "You are judged by your own mouth. For no one can judge the first See. For Peter also fell into the same weakness of mind, and he asked God's forgiveness with the same tears." Returning to Rome, he publicly and boldly went before the emperor and accused him of tempting him to sacrifice to idols. At once he was arrested and put to death in the year 296.

Marcellus his successor was a Roman citizen, well knowing the clergy and people of Rome. He reorganized the 25 divisions of the city into which it had been divided by his predecessor St. Cletus, appointing pastors to each, and giving them the titles of the churches to which they were thus attached. Many years later the clergy belonging to these churches began to be called cardinals, while at this time they were called the titulars of the churches of Rome. These divisions were called regions or dioceses. This Pope directed that the people living in these quasi parishes should go to their own pastor for baptism, confession and for the arrangements

of the funerals of the martyrs, who belonged to these parishes. These regulations were later extended to the whole church, and they are the rules of every diocese of the world to-day.

When Pope Marcellus was imprisoned for the faith, he sent letters to be read in the various churches which he founded in various parts of the world. Through the patriarch of Antioch, he wrote to the bishops and archbishops of that part of the East, defending the supremacy and authority of the Roman See over all the bishops of the world.

In the year 309 Eusepius became the head of the universal church. He instructed and baptized Eusepius, son of Restituta a noble lady of Sardinia and called him after his own name. This young man became the great and celebrated bishop and writer, who sustained the waning faith of the church in the East.

Melchiades began his reign in 311, a native of Africa, he had been incorporated into the diocese of Rome. While a priest, he sent letters to the Emperor Maxentius, asking him to mitigate the persecutions of the christians. Soon after this Maxentius was conquered by Constantine in battle, and the latter being converted, declared the freedom of worship. At that time the Donatist heresy began to make trouble. They believed that the true church only remained then in Africa, that all the rest of the world was heretical and that no baptism except given by them was valid. They re-baptized catholics who joined them; taught that those who committed suicide were martyrs, and asked others to kill them as well as practising other fanatical errors. A deputation from them came to Constantine asking him to condemn Cæcilianus archbishop of Carthage. Constantine replied: "You ask of me a judge of worldly things to give my sentence, when I am awaiting for the sentence of Christ himself. Nevertheless three bishops as judges have been sent to Rome, to Melchiades the Pontiff, that for the unity and the peace of the brethren a synod may be called." When these three bishops from Africa came to Rome accompanied by fifteen others, under Pope Melchiades they held a council at the house of Faustus at the Lateran Palace, where they all pronounced Cæcilianus innocent of the accusations of the Donatists. Their sentence was at once confirmed by Pope Melchiades. He ordained that when a dispute rose between bishops regarding a diocese, the oldest in episcopal orders should be preferred, and that the defeated bishops should be appointed to some other sees. He commanded that no one should fast on Sunday or on Thursday, because on these days the Pagans celebrated their superstitious rites: that the offerings of the people blessed by the bishop should be divided among the churches of the diocese, and that while governing a parish or celebrating the services of the church no pastor could be separated from the authority of the bishop. During his reign, the church began to enjoy peace from persecutions, as the emperor Constantine had already began to study the church, and had become more and more attracted to the teachings of Christ.

When the foregoing Pontiff died in the year 314 Sylvester became his successor. From his youth he was educated in the christian doctrines by Cyrinus whom his father Rufinus selected as his tutor. When he was 30 years old, Pope Marcellinus made him a presbyter or cardinal of the Roman church. During this time he excelled all the other clergy in piety and learning. It is said that Constantine the emperor had been at this time afflicted by an incurable leprosy, and baths of blood were recommended by his physicians. At night it is said the holy apostles Peter and Paul appeared to him, and told him that if he wished to be cured from that loathsome, incurable disease, he must go to Pope Sylvester. The latter instructed and baptized him, when at once he was healed of the fatal disease. In all parts of the Roman empire Constantine gave liberty to the christians. He erected and restored the churches, gave Pope Sylvester the Lateran palace, the residence of the Roman emperors from the time of Nero. Up to this time St. Helena the pious mother of Constantine, had quietly prepared a chamber in the palace where Sylvester used to secretly say Mass. Under the advice of this holy and learned Pope, Constantine did much for the church. Before going into his battle against Maxentius, he prayed for light, when suddenly there appeared to him and to the whole army a cross of light in the sky, while over it sparkled the words in Latin: "In this Sign you will conquer." From that time the cross of Christ became the sign of the Roman armies. He rebuilt the old church of St. Peter's, the tomb of St. Peter on the Vatican. He laid the bodies of Sts. Peter and Paul in a metallic casket, on the lid of which he placed a cross of solid gold weighing 150 lbs. and deposited the casket to rest forever under the altar of the great St. Peter's church. There it remains even to our time. There all the bishops of the world must come at regular times to give an account of the state of religion in their dioceses to the Successor of Peter the Father of souls.

At this time Arius a priest of Alexandria began to revive the errors of Celsius; teaching that Jesus Christ was not the Son of God, but the most perfect creature that God could make. When his errors began to disturb the whole church, an ecumenical council, the first of nineteen or twenty ever held was called at Nice, where the legates of Sylvester presided in his name, the emperor being present. There were assembled 318 bishops from all parts of the world, many of them bearing the marks of the persecutions, which they had suffered for the faith. When the acts of the council condemning Arius and defining the divinity of Christ were laid before him, Sylvester confirmed them and enacted most important matters relating to the celebration of Easter and other disciplinary measures, which we practice even in our day. Like all teachers of error, Arius would not submit. Another council was called by Sylvester at Rome, where 84 bishops again condemned his errors relating to the divinity of Christ. He promulgated wise laws for the good of the church, decreeing that

holy chrism could be blessed by only one bishop, that a priest should anoint the top of the head of the baptized when baptizing; that deacons should wear the dalmatics in the church; that the clergy should wear the maniple on the left hand; that Mass should be said with linens; that the clergy should be ordained at stated times; that they should exercise each order before ascending to a higher grade of orders; that the laity should not accuse the clergy of crimes, and that no clergyman should be tried before any civil judge, but before the ecclesiastical tribunals. As the pagans had dedicated the days of the week to their false gods, from which custom came the names of the week days he decreed that Sunday should be called the Lord's day, that Saturday should be called the Sabbath day as was customary among the christians from the days of the apostles, and that the other days should be named ferials, because the clergy, freed from worldly work and cares, could devote their entire time to the work of the ministry during the week as on Sundays. He directed that poor clergymen should live with wealthy pastors so as to partake in their livings: that the church should support nuns and virgins consecrated to God, besides other measures for the whole church.

When the emperor Constantine now converted to Christ had studied the constitution of the church, he saw that her visible head was the Bishop of Rome, with universal jurisdiction over all the bishops of the world. He learned that Christ had founded an immortal spiritual empire, and that her primal See was the city of Rome. It was evident that the two great empires, the civil, of which he was head, and the spiritual, of which the Bishop of Rome was head, could not live in peace in one city Rome. He looked over the world for a new seat for his civil government. On the shores of the Bosphorus separating Europe from Asia, stood a little city Byzantium, whose bishop was subject to the archbishop of Heraclea. From that site the emperor saw he could easily govern Europe, Asia and Africa, over which his vast empire ruled. There he laid the foundations of the great historic city of Constantinople, called after himself, and which has since so figured in history as the seat of the Greek or Byzantinm empire, of which it remained the capital, till captured by the Turks in 1453. Leaving Rome to the Popes, Constantine moved the seat of his vast empire to the new capital. It was a stroke of statesmanship which all generations have admired. From that time the Bishops of Rome were free from the blighting influence of a pagan empire dwelling in their city and, which had persecuted them from the days of St. Peter.

When Sylvester died in 336 Mark succeeded him. During the reign of Constantine, he directed that the bishop of Ostia, who always consecrates and crowns the Pope, should wear the pallium of an archbishop. He built two beautiful churches in Rome which Constantine enriched.

St. Julius, son of Rusticus a Roman, came to the Chair of Peter,

after the death of St. Mark. The Arian heresy denying the divinity of Christ had made great progress in the East, many of the bishops of Arabia, of Egypt and of Asia Minor being driven from their episcopal sees, by the Arians. Athanasius a deacon of Alexandria, and later the successor of Alexander in the archiepiscopal see of St. Mark, was the greatest opponent of Arius at the council of Nice, called in 325 to examine the new doctrine. The great historic churches of the apostles in the East were now disturbed by the errors of Arius and his followers. Arianism became the greatest foe of the christian religion. The whole fury of hell appeared to concentrate now on the devoted head of Athanasius. When they could not ruin him by getting a woman to swear against him, they drove him into exile from his episcopal city of Alexandria. He came to Rome to lay his troubles before the Pope, the Father of the whole church. Pope Julius received him with the greatest kindness, and defended him with the whole weight of his Pontifical authority. The Arian bishops then held a council at Tyre. There they proclaimed that the doctrine of the Divinity of Christ defined at Nice was not correct, and that Christ was not the son of God but a creature. Pope Julius at once condemned all the bishops present at this council. Again he proclaimed the Divinity of Christ.

Then the Arian bishops held another council at Antioch, where they went through the same process and again they were condemned by the Bishop of Rome. The latter then called two councils at Rome, where the exiled bishops were ordered to give an account of their exile. The Pope then restored the right bishops to their sees, and deposed and drove the Arian bishops out of the episcopal sees they had usurped. Under the influence of Constantius the emperor, Pope Julius restored St. Athanasius to his see of Alexandria. He rejected the formula of faith composed by the Arian bishops, in the second synod of Antioch. He called a council of the bishops of both the East and of the West to Sardica, where he sent his legates to preside, there he restored the ancient discipline of the church. Again he defined the catholic faith relating to the Divinity of Christ, and enacted many useful measures of discipline for the church universal, which are in force even in our day. He commanded that the clergy should bring their disputes only before an ecclesiastical judge, and that all documents relating to church affairs should be sworn to before church notaries.

When Liborius took upon himself the government of the universal church, John a wealthy Roman belonged to the highest nobility with his wife of equal rank. They were both pious people of Rome, but they had no children. They prayed to our Lord for light to know what to do with their great riches. On the night of the 5th of August, when all Rome is usually oppressed with the heat, snow in the morning covered the top of the Esquilian hill, the Virgin appeared to these good persons, telling them to build a church in her honor, on the spot where they would find the snow.

When John went to the Pope in the morning, he found that the Pontiff had seen the same vision during the night. The fame of the prodigy quickly spread all over Rome, and in a little while the clergy and people of the city, with the Pope at their head came to the top of the hill, where they found it all white covered with snow. They began at once the building of the great church, dedicated to the Virgin Mother of God. They called it Mary at the Snows, the Basilica of St. Liborius, or St. Mary at the Manger. But as many churches from almost the apostolic age had been dedicated to the Mother of God in Rome, as this was most magnificent of them all they called it St. Mary Major. That was the origin of the great and famous church of that name. Liborius died in 366.

When Constantius had banished Liborius to Beroea and tried to put up Felix as an anti-pope, Damasus, who had lived for many years as a presbyter of the Roman church, with the title of the church of St. Lawrence, had become the archdeacon of the Roman church. He followed the Pope into his exile, but soon returned. Liborius then condemned the decrees of the council of Rimini, wherein the bishops upheld the errors of the Arians. He lived for some time in the catecombs, and then he appointed Damasus to oversee the government of the whole church. On the death of Liborius, Damasus when 60 years of age became Pope. Ursinus got mad because he had not been elected in his place, gathered a crowd of people in the church of St. Mary Major, and got Paul of Tivoli to consecrate him bishop of Rome, all of which was contrary to the ancient discipline. In 381 the matter in dispute was settled by a great council held at Aquileia, where the regular election of Damasus was confirmed.

The Eunomians held all the errors of the Arians. But they differed from the latter by teaching more explicitly than the others, then called Semiarians, that the three Persons of the Trinity differed in nature, thus making out three Gods. They baptized with the words: "In the name of the uncreated Father, in the name of the created Son, and in the name of the Holy Spirit the Sanctifier, created by the Son."[1] They re-baptized the catholics who joined them, teaching that they could understand the nature of God as well as he understood himself; that the Son did not take a human soul, but that the Divinity animated his body; that the saints were to be despised; that the miracles performed by them were the work of the demons, and that if we believe, no matter what sins we commit, we will be saved. These were also the errors of the Macedonians, Semiarians and Arians, who likewise believed that the Holy Spirit was created as the embassador of God to man. The Apollonarians taught that Christ had not a reasonable but an animal soul; that the Persons of the Trinity were not equal to each other, and that after the last resurrection we will have to keep the law of Moses in the other life.

Pope Damasus was a wise and learned Pontiff. He condemned

[1] Gaultier De Haeres Sec. II.

all these errors. He called a council at Constantinople, where he confirmed the decrees of the council of Nice. He enacted that those who falsely accused others should suffer the same punishment as they wished to inflict on the innocent; that the Psalms of David should be sung in the churches by alternate choirs, as was customary among the Jews, and that the "Glory be to the Father" &c. be said at the end of each psalm.

The Septuagint version of the Bible, used so much by our Lord, in the days of the apostles had been translated into Latin, and used in every church. But by the mistakes of those who copied it, there were many various readings. The most celebrated translation was the Vulgate,—the common Italian Version used mostly in Italy. The most learned man of the age was St. Jerome, who later became the private secretary of this Pope, and some writers say he became a cardinal. By command of Pope Damasus, St. Jerome translated nearly all the Old Testament into Latin, and revised the New Testament, thus giving a very perfect rendering of the original Hebrew and Greek Scriptures. For years he had lived in and travelled over the Holy Land, studying Hebrew and the traditions of Christ and of the Jews relating to the holy Books, so that of all men he was the best prepared for this great work in the church of God. Damasus at once confirmed his rendition of the Bible, and it was read so often in the churches that it was called even at that time the Vulgate, that is the Common Version. From that date the Vulgate of St. Jerome has been the official Version of the Scriptures in the church.

To reform abuses, Pope Damasus forbade the clergy to frequent the homes of widows and orphans, or to receive from them personal gifts. This decree of the Pope was read in all the churches of Rome, and later it became a law of the Roman Empire. He took vigorous measures against the Arians, who denied the Divinity of Christ, and condemned the Apollinarian followers of bishop Apollinarius, who taught that Christ had not assumed a mind or soul, but only a body and an animal soul, that the Divine Person of the Son was to him the same as the mind in man, and that therefore Christ was not a complete man. Damasus also condemned many famous Arian bishops so as to root out the terrible heresy.

At that time Greece and all the surrounding countries, even to the shores of the Danube were called Illyricum. Over the churches of these countries the Popes of this age had before appointed bishops and archbishops as their Vicars or legates, while the patriarchs of Constantinople now claimed jurisdiction over them, and the right of appointing all the bishops of these countries. This Pope Damasus resisted, as being a new thing in the church, for the Bishops of Rome had reserved the appointment of bishops in in these regions to themselves. Damasus appointed St. Ascholius bishop of Thessalonica his vicar over this vast country, telling him in letters still extant, to watch lest nothing be done in Constantinople against the faith, or against the canons, thus showing that this

great Pope was even then suspicious of the Greeks at such an early age, even then the patriarchs of Constantinople claimed jurisdiction over the Illyricum viciariate.[1]

When Nectarius was elected archbishop of Constantinople, then the seat of the vast Roman empire, the emperor Theodosius sent a deputation to Rome asking Damasus to confirm the election. The delegation was composed of Sts. Epiphanius and Paulinus with St. Jerome as their secretary. The Pope retained St. Jerome till his death in Rome and incorporated him into the Roman diocese appointing him his secretary. In 431 the bishops of the East officially proclaimed that they would follow the example of Damasus. Ambrose, Athanasius, &c., who in the early church were eminent for their learning. He drained the Vatican, rebuilt and ornamented his titular church of St. Lawrence, and did many things for the good of the church. He died in 384.

Pope Siricius was next elected by the universal acclamation of the clergy and people of Rome. He was a Roman well known to them all. His first act was to issue to the bishops of Spain a decree relating to the reformation of the morals of the clergy. He then ordered the bishops of Africa to hold a council. At once they met to the number of 80, and put the commands of the Pope into execution. He condemned Jovinian, who attacked the practice of virginity, as well as Bonosus, bishop of Sardica, who denied the divinity of Christ, and the virginity of Mary after the birth of our Lord, and the Manichians, who held that the universe was ruled by two Gods one good the other bad as well as the errors of the Eunomians, Appolarians, Arians, &c. He commanded that they should be denied Communion till on their death-bed, and that they should do penance in a monastery when they belonged to the clergy. He induced emperor Theodosius to forbid idolatry in all parts of the Roman empire. During his reign the church rapidly spread in all parts of the world.

Anastasius, the son of Maximus became Pontiff on the death of Siricius. He was consecrated by the bishop of Ostia as customary from the apostolic age. He at once turned his attention to healing the wounds of the church universal, by condemning or reconciling those who held the false doctrine of the Arianians, the Originists and the other heretics of the East. He condemned those who persecuted the christians of the Orient in union with the apostolic See of Rome. When the bishops of Africa held a council, they sent as a legate to him, Venerius archbishop of Milan, asking that he would help them in their difficulties, as they had not sufficient clergymen for the needs of the church in Africa. Pope Anastasius sent them a kind and paternal letter, warning them not to be mislead by the errors of the Donatists, who at that time afflicted the African church with their false doctrines. By his authority as Bishop of Rome, the Donatist bishops and clergy of that country were received back into the catholic church, after they had abjured

[1] Butler's Lives St. Damasus Dec. 11.

their heresy, and adhered to the teachings of the Roman church. He ordained that no one from a distance, or from across the sea should be elevated to the ranks of the clergy without the testimony of at least five bishops. He commanded that when the Gospel was recited or sung, that all the priests should stand with their heads bowed. He died in the year 399.

When Innocent I. came to the throne, a controversy had arisen. Some claimed that children born of catholic parents were members of the church and would go to heaven without baptism. At once Innocent decreed that the teaching of Pelagius and Cœlestius was false, that children, even when born of christian parents should be baptized, that they may be born again in Christ, and that the original sin in which they were conceived and born might be wiped out. He commanded Saturday to be kept holy as a fast day in memory of Christ's burial. A native of Albano he lived in the time of the great Sts. Augustine and Jerome, whom he much admired. Of this Pope St. Jerome wrote to Demetriades the Virgin: "You must hold the faith of holy Innocent, who has been elected to the Apostolic Chair of Anastasius of blessed memory."[1]

In 417 Zosimus took the reins of government. He was a Greek, reared in all the polite learning of the famous schools of Athens. His first important pontifical act was to confirm the decrees of the African councils against the Pelagians, who denied original sin, saying that man can himself merit grace. This he did so as to strengthen the hands of the bishops all over the world against these impius heretics. He issued apostolic letters to the whole church condemning Pelagius and Cœlestius. He then took active measures to reform the discipline of the church, with that object sending briefs and letters to all the churches of the world. He enacted a law that when boys were studying for the church, they should remain readers till their twentieth year as was customary from the earliest times, that if they were old when converted and baptized, they were to remain in minor orders for fifteen years, and acolytes or subdeacons for four years before being promoted to deaconship, which order they were to exercise for five years before they could be promoted to the priesthood, which they could only attain by the votes of the other priests. He directed that deacons should bless the paschal candle on Holy Saturday in all parish churches, that deacons should wear the stole on their right side, that the clergy should not use wine or intoxicating drink in public houses, but rather they might in the houses of the members of the church, especially in the homes of the clergy, but that they must do so with moderation.

When Zosimus went to his reward in the year 417, Boniface, a son of the Roman Jucundus, a presbyter of the Roman church, by the unanimous votes of the clergy and people of Rome ascended to the Pontificate. The cardinals and all the clergy of Rome with the bishops of nine provinces took part in his election.

[1] Brev. Roman Sup. 28 Jan.

Although he was unwilling, they persuaded him to take upon himself the care of the universal government of the church. But troubles at once arose. Eulalius, an archdeacon, called some of the deacons and people together, and in the meeting got himself ordained in Constantine's Basilica and consecrated as the Bishop of Rome. This usurper, being a wily politician, caused much trouble in the church, till at last the matter was settled by the bishops and people of Rome proclaiming that Boniface was the real successor of St. Peter. The latter at once reformed the manner of electing the Pope, so that in future, after his death such a dispute about the Papacy could not take place again. He had the full confidence of the Emperor of the Roman empire, who while he lived used all his efforts to promote religion in all parts of the world. Although he was a very learned man, Pope Zosimus asked the advice of St. Augustin in his answer to the attacks of the Pelagians. In his reply the great St. Augustin tells the Pope that he sends his works to him, not to teach him, but rather that the Pope may examine and correct his writings. That was a remarkable declaration or profession of the supremacy of the Bishop of Rome by St. Augustin, the greatest mind of the early church. The Pope corrected Patroclus, Bishop of Arles, who tried to force himself into the archiepiscopal see of another archbishop. He sent letters to Hilary, Bishop of Narbonne, commanding him to do nothing except according to the rights of his own metropolitan and of the apostolic See. He forbade nuns or women to wash the sacred linens of the altar. To reform abuses, he ordained that no one should offer incense in the church except the minister celebrating at the altar. He forbade clergymen to become slaves, as slavery was quite common in Europe at that time, till it was gradually and quietly abolished by the church in after ages.

Cœlestine I., who had been created a cardinal deacon by Pope Innocent I., now came to the Roman See, without any contest or division of the people. Knowing that it was no use to try to convert Cœlestius, he ordered him out of Italy, as the only way of having peace in the church, because he was the first and chief disciple of Pelagius, and he was continually preaching his false doctrines and disturbing the people. Cœlestius then became the leader of the Pelagians. He retired to the East, where he continued to preach his false doctrines, as did his follower Agricola one of his disciples, who retired into England, where he poisoned the people with his false teachings. To counteract the errors Pope Cœlestine sent missionaries into England, who met with such success, that they converted many of the people. Having become acquainted with the people of the British Isles, he sent to them Germanus as his legate to Ireland. Soon after he consecrated Palladius a deacon of the Roman church, and sent him as the apostle of Ireland. At this time St. Patrick was a slave among the Irish. When he was liberated he came to Rome, where he made

his studies and there he received episcopal consecration and Pope Celestine sent him as the apostle of Ireland.

In the imperial city of Constantinople now arose another difficulty. Nestorius its archbishop began to preach that Christ was only a man, born of the Virgin, but not the natural Son of God, the divinity having been united to him only for his merits. Pope Celestine at once condemned him and his teachings. He appointed St. Cyril of Alexandria as his delegate to Constantinople to represent him and examine Nestorius, stating that he would give Nestorius ten days in which to retract his errors, otherwise he would condemn him. When Nestorius would not retract, the Pope called the third ecumenical council of the church at Ephesus, over which Celestine presided by his Legates. In that great council of the church, the Pope condemned Nestorius, his false doctrines, the Pelagians and the other heretics. He commanded that at the time of death, no one should be denied absolution; that criminals or any one from the ranks of the laity should not be directly promoted to the episcopacy, that archbishops, should not exercise episcopal functions in the province of another archbishop, that one of another diocese could not be elected to a vacant episcopal see, that the 150 Psalms should be sung.

When he died in the year 432 Sixtus III. came to preside over the church universal. Wonderful peace and harmony then reigned in the church. While he was a cardinal presbyter of the Roman church, the great St. Augustin highly praised him for his writings and his works against the Pelagians then afflicting the church in Africa. One of his first acts in the chair of Peter was to confirm the acts of the council of Ephesus, held a short time before his election. With his confirmation he sent the decrees of this council to all the churches both of the East and of the West, defining against Nestorius that Christ had two perfect natures, one of God the other of man united in the Person of God the Son. He sent his definitions with the decrees of the council to Nestorius himself, and to all the bishops of the East. To the archbishop of Antioch, he wrote: "Nothing new is allowed, for nothing can be added to the old. Look for the faith of the elders, and let not our faith be disturbed by a mixture of new doctrines." When he could not be induced or forced to alienate the property of the church, he was accused of crimes by the ex-consuls Anicius Bassus and the patrician Marinianus. But a council of 56 bishops, the emperor and senate and the whole clergy of Rome being called by him at Rome, after examining the case they declared him innocent, and condemned his calumniators.

In the year 440 Leo I. began his reign. He was an Etrusean. At that time the Roman empire was falling before the inroads of the barbarians from the North. Attila the king of the Huns, called "the Scourge of God," after laying the rest of southern Europe in ruins, with fire and sword he invaded Italy. The northern barbarians were haters of learning, of arts, of the science. They had

destroyed all before them. Having captured Aquilia with great carnage they burned and levelled it. Then they advanced with an irresistible army on Rome, the centre of religion and of civilization. The treasures of books, of bibles, of sculpture, of the fine arts, of architecture, from which the whole world copied, were then within the walls of Rome, and Rome was to meet the fate of Troy, of Babylon, of Jerusalem. The work of the human race was to be blotted from the face of the earth by the legions of Attila. Under an inspiration, Pope Leo put on his pontifical robes, accompanied by all his clergy, he went out and met Attila near the river Po on his march to the doomed city, and there with an inspired eloquence he asked Attila to spare Rome. At the sight of the fearless Pontiff, Attila appeared struck powerless. He turned his army aside at the voice of the weak but brave Pope, and thus he spared Rome. When his generals and his army grumbled at the loss of the spoils of the greatest city of the world, Attila told them that the night before God Almighty appeared to him in sleep, clothed in the same priestly robes worn by Leo, and threatened him with instant death unless he listened to the Pope. As the Nestorians and Eutychians still troubled the church, St. Leo called a council at Chalcedon, which condemned them and there he confirmed the decrees of that celebrated council. He built a monastery near St. Peter's tomb on the Vatican; he rebuilt and beautified many churches of the city. He ordered that to the canon of the Mass should be added these words: "The holy sacrifice the spotless host." He ordained that no nun receive the veil till she had lived in virginity for forty years. While living, Leo had appointed Hilary, then a deacon of the Roman church, as his legate to preside as chairman over the council of Ephesus, called the "robber council." Persecuted by the violence and the fear of Dioscorus, archbishop of Alexandria, Hilary fled from the council and came back to report to Leo. At once Leo issued an encyclical letter to all the churches of the world, condemning the errors of Nestorius and Eutyches.

In 461 Hilary was elected to succeed Leo. At his request Victorinus of Aquitain reformed the calendar which the whole christian world used for many centuries. He forbade bishops to nominate their successors, or be consecrated without the consent of their archbishop, to move from one diocese to another, or to do anything forbidden by the canons. He forbade men twice married to receive holy orders. He confirmed the four first councils of the church. He appointed Leontius archbishop of Orleans his vicar in all France, whom he commanded to call the bishops each four years together in council. He commanded that lands belonging to the church should be sold only by order of a council. He appointed places in the eternal city, where stations could be held and forbade the clergy to mix in worldly things. He died in 461.

Simplicius Tiburtinus was the son of Castorius. It was a time of great difficulties for the church, as most of the rulers of the world

were followers of the Arians, the Nestorians, the Eutychians and of other false teachers. These conspired and asked of Leo, the emperor of the Greek empire, that the archbishop of Constantinople might have certain privileges detrimental to the See of Rome. Certain concessions had been apparently conceded to the see of Constantinople by the bishops of the Orient assembled in the council of Chalcedon. But they had been vetoed by former Popes. Simplicius sent his legate to the imperal city of Constantinople, to settle the difficulty. After his report, the Pope decreed that Timothy Ælurus, had wrongly invaded the see of Alexandria, that aided by the power of the central government at Constantinople he had driven out the right bishop. He did this under the plea or pretention that the rightful bishop of the see was propagating false doctrines. But Pope Simplicius condemned him. Then he resisted calling a new council for the settlement of the difficulties of the church. Again Peter Mogg invaded the episcopal chair of Alexandria, but Pope Simplicius condemned him, and ordered him from the city, so he could not cause an insurrection. Through his legates, he restored Timothy the legitimate archbishop of Alexandria. Simplicius absolved Solofaciolus after he had asked forgiveness of the Roman See, for having nominated Dioscorus to holy orders, which was contrary to the canons of the church then in force.

He confirmed the election of the archbishop of Antioch, which took place contrary to the rules of the council of Nice, and decreed that for the future, the election of the archbishop of Antioch should be reserved to the bishops of the East subjects of the patriarchate of Antioch. He commanded that the revenues of the church should be divided into four parts, one for the bishop, another for the clergy, and the others for the building of churches and the support of the widows and the orphans. He appointed Zeno, one of the bishops of Spain, his legate for that whole country, and gave him orders how to keep the other bishops of Spain within the canons of the church. He marked out the limits of the regions of Rome, into which the city had been divided by his predecessors, directing where the people were to go for the reception of the sacraments.

Felix III., son of the noble house of the Anicians, the great-great grandfather of Gregory the Great, ascended the throne of Peter in 483 on the death of Simplicius. A man of great firmness of mind, when Rome was captured by the Arian hereties, he alone and almost single handed, would not cede the right of the Papacy, although urged to do so by Zeno the emperor. He issued an edict condemning the invasion; deposed Peter Fullo, archbishop of Antioch; called Acasuius archbishop of Constantinople to Rome to give an account of his false teachings and bad life, and commanded him under pain of excommunication to obey the Roman Pontiff. He ordained that no church could be consecrated except by a bishop; that when a person was once baptized he must not be baptized again under severe punishment.

When Felix died in 492, Gelasius of Africa rose to the Roman See. He was a man of great and ardent faith, well versed in all learning of his day. He defended his See from her enemies. He reformed the Massbook. Under his short reign of four years the clergy rapidly increased all over the world. In his day the emperor Anastasius was a heretic, and king Theodoricus an Arian. But such was the eminence of the Roman See all over the world, that these two powerful rulers both of the East and of the West respected the power and the authority of St. Gelasius. He delivered Rome from famine, forbade pagan theatricals, which had remained as the debaucheries and deviltries of the pagan ages of Rome and thus blotted out the last vestiges of idolatry in Rome. He ordained many things relating to the beauty and dignity of divine worship; condemned Euphemius of Constantinople; wrote many beautiful letters and documents to the churches in all parts of the world; enlightened them regarding the true doctrines of the church; confounded the Manichians and Pelagians of Africa; condemned their writings to the flames; composed many of the Latin hymns of the breviary and missal; issued decrees relating to canon law and wrote fine articles against Arius, Pelagius, Nestorius and others of his time. He separated the canonical books of the Bible from the apocryphal writings, and gave us the canon of Scriptures as we have them at the present day. He called a synod of seventy bishops to Rome, and in that council, he there officially decreed that such would be forever the authentic and canonical books of the Holy Scriptures. The great works he did for the church universal are too numerous to mention.

When Anastasius took upon himself the government of the universal church in 496, his first attention was turned to the church of the East, then greatly afflicted with the false doctrines of the Eutychians, and the peculiar teachings of the disciples of Origin. Using his apostolic authority, with zeal and prudence, he rooted out these heresies in many parts of the Orient. He sent many apostolic letters and mandates to the bishops of Europe. He taught the whole church by his many briefs, encyclicals and apostolic mandates, while at the same time he carefully guarded the discipline of the clergy and people of Rome. When the bishops of the African church met in plenary council, they sent to this Pope their legate Anastasius Venerius, a priest of Mileri, asking the Bishop of Rome to send them missionary priests, which the church in Africa, afflicted by the Arians, the Donatists and Pelagians so much wanted at that time. By the hand of Anastasius, he sent them a reply full of fatherly charity and apostolic zeal for the church in Africa, warning them not to be deceived by the wiles of the Donatists. By the authority of this Pope, the bishops of Africa made a law, that no bishop or clergyman of the Donatist church could exercise their orders, when converted, if it would be an occasion of scandal to the catholics. He made laws that no stranger could be received into the ranks of the clergy, unless he had the recommendations of

at least five bishops, that when reciting the Holy Gospel at Mass the celebrant must not sit but stand with bended head, out of reverence to the word of God.

Pope Anastasius died in the year 498 and in 498, St. Symachus was elected on the fourth day after the death of his predecessor. His father was Fortunatus. At the time he was only a deacon. The conclave met in the basilica of Constantine. The larger part of the Roman clergy were present with the Roman senators. But many of the laity ,under the bad advice of Festus, the chairman of the Roman senate, gave their votes for Lawrence, the arch-priest of the Roman diocese. There arose then a division and a schism. But the zeal and prudence of Symachus who called four synods of the Roman clergy, at last put an end to the division. When peace was restored, he laid down laws for the election of the future Popes and the selection of bishops all over the world, so that such divisions and contests could not arise again. He made laws relating to the alienation of church property and for the reforming of abuses. Following his advice the bishops of Orleans and of Agatho held synods, in which wise statutes were formed for the government of the dioceses and churches under their care. He issued letters to all the churches of the christian world relating to the preaching of the Gospel in that age of war, bloodshed and of plunder. He gave both money and clothes to the captives of the Vandals, Huns and Visigoths, as well as beautified many of the churches of Rome then held captive under Arianian and other barbarous kings.

When St. Symachus died, the clergy and laity of Rome met, and on the seventh day the deacon Hormisdas received their unanimous votes. The election was providential. For at that time the church wanted a man of strong will and a saint to cope with barbarian infidels and heretical kings. In the eight years of his reign he changed the whole face of the christian world. For eighty years the churches of the Orient had been separated from the Roman See. He sent them apostolic letters borne by his legates, by which he brought them back again into the unity of the universal church. He restored to their Sees the orthodox bishops of Africa, whom the Vandals had banished to Sardinia. Remi, archbishop of Rheims, had Clovis the king of France a short time before converted and baptized at Rheims and with great ceremony he crowned him king of the Franks. Hormisdas condemned the Manichians and publicly burned their false books before the Constantinian basilica. He taught the whole church by his numerous letters which he sent to all parts of the world. His every act breathed zeal for souls. His writings possess a singular beauty of style. He became the most famous literary man of his age. Full of glory and honor, esteemed among both pagans and christians, he died after nine years of a glorious pontificate.

During the pontificate of the good Hormisdas, John of Constantine was the cardinal priest or pastor of the church of

Pammachius. He was elected Bishop of the universal church by the unanimous votes of the Roman clergy. He ruled in the times of Justinus the emperor. As Theodoric the heretical king had invaded and conquered Italy, the Pope went to Constantinople to ask aid from the Roman emperor. When entering the Golden gate of the great city of Constantinople, before the whole people he restored sight to a blind man. At once the Roman emperor before the whole population prostrated himself at his feet. Having arranged to his satisfaction matters with the emperor, he returned to Rome, and there issued letters to all the bishops of Italy commanding them to consecrate the churches of the Arians according to the catholic rite, and receive them into the fold, adding to his letters these words: "Because when we were at Constantinople, both for the catholic religion and for the cause of Theodoric, wherever we could find such churches, we consecrated them."[1] Soon after he was seized by the same impius Theodoric and prisoned at Ravenna where he died.

In 526 Felix IV. was elevated to the Throne of the Fisherman. He was the son of Castor and noted for his humility and learning. When Athalaric, the successor of Theodoric, began his reign as emperor of Rome, although an Arian and denying the divinity of Christ, for the honor of the Roman church, he made a law for the members of his vast empire, that according to the apostolic custom, the clergy should not be sued or cited before civil courts; that they should first bring their case or dispute before the Roman Pontiff; and that any one who would not do so would be considered as in contempt of the Papal authority, and would have to pay a large fine into the hands of their own bishop. This Pope condemned the error of those who held that a man ordained a priest could return to worldly business. When he died on the 30th of January, 530, Justinian the emperor and Athalaric the king of Italy came to his funeral to do him honor.

Boniface II. was the first of the Popes up to this time, who does not rank as a saint. He was elected to the headship of the church universal in the year 530 by the votes of the clergy and people of Rome. He was the son of Sigisvult the Goth. When the emperors of the Byzantian empire had become masters of Rome, they tried to control the election of the Popes, or at least they claimed the right of vetoing or of confirming such election. Following this, at the election of Boniface II., Athalaric, king of Italy presumed to elect a pope. He tried to put his tool, Dioscorus, on the spiritual throne of Peter. But the death of the latter, 29 days after the election of Boniface, put an end to the threatened division in the church. The latter then took measures to prevent such intermeddling political intrigues for the future and appointed his successor in the person of Vigilius the Deacon. But seeing that it was contrary to the constitution of the church for a Pope to name his successor he assembled a council of bishops in Rome, and then

[1] "Brev. Roman" May 17th.

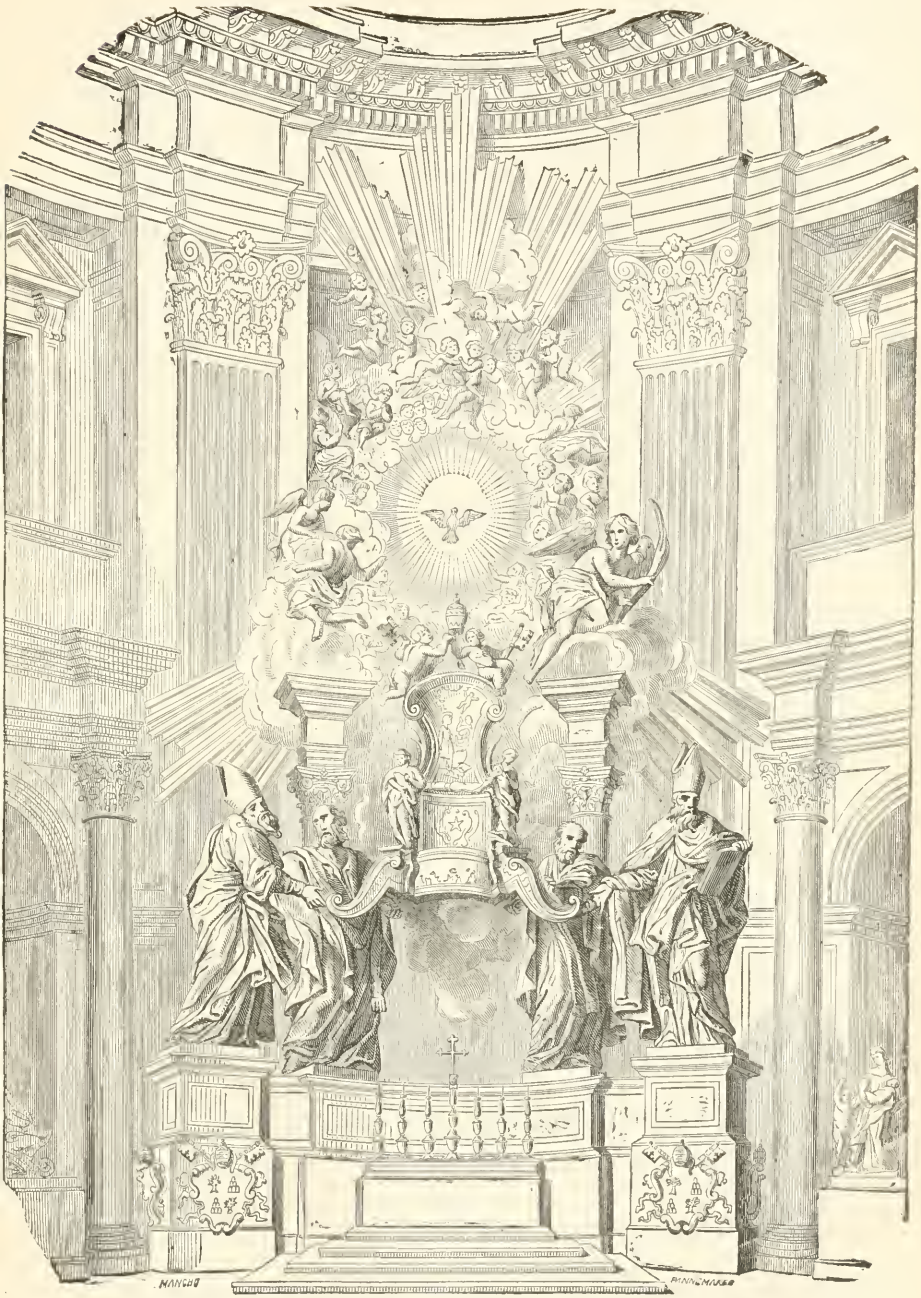
publicly before them, he revoked and burned his own mandate. Each year of his pontificate, he assembled a council of bishops in Rome to legislate for the universal church.

One council of 531 bishops heard the appeal of Stephen of Larissa, archbishop of Thessolia, whose election Epiphanius archbishop of Constantinople contested. The latter then appealed to the Roman See, because as the patriarch of Constantinople he claimed the right of suspending Stephen from his episcopal functions. Pope Boniface restored Stephen to his see reversing the sentence of the patriarch of Constantinople; the same year he confirmed the decrees of the council of Orange, which had been laid before him by St. Cesarius of Arles. He also condemned the teachings of some of those bishops of France, who claimed that the first act of religion comes from nature and not from the grace of Christ. He regulated the education of students for the clergy; he ordained the mode of electing bishops and regulated the sale of church property. In his day rose that patriarch of the monastic life St. Benedict. Although before his time religious houses had been established in the West by Sts. Augustin, Ambrose, Jerome, Martin of Tours and Cassian, yet Benedict in the West first united them all under one fixed and detailed rule which was soon almost everywhere adopted."[1]

John II. was consecrated Jan. 22, 532. His first act was to confirm the decree of his predecessor against the sin of simony that is selling spiritual things for money. His decree was confirmed by the emperor Athalaric, who had it engraved on a marble tablet and set up before the entrance to St. Peter's church Rome. At that time the prime minister of the king of Italy, wrote to the Pope these words: "I have become the judge of the palace .... The See of Peter, the admiration of the world, should grant a special protection to those who are most closely bound to it, as rulers of Italy we feel privileged to claim from it a larger share of benevolence."[2]

Justinian the emperor sent to Pope John at Rome, Hypatius, archbishop of Ephesus, and Demetrius, bishop of Philippi, asking that certain concessions be allowed the Eutychians so they could enter the church. Some claimed at this time that the Virgin was not the mother of God, and that it could not be said that one of the Persons of the Trinity suffered for us. The Pope at once declared this to be heresy, citing the decision given before by Pope Hormisdas deciding that all who held this doctrine were without the fold of the universal church. He wrote his decision to the emperor Justinian, and announced it to the Roman senators saying: "The emperor has made known to us that three questions have lately arisen in the East, viz. 'Can Jesus Christ be called one of the Trinity?' Did he really suffer in the flesh the Divinity remaining impassible? Can the blessed Virgin be properly called the Mother of God? We have given an affirmative answer to

[1] Darras Hist. of the Church Vol. II. S. iv. [2] Darras Hist. of the Church Vol. II. p. 126.



THE CHAIR IN WHICH ST. PETER SAT AS BISHOP OF ROME.

these questions[1] "....Justinian placed the reply of the Pope among the laws of the empire, in the second edition of his Code of laws published in the year 534. During the last year of his life, the church of France was disturbed, by the scandalous life of Contumeliosus, bishop of Reez. St. Cesar, bishop of Arles, and the other prelates of the province examined the charges and sent a report of the testimony to Pope John II. This was in 534. He at once pronounced sentence against the bad bishop, deposing him from the see he had so disgraced. He sent him to a monastery to do penance for his sins, and at the same time he commanded St. Cesar to appoint an administrator of the vacant See of Reez, till the death of the deposed bishop. The latter appealed, but John II. died and his successor St. Agapitus confirmed the sentence of his predecessor.

St. Agapitus, son of Gordianus, was an archdeacon of the Roman church. Because of his remarkable learning and his holiness, he was the elect of the whole Roman clergy at the death of John II. Before his time they used to date the years from the appointment of the consuls, and the dates of the chief historic events become so mixed, that it was getting almost impossible to tell when they took place. The Roman empire, swept away by the arms of the barbarians from the North, had so complicated the reckoning of the years, that events could not be accurately computed. Dennis the Little was appointed by the Pope to carry out the cycle of St. Cyril, which ended in the year 531. Agapitus conceived the idea of reckoning events the from birth of our Lord. Dennis spent his whole life in this great work. Under Pope Agapitus the whole world received the calendar of the Roman church. To him the human race is indebted for the christian era or mode of counting the years from the birth of Christ. On learning of his consecration, the emperor Justinian sent him his profession of the faith, and asked that the converted Arians might be allowed to keep their churches; that Achilles, bishop of Larissa, be received in place of Epiphanius of Constantinople, and that the vicariate of Illyria be changed to Justiniana, a city which Justinian was then building in Dardania. In his reply the Pope refused to recognize the holy orders of the Arians as valid quoting an ancient canon against it. He appointed legates to examine the matter of bishop Achilles, and deferred the other questions. With the emperor's letter sent to the Pope came also the acts of a council of the 200 bishops of Africa assembled at Carthage, under the presidency of their metropolitan archbishop Reparatus. Before deciding the question of admitting converts from Arianism into the church, and whether they should be baptized over again at their conversion, the bishops of that council wished to submit the question to the decision of the Bishop of Rome.

Agapitus decided that the converted Arian bishops could not be given jurisdiction, but directed that they live as laymen and be

[1] Ibidem p. 137.

supported from the revenues of their churches, because their orders were invalid, also deciding that the Arian converts could not be ordained to the ministry. He went to Constantinople to ask aid of the emperor against the persecutions of Theodatus then ravaging Italy. There he deposed the Anthimus, the Eutychian bishop of Constantinople, who had been unlawfully raised to that see by the empress Theodora. While in Constantinople, the churches of the East asked his aid against the Eutychians, who continued to teach their false doctrines. The death of the Pope in the imperial city soon after put a stop to the good work for the quieting of the East. He had the greatest funeral ever seen up to that time. His remains were brought to Rome, and laid beside those of his predecessors in the crypt of St. Peter's church.

Having heard of the death of Agapitus at Constantinople King Theodatus brought about the consecration of the deacon Sylverius, not allowing the clergy of Rome to vote. But seeing that they would be forced into submission the Roman clergy ratified the choice in June 536. The new Pope proved himself no tool in the hands of a bad king. He was a worthy successor of the noble Pontiffs who preceded him. Theodora, empress of Justinian, wished to place on the Chair of Peter, a Pope who would admit the Eutychians to the communion of the church, restore Anthemus to the see of Constantinople and reject the council of Chalcedon. For that reason she sent as delegate to Vigilius a deacon, who when he arrived at Rome found that Sylverius had been elected to the Pontificate, and the project fell to the ground. When Sylverius would not yield to Theodora's wishes and restore Anthimus to the see of Constantinople, Theodora notified Belisarius, Justinian's general commander in Italy, who invaded the country near Rome and persecuted the Pope. Then the bishop of Patrata started for Constantinople to boldly upbraid and condemn Justinian, for the way he had allowed his forces in Italy to treat Sylverius the head of the church. The emperor then ordered that the Pontiff be at once sent back to Rome, but the Pope was seized on his way back by Belisarius and died in exile on the Island of Palmaria.

After having been stripped of his pontifical robes by Belisarius, the emperor's general in Italy, who was moved to this by the lies and calumnies heaped on him by his enemies and thus driven into exile, the deacon Vigilius called a meeting of the clergy of Rome to elect a Pope in the place of the exiled Pontiff. Frightened by threats, or rather bribed by diverse influences, they elected Vigilius himself on Nov. 22 in 537. When the deposed Sylverius was on his way back to Rome, Vigilius was considered as a usurper, but on the death of the real Pope Sylverius, the election of Vigilius was made valid by the action of the Roman clergy. Thus his accession at first, while the Pope lived, was irregular and invalid, but it became valid and regular at his death by the action of the electors. Although the ruler of Italy, Belisarius,

thought he had a willing tool in Vigilius, he soon found he was mistaken, for the Popes from the very beginning of the church are animated with a different spirit when sitting on the everlasting throne of Peter, than they were before being raised to that highest office of earth. The Holy Spirit fills them with wisdom for the government of the universal church.

Vigilius as Pope soon repaired his failings as a deacon. He wrote two letters, one to the emperor Justinian, the other to Mennas, patriarch of Constantinople, declaring his faith and policy to be the same as that of Sts. Celestin, Leo, John, and his other great predecessors. He again confirmed the four general councils of the church and condemned the Eutychians, Arians and especially Anthemus, who persisted in holding the see of Constantinople against the wishes of the Holy See. Both the empress and Justinian wished to retain this bishop their tool at the seat of their great government. In 547 Vigilius came to Constantinople, at the earnest request of Justinian, to settle the dispute among the bishops of the Orient relating to the matter contained in the Three Chapters. His first act was to condemn the patriarch Mennas, and excommunicate the Eutychians. Calling a council of 70 bishops he then examined and condemned the Three Chapters. He wrote to Aurelius bishop of Arles, his legate, asking him to warn all the bishops not to give heed to any of the reports, they might hear, as he held to the faith of his predecessors in the Roman See.

During the Pontificate of Vigilius Pelagius was a deacon of the Roman church. He took part in the condemnation of the Three Chapters, and this brought on him the most atrocious slanders, which alienated from him the clergy and people of Rome, so that John of Perugia and Bunus only took part in his consecration. He rooted out simony then prevalent in many parts of the church. When some of the bishops of Italy, with blind zeal excommunicated Narces, the lieutenant of the emperor Justinian. Pope Pelagius revoked it and commended and praised Narces. He wrote and corrected the false opinions of the bishops of Tuscany.

Pelagius dying on March 2d, 559, while building the church of the Twelve Apostles, John III. came to the chair. His first act was to ratify what his predecessors had done. He condemned the errors of the emperor Justinian and his followers. The latter claimed that Christ's body could not suffer, and that his passion was not real. The emperor himself banished St. Eutychius patriarch of Constantinople, and issued a decree forcing all the bishops of the empire to subscribe to this peculiar faith. When Justinian the emperor died Nov. 14th, 566, his niece Sophia took the reins of government. She insulted Narces her lieutenant in Italy who, at once invited Alboin, king of the Lombards, to invade Italy, which he at once conquered. With his whole army he was an Arian, not believing in the divinity of Christ. From this fatal error the Popes again delivered Italy.

When John III. died July 13, 572 the throne of the Fisherman remained vacant ten months, because the Lombards, besieging Rome, prevented the meeting of the Roman clergy. Chosroes was devastating Syria; the Arian king of the Visigoths were persecuting the catholics of Spain; France was the seat of civil wars. St. Leander the fearless bishop of Seville Spain, after living in banishment, established churches and monasteries. The catholic faith was then prescribed in many countries.

Such was the condition of the christian world when on May 16th, 573, Benedict was selected by the Roman clergy. He at once chose the deacon Gregory to the office of archdeacon of the Roman church. The latter belonging to a senatorial family was of the highest nobility of Rome. Feeling himself called to the church, he resigned his pretorian dignity to enter the religious life. The house of his uncle, where for generations his family had lived on the Celian hill shaded by the lofty pine trees, this palace he turned into the monastery of St. Andrew for the pious disciples whom he gathered around him. Taking a walk in Rome one day, he saw among the slaves for sale in the slave market a number of men and women of light fair complexion. Struck with their intelligent looks and their great beauty, he asked where they were from. They told him they were from pagan England in Latin Angles. "Not Angles" he said "but they are like Angels." With a sigh that such a noble looking people should be buried in paganism, he begged of Pope Benedict to send him to England for the conversion of that nation. Touched with his great zeal the Pope gave his consent, and Gregory with thirty followers set out at once. When he had gone as far as the foot of the Alps on his mission for the conversion of England, a messenger came with orders to return for the Romans had rebelled at the departure of one so great and famous a churchman from their midst. The great archdeacon returned, and for years looked after the affairs of the Roman church.

When Benedict died July 31st, 577 the choice of a Pontiff fell on a monk who took the name of Pelagius II. Having come to an arrangement with the Lombards, who at that time had conquered Italy, Pelagius recalled his legate the deacon Gregory from the seat of the empire at Constantinople, and directed him to write in his name to the bishops of the province of Istria, who refused to abide by the decisions of the Roman Pontiffs, and of the fifth general council. When they would not submit they were called to Ravenna where arguments convinced them.

At this time what is now France was composed of many little nations, often hostile to their neighbors, and many councils were held by which the framework of the present nation was laid down. St. Gregory of Tours was then the master spirit of all these councils and reforms. When Sagetarius and Salonius, bishops of Gap and Embrun, gave up their see to take part in bloody wars, they were deposed by the council of Lyons held in 567, but Pope

Paul III. restored them. But not reforming, again they were degraded from the episcopacy. When the troubles of the East culminated in the council held at Antioch, June 589, against Gregory, patriarch of Antioch, John the Faster sat chairman of the council. This John had usurped the title of Ecumenical bishop, that is universal bishop. At once Pelagius II. wrote to Constantinople, and annulled the whole council. He then reviewed all that Popes Julius, Celestine, Innocent and Leo, had proclaimed to the christian world regarding the authority of the Bishop of Rome over the whole church, and he forbade his legate St. Gregory to have anything to do with John the Faster patriarch of Constantinople. This Pope died Feb. 8th, 590.

Gregory the deacon was the directing mind of Peter's bark in the time of the utmost dangers and difficulties. The patriarch of Constantinople claimed to be the chief of the East. The Lombards had invaded Italy, England was pagan, France was torn by civil wars, Europe lay bleeding from the fire of the sword of the barbarians of the north. Gregory's house turned into a monastery stood on the Celian hill. His family had given her greatest son to Rome. His fame as a preacher had filled all Rome, and his homilies or explanations of the Bible had attracted all minds. The clergy, the senators and the people of Rome were unanimous in their choice. On Sept. 3d Gregory ascended the spiritual throne of Christ, although he tried to escape the great and heavy burden. In the words of Bossuet, "the great Pope appeases the age with his prayers, he teaches kings and emperors, he consoles Africa, encourages Spain, converts the Arians, sends missionaries to England, restores discipline in France, conciliates the Lombards, saves Italy and Rome from being conquered, crushes the growing pride of the patriarchs of Constantinople, teaches the whole church by his learning, rules both the East and the West by vigorous hands, and before his death he brings back the whole christian world to the customs of the apostolic age." Even to our day we feel the power of the wise and vigorous measures he enacted for the discipline of the church. He reformed and collected into one book the prayers said at Mass, he codified the rites of administering the sacraments, he reformed the music of the church, and founded schools all over the world. He took the most remarkable care of the thirty missionaries, whom he sent to England to convert her from paganism. They came from the monastery of St. Andrew which he had ruled on the Celian hill in the home of his forefathers. Gregory the Great died March 12th 604 in his 64th year.

At the pontificate of Gregory I. began a new epoch in the history of the church. At this time the most deadly principles afflicted society. The great Roman empire was tottering ready to fall, the primal principles of morality had been undermined, paganism was dying out, and festering corruption had everywhere sapped the foundations of law, order, peace and prosperity.

But the world began to feel a new power, the supernatural, above and superior to any they had ever felt before. It was the Papacy. The gates of hell had not prevailed. That universal authority of the Bishops of Rome from the days of the apostles, rising above all other authorities, extending to every part of the known world, bound peoples, nations, tribes and tongues into one solid body the church catholic. From the days of Peter to those of Melchiades, the Popes had resisted the gates of hell even unto most cruel deaths, for without a single exception they all died as martyrs, offering their sufferings, their blood and their lives, as witnesses of the realities of the truths they taught the world. From Melchiades to Gregory the Great, they laid down the written laws of the church, which became the foundations of christian society. "The first were apostolic martyrs, the latter apostolic lawgivers."[1] The first epoch saw sowed the seeds of the ruin.

In France the archbishops of Arles had it seems been appointed of the Roman empire while the second epoch saw laid the foundations of modern christian society, which rose to take the place of paganism. Up to this time the Popes were teachers and lawgivers now they appear as real sovereigns, that is as Bishop of Rome, as bishop of the universal church, as temporal ruler, Gregory first put on the tiara, the triple crown representing this triple power.

When in 604 Gregory went down to the tomb of his fathers, for five months the Roman See remained vacant, ruled by the clergy of Rome. Sept. 1st they elected Sabenian, the apostolic nuncio at Constantinople. He first commanded that bells be rung to call the people to the canonical hours. His pontificate lasted only six months as he died Feb. 22, 605.

Boniface III. was nuncio at the court of Constantinople, when on Feb. 25, 605 he was selected in the place of Sabenian. He was before his election sent to represent Gregory at the imperial court because he was of the highest merit. The encroachments of the proud Constantinople, and of the Greek empire had given rise to numerous difficulties. Before the time of Constantine, the little city of Byzantium, nestled on the banks of the strait leading to the Black Sea. There Constantine built the great city which still bears his name. Till it became the seat of his empire, the bishop of Byzantium was only a suffragan bishop, subject to the archbishop of Heraclea. Now a new trouble arose for the Roman Pontiff. In 606 the archbishop of Constantinople claimed to be universal bishop. Eighty years before the great Justinian, emperor of Constantinople and of the Greek empire, had declared that only the Bishop of Rome was "the Head of all the holy Churches, the first of all the bishops." The emperor Phocas again ratified the decree proclaimed to the world by his predecessor Justinian. Boniface foreseeing the difficulties raised in the proud city, on the Bosphorus, religious trouble which afterwards culminated in the

[1] Darras Hist. of the Church Vol. II. p. 195.

Greek schism, called a council at Rome, where he regulated the manner of electing his successors.

After his death the Roman See was vacant 10 months, when on Sept. 18th, 614 Boniface IV. was elected. He was connected with the imperial court at Constantinople, and to him Phocas gave the Pantheon at Rome, which he dedicated to the Virgin and to all the saints. From that time the feast of All Saints has been held on the 1st of Nov. each year. Mellitus, first bishop of London, England, seeing the English church divided on the question as to the time to celebrate Easter, he set out to visit Pope Boniface, who called a council on the matter. On his return to England St. Miletus brought back to England the decision of the Pope regarding Easter and matters relating to monastic life, besides letters to Lawrence archbishop of Canterbury, to king Ethelbert, and to the clergy and people of the whole English nation. On his return in England in 610 he laid the foundations of Westminster Abbey, on a marsh on the west banks of the Thames, hence the name,—minster being the old Saxon for monastery. He dedicated it to St. Peter, in memory of the great church at Rome built by Constantine on the Vatican, while he dedicated his cathedral to St. Paul, whose body rests with that of St. Peter under the great church in Rome, where St. Miletus was born and reared. Under the pontificate of Boniface two important councils were held, one at Paris and the other at Toledo, enacting laws relating to important matters of discipline.

In May 614 Boniface IV. died and Deusdedit ascended the throne. A storm now arose in the English church. When in 616 king Ethelbert died, Eadbald his son, a pagan of bad morals, refused the religion of Christ, and the people, led by his bad example fell back again to heathenism. Saberet the first christian king of Essex banished St. Miletus first bishop of London, but the death of Saberet and the conversion of Eadbald paved the way for the return of Miletus. Deusdedit died in 617 and was succeeded by Boniface V.

Chosroes II. king of Persia, carried away the cross on which Christ was crucified, but it was reconquered by emperor Heraclius and restored to Jerusalem. As a remembrance of this event, each year the church celebrates the restoration of the true cross on the 14th of Sept. At this time rose Mohammedanism the greatest enemy of the christian religion. The teachings of Zoroaster, the religion of the Jews, the paganism of the gentiles, the Gospel of Christ, these four religions had been for centuries preached side by side in the East, when Mohammed the father of fanaticism began to bind them into one form of belief, teaching with fire and sword that "there is but one God and Mohammed is his Prophet." The eloquence and the genius of this wonderful man carried all before him. From the fragments of the four religions mentioned, he formed a new religion the greatest foe of the church. Brought down from heaven by the archangel Ga-

briel the Koran he claimed was the revealed repository of his teachings. It was received by them as an inspired book, and to this day among them it takes the place of the Bible. In ten years Mohammed had spread his teachings from the Persian gulf to the Red Sea, and from the Euphrates to the Nile. In after ages his followers spread over the cradle lands of the faith, and Rome alone excepted, they destroyed every episcopal see established by the apostles. Under the influence of the Koran, industry was destroyed, women degraded, the fields lay untilled, commerce was smothered and all progress of the race uprooted.

During this time the English church called on the Roman Pontiff for his protection.[1] St. Justus and king Ethelbold wrote the Pope about the difficulty of keeping the English people in the faith. To him Boniface replied in a kind letter, congratulating him on his apostolic labors, and he sent him the pallium the insignia of an archbishop, and gave him power to consecrate bishops. Edwin V. king of Northumbria, wishing to wed Edilburga, daughter of Ethelbald, promised to allow her to practice the catholic faith, as we require now in mixed marriages. To him Boniface V. wrote consenting, besides sending him presents for himself and for his intended queen.

Under his pontificate was held the council of Rheims, where the last remains of paganism was rooted out of France. Under him flourished St. Anastasius of Mount Sinai, who first wrote a book of controversy in that concise mode of argument called the scholastic method, which has since become the form both of divinity and of philosophy in all the schools of the church. Then flourished the great St. Isidore of Seville in Spain, John Moschus of Rome author of the Spiritual Meddow, and a host of wonderful men, who illustrated this epoch with their writings. Their devotion to the Bishop of Rome was wonderful. But we have only space for the words of St. Isidore of Seville in his preface to his collection of the old canons of the church. "To the canons of the councils, we add the decrees of the Roman Pontiffs, because their authority, standing upon the supremacy of the Apostolic See, is unquestionable."[2] Boniface V. died in 625.

When Honorius succeeded Boniface, Mohammedism, before confined to Arabia, had reached Jerusalem and threatened the ruin of the holy city. The new Pope was called to settle the disputes relating to the Three Chapters, which he accomplished by deposing Fortunatus, archbishop of Gradi, because he led a rebellious faction against the republic of Venice, which had been established by the fishermen, who had generations before fled from the horrors of Attila: "The scourge of God." The republic, weak because of its small extent and population, turned to the Pope, its father, for protection. To them the Pope wrote: "This is a crime hateful to both God and man. We therefore beg that as soon as you have restored Adaloald to the throne of his fathers,

[1] Darras Vol. II. p. 210.

[2] Darras Hist. of the Church. Vol. II. p. 213.

you will send those bishops to Rome, that we may treat their case in due form of law." [1]

The reign of Honorius was distributed by the intrigues of Sergius, archbishop and patriarch of Constantinople. "The New Rome" as they liked to call it, Constantinople the seat of the Roman empire, the chief city of the world, filled with wealth and power, was ever jealous of old Rome, the seat of the Pontiffs. Constantinople was the mother of heresy, as Rome was the mother of christianity. Macedonius, its bishop, gave rise to a heresy, holding that the Holy Ghost was a creature. Nestorius bishop of the same city claimed that Christ had two persons. Eutyches, one of her archabbots taught that Christ had only one nature. Now Sergius held that Christ had only one will. The emperor favored and protected the heresy. To all the bishops of the East, Sergius sent forged letters purporting to have been written by Pope Vigilius favoring the error. He secured as his followers the archbishops of the two great sees of Antioch and of Alexandria, and they spread the heresy among the churches both of Asia and Africa. Sophronius bishop of Jerusalem alone opposed the error. Sergius sent a guileful letter to Pope Honorius, stating that the emperor had asked him if any of the fathers had taught that Christ had only one will: "I answered him yes, and sent him a letter written by Mennas patriarch of Constantinople to your predecessor Vigilius," &c. He complains to the Pope about the monk Sophronius, patriarch of Jerusalem, who teaches that there are two wills in Christ, that the dispute is of little interest, and does not hurt the faith. Yet it threatened to divide the East into two hostile camps.

The Pontiff, not seeing the crafty design of Sergius, and believing that the error would soon die out wrote him a nice reply, commending his zeal. He did so wishing to leave the question to the disputes of grammarians, rather than disturb the church by a formal discussion. He little saw that it was to become one of the most dangerous heresies of the early church. But St. Sophronius called a council at Jerusalem, which defined that Christ had two wills, the will of God and the will of man. Pope Honorius looked on this meeting at Jerusalem as tending to stir up discord. He at once wrote to all the bishops of the world warning them not to create disputes and divisions saying: "We acknowledge that the two natures in Jesus Christ act and operate, each with the participation of the other, the divine nature operates what is of God, the human what is of man, without division, without confusion, without a change of the divine nature into man, or of the human nature into God."

St. Sophronius, archbishop of Jerusalem, sent his chief suffragan, Stephen bishop of Dora, to Rome to warn the Pontiff, and to explain to him the disturbed state of the Eastern churches. But Stephen reached Rome only to find Honorius dead,[2] while St. Sophronius who sent him died before Stephen returned to

[1] In 627. Darras p. 215. [2] 638.

Jerusalem. Stephen lived to see Jerusalem captured by Omar, the leader of the fanatical Mohammedans, the crescent, the emblem of the false prophet, planted on the top of Calvary, the name and worship of Christ driven from the holy city, while Stephen only had time to carry the cross on which Christ had been crucified to Rome, there to lay it before the feet of Pope Honorius. With the exception of about one century from 1099 to 1187 Jerusalem has since been under the yoke of the Mohammedans. About this time Honorius sent Birinus to convert the warlike inhabitants of Wessex, England, and he fixed his see at Dorchester, of which he was the first bishop. Honorius died in 638.

A vacancy of 18 months now elapsed before Severinus was elected in his place. During this interregnum, the emperor, wishing to end the disputes about the wills in Christ, issued a royal decree to his whole empire, saying he did not countenance one or two operations in Christ, but that in him all operations were ruled by the same divine Word incarnate, thus favoring the Monothelites. A council of the Asiatic bishops met at Constantinople, where they favored the decree of the emperor, thus crowning the intrigues of the patriarch Sergius, who died in the same year 639. The imperial troops then sacked the Lateran palace of the Popes, and robbed the papal Treasury, sending a part of the spoils to Constantinople. The emperor hearing that Severinus had been elected, refused to confirm him till he had signed the new decree about the operations in Christ. The emperor sent deputies to Rome for that purpose. They said to the Pontiff? "The church of Rome has received the prerogative of settling questions of faith, she cannot then receive her faith from any other." The Pope remained firm and the emperor gave in. His first pontifical act was to call a council at Rome and condemn the Monothelites and the emperor's decree. He died in 640 and John IV. took his place.

The question whether Christ had one or two wills still agitated the world, and John called a council, wherein the one will error was again condemned. Pope John made this decree known to Phyrus patriarch of Constantinople, and he condemned the obstinacy of those who upheld the cause of error. Heraclius, regretting the stand he had taken in the controversy, wrote the Pope retracting and laying the blame on the dead patriarch Sergius. While these were taking place, the Mohammedans were overrunning Egypt and burning the great Library of Alexandria, for months using the greatest works of human genius to warm the 4000 baths used there at that time. The loss to the human race of these great works can never be repaired, as numberless books were then lost. Among them was destroyed the original Septuagint copy of the Bible, quoted so often by our Lord himself in the Gospels. At this time Constantinople seemed the seat of every error, and her patriarchs in pride and power often fought the Bishops of Rome, while the latter gave a wonderful firmness in resisting errors so prolific in the Greek mind.

In 642 John IV. died and Theodore I. ascended in his place. His first act was to define that Christ had two wills. He demanded that the edict of the emperor be revoked. He condemned the teachings of the Monothelites. But a new champion of the truth appeared at Constantinople in the person of the monk Maximus, whose lofty conceptions and masterly eloquence in the cause of Christ, and his explanations of his two natures bore everything before him as he preached in fiery words to the cultured citizens of the capitol. He writes against the heresy. He defends the Popes and their dogmatic decisions. He publicly discusses the agitated questions with Phyrus, the banished patriarch of Constantinople. Even the heretics admitted that the decisions of the Popes ended every disputed question, but they tried to prove that the Popes taught their own false doctrines. When convinced of the meanings of the Pope's letters, Phyrus archbishop of Constantinople candidly replied: "My predecessor misunderstood the Pontiff's words, I ask pardon for him and for myself. Ignorance was the cause of our error . . . . I shall prove my sincerity at the tomb of the holy apostles, at the feet of the Sovereign Pontiffs."[1] Asking Maximus to go with him, Phyrus the exiled patriarch of the first see after Rome, went to Rome and there at the feet of the Pontiff Theodorus I. he made his profession of faith. The Pope had hoped to restore him to his see, but his profession of faith did not last long. He again fell into the same errors and was deposed by the Pope in a council held in Rome in 648.

The emperor now forbade any further discussion of the question of one or two wills in Christ. The bishops of Asia wrote to Pope Theodorus relating to Paul patriarch of Constantinople, successor of Phyrus saying: "If Paul continues to dissemble, it belongs to your Apostolic See by its authority to cut him off from the body of the church." The Pope then deposed him, as he would not submit, but the emperor sustained him in the see of Constantinople. Theodorus died in 649, and Martin I. rose in his place.

Martin had been a legate of the Holy See at the emperor's court at Constantinople, and now the latter claimed the right of confirming or of rejecting the choice of the clergy of Rome to the Chair of Peter. The first act of the Pontiff was to call a council in the Lateran palace, where 105 bishops assembled from nearly all parts of the world.

St. Martin I. opened the council with a statement giving his reasons why he called the council. Speaking from the "ambo," he told them of the controversy about the one or two wills of Christ; how it still disturbed the world; how the emperor upheld the error; that Phyrus and Paul for teaching it had been by his predecessors in the Roman See deposed from the patriarchate of Constantinople; that letters had poured in from all parts of the world to the Holy See about the error, and yet Constantinople

[1] Darras Hist. Church Vol. II. p. 228.

upheld the false doctrines that Christ had only one will. Original documents were then read; five sessions were held, and Pope Martin set forth the catholic doctrine in 20 canons, clearly defining the two natures of Christ united in one Person of the Word of God.—He clearly defined the two wills in Christ, and condemned all contradicting doctrines. The Bishop of Rome signed the decrees in these words: "I Martin, by the grace of God, Bishop of the Holy Catholic and Apostolic Church of the city of Rome, have signed as Judge, this definition, which confirms the orthodox faith" &c. The bishops who could not come to the council also sent their signatures and assent.

As the decree condemned not only the bishop of Constantinople, but also the emperor and the government, it was translated into Greek, and sent to both the Eastern and Western churches. Knowing the difficulty of treating with the Greeks of the imperial city, St. Martin sought the aid of Clovis II. king of the Franks, asking him for bishops of his realm to be sent as legates of the Holy See to Constantinople, as they would be more independent in treating with the acute Greek minds, whom he had learned to know so well during his residence at Constantinople as legate of the Apostolic See. But the French king's ministers were at that time bishops and clergymen, and they neglected the duty, and the Pope sent the decrees direct to Constantinople. He nominated John bishop of Philadelphia as his Vicar, directing him to appoint only true believers to the Episcopal sees of the East, then torn by heresy. He wrote fatherly letters to the bishops of the old apostolic sees of Antioch and of Jerusalem, exhorting them to bear up against the inroads of the Mohammedans. Paul bishop of Thessalonica sent to Rome his profession of faith, but St. Martin found it tainted with the error of the only one will heresy. Paul would not retract, and Pope St. Martin deposed him from the episcopal office.

Constans the new emperor of Constantinople believed in the one will error. Finding himself incapable of preventing the voice of the Bishop of Rome reaching to the uttermost ends of the earth, defining that Christ had two wills, the will of God and the will of man, the emperor sent his chamberlain, Olympius to murder the Pontiff, who attempted to do it when the Pope was giving Holy Communion. But he could not find courage, or as writers say, divine Providence shielded his Vicar, who later forgave the crime. To carry out his bad design, the emperor accused the Pope of not honoring the Virgin, of favoring the Mohammedans, and of treachery to the empire, and he sent Calliopis with a band of soldiers, who carried the Pope forcibly to Constantinople, where he was imprisoned 13 months. Both on the journey and in the city he loaded him with insults. The Pope was banished to the Thauric, Chersonese, where in 655, he died a martyr to the doctrine, he ever taught, that Christ had not one, but two wills. We have given these details to show that the Popes were not upheld by any authority of the Roman empire, but that the emperor, the people

and even the bishops of Constantinople nearly always opposed the Bishops of Rome.

While St. Martin was in exile, Eugenius as his vicar ruled the church of Rome. On the death of the former, the latter was elected to the supreme Pontificate. Archbishop Peter, who succeeded Phyrus in the see of Constantinople, sent the new Pope the usual letter of communion with the Roman See. It was full of the one will error, and the Pope rejected it. The emperor continued to persecute the church. He banished the monk Maximus and his two companions to Thrace, because they would not change their doctrine, which they summed up in these words of the disciple of Anastasius: "We do not yield our firm belief, that according to the promise made to Peter, the seed of faith will remain at least in the Roman Church." Such has ever been the way the laity have tried to control the church and persecuted the clergy, when they could not.

After two years of a pontificate, Eugenius died and St. Vitalian filled his place. The day of justice had come for Constans II., who had persecuted the Papacy. He murdered his brother Theodsius then a priest, from whose hand he had but a few days before received Holy Communion. The crime aroused all Constantinople, and the emperor was forced to fly. He then captured some of the cities of Italy, entered Rome, plundered her churches, set out for Sicily and entered Syracuse. There he persuaded Maurus archbishop of Ravenna to declare himself independent of the Pope, depending only on the emperor. St. Vitalian summoned him to Rome, and not obeying the Pope excommunicated him, and he died in that state. Reparatus his successor hastened to return to the church. An officer murdered the emperor in 668. His son Constantine IV. succeeding him. He professed the catholic faith and gave peace to the church at least in the Greek empire.

During this time the English church gave great promise. Her first bishops, who came from Rome were most devoted to her Pontiffs. The priests of Ireland had spread the faith into nearly every part of Europe, which before had been overrun by the barbarians of central Asia, but who had spared Ireland from their depredations. Some of the early bishops of Europe came from the East, and they introduced the Jewish customs, especially about Easter, taught them by St. John the Evangelist into England. In 664 a notable meeting was held in the monastery of Streaneshalch which was attended by the three bishops Colman, Cedde, Agilbert and king Oswin. There they decreed to follow the Roman custom of celebrating Easter on the first Sunday following the fourteenth moon of March, as St. Peter had commanded at Rome, and concluded to give up the Jewish custom taught by St. John the Evangelist to the churches in Asia minor. To bind still better the English people to the Roman See, king Oswin sent Vigard bishop elect of the primal English see of Canterbury to Rome, to be consecrated by the

Pope, but he dying on the way, the Pope wrote a beautiful letter to the English king, thanking him for his gifts, praising him for his zeal and devotion to the Roman See, and presented him with a cross made of a part of the iron which had bound St. Peter in prison.[1] He also sent St. Theodore, once a philosopher of Athens, as archbishop of Canterbury. Wonderful were the works of religion and of civilization undertaken by St. Theodore, and the monks who came with him from Rome to England. In the year 673, he called a council of the English church at Canterbury, where they introduced salutary measures for the government of the church. He founded a famous school at Canterbury, where the sons of England at that time were educated, and the English nation soon saw that the words of the Pope were realized in his letter to the king, when he promised to send a "learned and pious man, a bishop adorned with every virtue."

In a council held at Rome in 667 the Pope reinstated John bishop of Lappa in Crete, unjustly deposed by his archbishop Paul, and the Pope declared null and void the decrees of a council held by the bishops of Crete. St. Vitalian died in 672, and Adeodatus, a benedictine monk of St. Erasmus Rome, was selected in his place. He confirmed to the republic of Venice the right to elect their presidents, who were called doges; he ratified the privilege given by Crotpert bishop of Tours to the monastery of St. Martin, by which the monks became free from the jurisdiction of the bishop, and he first used these words: "Health and apostolic blessing." He died in 676.

St. Domnus, a citizen of Rome, was the choice of the Roman clergy. He received into the church archbishop Raparatus, successor of the heretical Maurus in the see of Ravenna, and that gave the death blow to the schism raised by the emperor Constans II. At this time came into prominence the Maronites. Taking their name from St. Maro of St. Chrystom's time, they guarded their faith and their devotion to the Roman See, living in the caves and fastnesses of the Libanan Mountains during the storms of the Mohammedan persecutions. They live even to our day, still holding the pure faith of the church as taught them by their first bishop John Maro sent to them by St. Martin I., vicar of the Holy See and bishop of Philadelphia.

Some of the patriarch archbishops of Constantinople were good catholics, while others believed in the one will error. Such distractions forced the emperor Constantine Pogonatus in 666 to ask the Pope to call the VI. general council at Constantinople. But before Constantine's letter reached Rome, Domnus had died and the letter was handed to St. Agatho, a benedictine monk selected June 26th, 679.

When the embassadors of the emperor Constantine arrived at Rome with the letters to the Pope, they found that a council had been called by the Bishop of Rome to inquire into the unjust de-

[1] Acts.

position of St. Wilfred archbishop of York, England, who had appealed to Rome against the proposed division of his archdiocese by Egfrid the Saxon king. Directed by the Bishop of Rome, the council annulled all which had been done against him, and the holy bishop returning to England, presented the judgment of the Pope to king Egfrid, who refused to submit. He first imprisoned St. Wilfred, then banished him from the kingdom, and it was only at the death of the king in 680 that he could return to his diocese.

The Pope now took up the case of the emperor Constantine Pogonatus. For that he summoned 100 bishops, who condemned again the error claiming only one will in Christ. Then he selected the legates of the Holy See at the court of Constantinople during the VI. general council, which the Pope had called to meet the rising errors of that time. In the letter to the emperor, the Pope says among other things: "The catholic world looks upon this Church as the Mother and Mistress of all the other churches &c." On the arrival of the priests Theodore and George, with the deacon John, legates of the Bishop of Rome, the VI. general council of the church was called at Constantinople Nov. 7th, 680.

When the council met the bishops of the universal church assembled in the hall of the palace, with the emperor Constantine present in person, the legates of the Pope at his right, the patriarch of Constantinople on his left, with the book of the Gospels in the middle of the hall. The legates speaking first reminded the emperor of the errors regarding the one will and one operation in Christ, how it had spread, how the Bishop of Rome had so often condemned it, how other bishops of the empire and of the East had upheld it; then they ask the emperor to have the teachers of this false doctrine show their authorities for it. The emperor then ordered Macarius, patriarch of Antioch, to explain the new belief. The latter rose and said that their doctrine of the one will in Christ had been held and taught by the Popes, by the councils, by the patriarchs of Alexandria, of Constantinople and by others. The discussion thus opened before the most distinguished assembly of the world, took up 18 sessions of the council. They searched the Scriptures, the Fathers, the traditions of all churches, the histories of the apostolic converts, every tradition which could throw light on a subject, which was then agitating the whole christian world. The imperial library, one of the greatest of the world, gave them all documents they wanted. The letter of Pope Agatho condemning the one will theory was at last read.

No sooner did the bishops hear the clear doctrinal decision of the Bishop of Rome, than they cried out with one voice: "Peter has spoken by the mouth of Agatho. We believe with him, that there are two wills in Jesus Christ. Anathema to him who upholds the contrary opinion." All the bishops of the world acknowledged the teachings of the Pope excepting Macarius, patri-

arch of Antioch, who remained obstinate in spite of the tears of his friends and suffragan bishops. He was then deposed from his episcopal office. His intimate friend, the monk Stephen, tried to defend him, but it only aroused the ire of the bishops, who cried out: "The question is cleared up, drive out the heretic." We must remember that this was in the year 680, and that he was the bishop of Antioch, where the followers of Christ were first called christians, and that St. Peter himself had established that see. All this shows the supreminent power of the Bishop of Rome before the whole christian world, and before the emperor. The bishops closed their labors of many weeks by these words: "By the inspiration of the Holy Ghost, in agreement with the dogmatic letter of our Holy Father, the Sovereign Pontiff Agatho, we acknowledge in Jesus Christ two natures, with two respective wills and acts. . . . . We have followed the teachings of the Pope, as he has followed the traditions of the apostles and of the fathers. If we have worsted the enemy, the great chief of the apostles fought with us by his imitator and heir, the successor to his throne, the Holy Pontiff, whose learning is the glory of Catholic truth. O Prince, thou art the new Constantine arisen to meet a new Arius, ancient Rome holds out to you a profession of faith, coming from God himself. A letter from the West has brought back the light of truth. Peter has spoken by the voice of Agatho." The bishops of the world then signed the decrees, and they were sent to Rome for the signature of Agatho. But the latter died before his legates had returned to Rome and he was followed by St. Leo II. of Naples.

St. Leo II. examined the decrees of the VI. general council just ended, which Constantine had sent him with the words: "To the holy and blessed Leo, Pontiff of Old Rome and ecumenical Pope." St. Leo II. published them to the world, and ratified them, "with the authority of Peter," thus giving them the same authority as the five former general councils. He regulated the ceremony of the kiss of peace at Mass, and the sprinkling of the people with holy water. He died in 683.

St. Benedict II., brought up in poverty, was elected, and the emperor Constantine IV. decreed that the election of the Pope should not need the confirmation either of the emperor, or of the exarch of Ravenna. But it was again revived by his son Justinian II. Benedict II. did all he could to convert Macarius deposed by the council, so as to restore him to his see of Constantinople, and daily he sent a learned man to confer with him in Rome. Not yielding, he was forced to condemn him for his obstinacy in holding that Christ had only one will. Amid the crumbling and decaying human institutions of that time, the emperor saw that only the Papacy and the church would last, and he placed his two sons under the protection of the Pope, who adopted them as his sons. But Justinian II. showed himself unworthy of his foster father. St. Benedict II. died in 685.

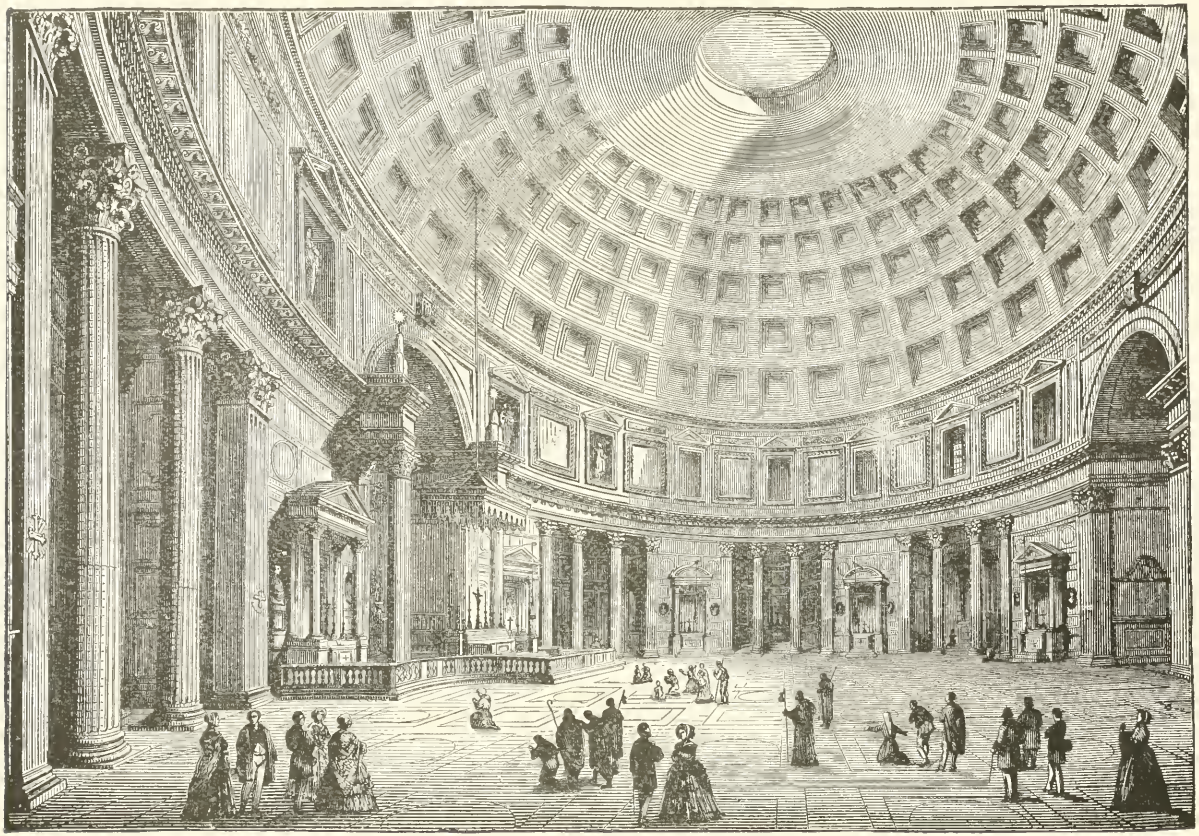
John, one of the legates of the Pope at the late council of Constantinople was raised to the spiritual throne of Rome in the regular way and independent of politics. But he lived scarcely a year, being succeeded by Conon, who had to seek the approbation of Justinian. But he lived only a year and St. Sergius followed him.

A new division rose in the Roman church—one party tried to elect Theodore another Paschal, while the clergy, the judges, and the larger part of the people chose Sergius. Theodore yielded but Paschal would not. The churches of Spain, of France and of all Europe subscribed to decrees of the late council of Constantinople. But the latter city, ever liking change, began to show discontent under the intrigues of Justinian II. who wished to rule in spiritual as well as in political matters. He called a council at Carthage, which drew up canons suitable to his wishes. This irregular council allowed the ordination of married priests, subjected the election of Popes to emperor's whims, and passed other disciplinary measures opposed to the whole traditions of the church. When the canons were sent to Pope Sergius for his approval, he refused to receive them. That angered the emperor, who sent his officer Zachary to seize the Pope and bring him to Constantinople. But the Roman people, remembering the fate of their former Pontiff, St. Martin, rose and defended their Bishop, and Zachary was forced to beg the protection of the holy Pontiff. An anti-pope set up by the lieutenant of the emperor at Ravenna, forced the Pope to fly from Rome, and for seven years he lived in exile. On his return, he took measures for the conversion of Germany and the people of the north of Europe. He died in 701.

John VI. was the next Bishop of Rome. The new emperor Tiberius sent his lieutenant at Ravenna to exact under threats unlawful measures from John, but the people of Rome again rose to defend him, and Italy ready to throw off the rule of the emperors of Constantinople, defended the Roman Pontiff. This was the preparation for the temporal power of the Popes, later given them by Pepin and increased by Charlemagne, by which they were elevated above the blighting changes and misfortunes of politics.

In 703 Alefrid king of Northumberland called the English bishops to a council at Nesterfield, and before them summoned St. Wilfred, whom he had banished from his see. St. Wilfred came and showed them the letters of Pope Agatho, dated 23 years before, restoring him to his episcopal see of York. But the king demanded that he resign. St. Wilfred refused, appealed to the Holy See, and started for Rome with the embassadors of the bad king following him. John VI. called a council to examine the case, and the innocence of St. Wilfred being established, the Pope sent him back with letters to the king to restore him to York. John died in 705.

John VII. then took the government of the church universal. Justinian, restored to his empire, now undertook to force the



THE PANTHEON BUILT BY THE EMPEROR AGRIPPA, WHICH HE DEDICATED TO ALL THE GODS. INTERIOR OF THE PANTHEON, DEDICATED BY POPE BONIFACE TO ALL THE SAINTS. IT WAS THE FIRST DOME EVER BUILT OF STONE.

Pope to approve the illegal council held at Constantinople. But John VII. sent back the decrees without reading them saying: "The council was not lawfully held in the presence of the legates of the Holy See." John VII. died in 707, and was followed by Sisinnius, who lived only 20 days, and they elected Constantine of Syria. Justinian II., seeing that he could not get the Pope's approval by force, tried trickery, and invited the Pope to Constantinople on the plea of having many things to regulate with him regarding religion in his vast empire. Accompanied by Tiberius the emperor's son, and a great assembly of cardinals and prelates, the Pope set out for Constantinople, resolved to endanger his life for the peace of the church. At their first meeting, crowned as he was with the diadem of the Cæsars, the emperor threw himself before the Pontiff and kissed his feet. They had a private conversation regarding the rejected council of Constantinople, and the Pope appointed his deacon Gregory, later his successor, to enlighten the emperor regarding the objections against the illegal council. Gregory soon convinced the emperor of the faults and errors in the decrees. The emperor thus instructed was converted, and showered every favor on the Pope, who returned a year later and re-entered Rome his episcopal city.

When in 711 Justinian died, he was succeeded by Bardanes Philippicus, the leader of a revolution. He believed that Christ had only one will. He drove every orthodox bishop from his empire, and filled their places by heretical bishops, who believed as he. Nearly all the Greeks of the East became followers of the one will error. The bad emperor was dethroned, and Anastasius II. succeeded him. He was a catholic. At his coronation in the historic church of St. Sophia, the people cried out with one voice: "We embrace the faith of the sixth council." He wrote to the Bishop of Rome his profession of the faith, and the patriarch archbishop of Constantinople followed his example. Thus the Greek christians were ever ready for any kind of a change in religion. The Moors now invaded Spain at the request of Julian of Ceut, whose daughter Roderic, a slave to his passion for her, he had carried off. For 700 years the Moors held Spain. Constantine died in 715. Up to this time 89 Bishops had sat on Peter's throne, 40 had been chosen from among the Roman clergy or laymen, and 49 came from various other parts of the christian world.

Gregory II. took the helm in times of difficulties. He began by restoring monastic discipline in Italy; he sent the Sts. George and Dorotheus to preach to the Bavarians, and he appointed Winfrid or as he is better known Boniface to convert the Germans. Three times this Englishman, reared in the monasteries of England, received power from the Popes, on his mission of peace to the Germans. First he came to the Pope with his letters from Daniel his English bishop to the saintly Gregory, who sent him to convert the German nation. Again, when he succeeded, he came to the feet of the Pope, who called him Boniface, that is doing good, and

consecrated him as the missionary bishop of the Germans. For the third time he went to Rome to receive the archiepiscopal pallium of metropolitan of Mayence. To Rome and to her Pontiffs therefore must the Germans look for their christian faith.

But while the Gospel was spreading over the West, the East was the seat of internal disturbances, as well as threatened by the fire and sword of the Mohammedans. Leo III., son of a poor peasant sat on the imperial throne of the Cæsars. He raised a storm by claiming that christians worshipped images of Christ and of the saints. By royal edict, he banished all the images and pictures from the churches. He banished the bishops who would not obey. He confiscated the gold and silver ornaments of the churches. He burned even the libraries. The fanaticism of the image breakers was spreading destruction into all the churches of the East, when alone and unsupported the eloquence of St. John Damascene rose against the royal decree. He proves by Bible examples the use and custom of images and pictures. He reproves the emperor for intruding into religious matters. The emperor then calumniated him and the Mohammedan Caliph ordered his right hand cut off. The people of the East looked to Rome for a settlement of the discussions, which divided the churches of the empire. Gregory II. wrote the emperor a clear difinition of the use of images in the churches. The emperor would not be convinced. He sent Marinus to Rome to raise a conspiracy against the Pope. The lieutenant of the emperor, seeing that the conspiracy did not succeed, that the assassins were arrested and put to death, took up arms against the Pope and advanced on Rome. But the Romans flew to arms and defeated the imperial forces.

These continual interferences in religious matters, which belong only to the church and not to the empire, hastened an event of the greatest importance to the church—the establishment of the temporal dominions of the Popes, by which they became independent of worldly rulers. The people of Rome and of the surrounding country, seeing Marinus still trying to assassinate the Pope, asked the latter to take upon himself a temporal dominion, to be their ruler, so they could raise an army to defend him and the eternal city from such continual onslaughts. Leo and the king of the Lombards joined forces and laid siege to Rome. Pope Gregory with his clergy went forth outside the walls, like another St. Leo confronting Attila, and persuaded the Lombard king that the capture and the sacking of the eternal city would be a misfortune for the whole world, that they ought to unite against the Mohammedans, then threatening christendom. Luitprand moved to tears, threw himself at the feet of the Pontiff. Laying aside the vestments of a king, with the Pope he enters St. Peter's, together they kneel at the tombs of the apostles Sts. Peter and Paul and there they swear eternal friendship to the church, and there the king asked pardon, which was then and there granted. Gregory II. died in 731.

Five days later Gregory III. was elected, and waiting till they got the confirmation of the emperor's exarch at Ravenna, he was crowned. But the emperor still carried on his persecution against the images and religious pictures in the churches. Under the guidance of Gregory, the people of Rome, ever given to the fine arts, adorned the interior of St. Peter's on one side with images of Christ and the apostles, on the other with those of the Virgin and saints. He wrote an indignant reply to the emperor's threat to destroy the statue of St. Peter at Rome, and seize the person of the Pontiff. In a second letter the Pope told him he had no authority in the government of the church, showed him the line dividing the church from the state and the priesthood from the empire. Laying his hand on the keys adorning St. Peter's tomb Charles Martel, emperor of the French, swore to protect the Holy See and to allow no one to desecrate the tomb of the great apostle. Gregory gave him a title of Most Christian Prince, a title ever afterwards born by the kings of France.

At this time the Arabs and Moors, with their Koran, teaching that all comes to pass by fate, taking away human liberty, degrading women, blighting industry, stifling advancement, these Mohammedans overran Europe, and poured in countless hosts into the plains of Poitiers. There Europe and Asia, the Koran and the Gospel, the followers of Mohammed and of Christ met, and whether the world was to be Mohammedan or Christian depended on the result of the battle. Charles, king of the Franks smote the Sarasans, drove them back to their arid plains and christendom was saved. From that he was called Martel, the Hammer. A messenger loaded with gifts carried the good news to Gregory III. and told him that his victorious son Charles would never allow the infidels or the Greek emperors to insult the Father of the christians. The emperors of the empire of the East now saw in the powerful Charles, a protector of the Papacy they had so long persecuted.

The image breakers still went on in the East. The Pope called a meeting of bishops at Rome, and formally condemned the error, depriving of Communion and cutting off from the church all followers of the sect. The emperor Leo would not receive the letters of the Pope, threw his legate into prison, treated another embassy the same way, raised a fleet to attack Italy, but it perished in a storm at sea, and his army was defeated at Ravenna. He still persecuted the church with great vigor both in Italy and in the East. The Pope now wrote Charles Martel asking him to protect the Holy See. The French king wrote Luitprand to abstain from hostilities against the Pope. But in 741 died Gregory III., Charles his defender, and Leo his persecutor.

Now mounts the steps of Peter's throne Zachary, who consulted no power on earth before his consecration, for the persecutions of the former rulers had freed the church, from State interference. He held a friendly meeting with Luitprand, the Lombard king, who gave back to him many unjustly held cities of Italy. Zach-

ary restored the discipline of the church in France, disturbed by the invasion of the Mohammedans. He ordered a council in Germany under St. Boniface, which forbade clergymen to take up arms; he allowed armies to take with them chaplains; he commanded clergy to wear the long gown or cassock; he forbade noisy hunting by the clergy; he rooted out the remains of pagan worship of Wodden, Thor, Friga &c., after whom the days of the week are named; he also stopped the worship of ghosts, incantations, dreams, charms &c., pagan customs. When Zachary received the decrees of this German council held by St. Boniface, he was pleased with the church in Germany, and wrote a letter to all the clergy. St. Boniface asked this Pope many questions relating to faith, morals and discipline, which shows that the Bishop of Rome was the only tribunal for the settling of such matters. Zachary settled his doubts, told him to excommunicate a Scotch priest, who taught that baptism was a useless formality, as well as another clergyman, who taught that there were men under the earth, not redeemed by Christ.

The religious zeal of Pepin son of Charles Martel was not less than that of his father. The decrees of the councils he called at Soissons in 745 were approved the year following by Zachary. The English bishops under St. Cuthbert of Canterbury gathered at Cliff, and decreed, besides other things, that "the rules of the Roman Church, which we have in writing shall be followed in all the liturgies." St. Egbert archbishop of York, and brother of king Egbert, composed the first form of anointing the Saxon kings, and the faith fostered by the Popes, was spreading in every part of the British Isles, in the Spanish peninsula and in the North of Europe.

But the East was still troubled by bad rulers. The patriarch Anastasius from the very pulpit of St. Sophia, the historic cathedral of Constantinople, swore by the Cross of Christ that he had heard Copronmus the emperor deny the divinity of Christ, and that the bad emporor said he desired to immortalize his name by destroying the church in his dominions.

By the retirement of his brother to the monastery of Monte Casino, Pepin son of Charles Martel, by the advice of Zachary and by election became king of Franks, and was consecrated by St. Boniface at Soissons. The Pope liberated numerous slaves, which the Venicians were about to sell to the African infidels. He died in 752, and the priest Stephen, whom they elected lived but a day in the Lateran palace. Stephen III. was elected in his place by the clergy and people of Rome in the church of St. Mary Major. He was carried on the shoulders of the multitude to his cathedral and palace of St. John Lateran. That was the origin of the ceremony of carrying the Pope on his pontifical chair by twelve of the noble guards, a splendor and pomp never seen in the coronation of any temporal ruler.

Now rose a new danger for the Papacy. Astolphus, king of the

Lombards, desiring to rule all Italy, with his army, invaded the Roman territory, signed a treaty of a 40 years of peace, broke it and laid siege to Rome. The Pope sent word to Constantinople, but the Greek emperor would do nothing. Then Stephen III. sent word to Pepin for help. The French armies had recently driven the Mohammedans from the south of France and Spain. Pepin now placed the armies of France at the disposal of the Pope, who, pressed by the Lombard king, fled to France for safety. Pepin, victorious on every battlefield, met the Pope and prostrated himself with his family and all his court before him the Successor of Peter. When the Pope rode, Pepin held the bridle of his horse before his army. Thus in triumph all entered the royal palace at Pontyon, Jan. 6th, 754. The next day, in sackcloth and ashes, Stephen III. prostrates himself before king Pepin in the presence of both the royal and the pontifical courts, thus he humbly asks him to rescue the Holy See and the Roman people from the tyranny of the Lombards. There prostrated he remained till the great Pepin gives him his hand, and the nobles swore never to sheathe the sword, till the Lombards had been punished for their unjust invasion of the temporal dominions of the Popes.

The bishops of France took occasion of the Pontiff's residence among them to settle many disputed points on marriage, baptism, and the discipline relating to the clergy. He solemnly crowned Pepin at St. Dennis July 28, 754, his queen and his two sons, one of them being the great Charlemagne, his successor. Pepin with his army started for Italy to restore Rome to the Popes. Astolphus king of the Lombards sent Carloman, Pepin's brother to treat with him. He was then a humble monk at Monte Casino. But Pepin replied that he had sworn to defend the Papacy. The Lombards were put to flight, the French army conquered on every field, and besieged the Lombard king in Pavoa. The Pope beseeched Pepin to spare christian blood, a treaty was drawn up, and Stephen III. the deliverer of Italy returned to the City of the Popes. Escorted by Jerome brother of Pepin and the Roman court, he was met on the field of Nero by the Roman clergy and people with the cry: "Our Father has come back to us."

But Astholphus soon forgot his agreement and laid siege to Rome. The Pope again called on Pepin. His army crossed the Alps, defeated the Lombards, who cede all the territory belonging to the church, which by solemn deed was given by Pepin, to the Holy See. The keys of 22 cities of Italy, with the deed, signed by Pepin, were laid on the confessional of St. Peter. Such was the beginning of the temporal dominions of the Popes which played such an important role in the future histories of the Bishops of Rome.

When Stephen III. died in 757, Paul was elected heir not only of the Papacy, but of the temporal rule for which centuries the events in Italy had been preparing. For the people of Rome and of the surrounding country had for generations looked on the

Soveriegn Pontiffs as their natural protectors, even since Constantine moved the seat of the empire to Constantinople. Many of the first bishops of France had come from the East, and they tolerated different rites up to the time of Pepin. To the latter Paul sent the liturgical books of the Roman diocese, and the christian king ordered that the customs of the Holy See should be introduced into his vast kingdom. Paul now wrote to the emperor Constantine to forsake the errors regarding images, then spreading over the East. But the Greek emperor would not listen to the voice of the Father of the faithful. Then rose that other error, that the Holy Spirit proceeds from the Father alone, and not from both Father and Son together. That heresy afflicts the Greek church even to this day. In 767, Paul as well as Pepin his protector passed from earth, followed in 768 by his protector Pepin, the founder of the carlovingians kings of France.

Stephen IV. rose to the Roman purple, while Charles the Great ascended the civil throne of his father Pepin. A layman had been irregularly elected, and he disputed the Chair of Peter. Stephen IV. sent to the French king for bishops to attend the council he had called at Rome to settle the disputes. The council declared the election of Stephen regular, and to prevent disputes of that kind in future, it was decreed that only clergymen would be candidates for the Papacy, that under pain of excommunication the laity were excluded from taking part in the election of any of the Popes. Thus disputes tend to regulate the discipline of the church. The council also condemned the iconoclast error relating to the use of pictures and images in the churches. Even to this day catholics are accused of adoring images, as they were at that time. The Lombard king, wishing to take the temporal power from the Pope, proposed the marriage of his daughter to one of the sons of Pepin, and of their sister to his son although they were already married. The Pope at once proclaimed that legitimate marriage could not be dissolved, and that the church never allowed such divorces. Laying his letter on the tomb of Sts. Peter and Paul, he said Mass and laid it in the Confession, then he sent copies to the French kings, threatening with excommunication any one who would oppose the decrees.

Stephen died in 772, and Adrian I. came to the Chair, while Charlemagne took the sceptre of his brother Carloman, carried off by death in the beginning of his reign. Charlemagne was a great christian king, the friend of religion, the protector of the Holy See. The Lombard king now invades the States of the Church, the Pope calls on Charlemagne, and the latter marches to Italy to restore "the domain of St. Peter to the Sovereign Pontiffs," and he wipes out the Lombard kingdom, which had existed for 200 years, ever threatening the independence of the Holy See. Charlemagne now confirmed the gifts of the temporal dominions given by his father to the Sovereign Pontiffs. One copy of the deed was left on Peter's tomb, the other was carried to France, and placed

in the royal archives. The Greek emperors, successors of the great Constantine, far from being like him, the protectors of the Pope, became their persecutors. But in their place rose another powerful emperor monarch of the West, Charlemagne. Adrian became the mediator of a dispute between Charlemagne and the duke of Bavaria. That was the first time the Sovereign Pontiff acted a supreme judge between nations and rulers, a court of arbitration they fulfilled so often in the following ages, thus acting as Vicar of the Prince of Peace and preventing so often the horrors of war.

Europe now presented the magnificent spectacle of a religious union under the Pope as ruler of the church, and under Charlemagne as ruler of the state. But a heresy arose in the church of Spain. Some words of the Mozarbic liturgy, then used in that country, gave rise to the error that Christ is only the Son of God by adoption, supposing that there were two Persons in Christ. Adrian I., often consulted by the Spanish bishops, wrote to all the bishops of Spain explaining to them the real doctrine of the two natures in Christ with only one Person, that of the divine Word, proceeding from the Father, and which had been approved by many councils held to define the catholic doctrine.

Irene, empress and regent of the Greek empire, wishing to repair the evils caused by three centuries of the persecution of the church in the East, wrote Adrian asking him to call a universal council to put a final end to the errors and the excesses of the image breakers. In his reply, Adrian reproves her for calling Tarasius the patriarch of Constantinople a Ecumenical or universal bishop, telling her that the presidency or government of all the churches was given to Peter by Christ and in him to the Roman Pontiffs. The Pope then called the VII. general council, which met in 787 at Nice under the chairmanship of Adrian's legates. There the matters relating to pictures and to images were settled. The council defined that they should not be worshipped with divine worship, which belongs to God alone, but that they should be honored because of our Lord, his Mother and the saints they represent. The decrees of this council, signed by all the 377 bishops present, by Irene, by her son Constantine VI. were then sent to Pope Adrian, who had them translated from Greek into Latin, and sent a copy of them to Charlemagne, with the joyful news that the troubles of the Eastern church had found an end. But unfortunately the translator used the word adore in the sense of the worship due to God alone, in place of the Greek word meaning to honor, to bow, to prostrate before. The bishops of Germany and France supposed the Greeks at Nice had decreed to adore images as we would adore God. Thus the world has ever been afflicted by misunderstandings. The bishops of the West condemned the bishops of the East, and the church was on the point of being divided into two hostile parties when Adrian wrote to the French explaining the meaning of the council of Nice. After 23 years of a glorious pontificate Adrian died in 795.

A new epoch now opened in the world's history. The Empire of the East, forgetting the dangers of the Mohammedans threatening them from the South, spent their time interfering with the spiritual authority of the church, fritted away their time disputing about the dogmas of religion, while the followers of the false prophet had gathered almost at the walls of Constantinople. But a new protector of the Holy See arose in the persons of the sons of Charlemagne. Martel, united Europe into the new West, which became the seat of religion and of civilization driven from the East by the curse of Mohammedanism. The See of Peter, strengthened by the temporal power given it by Pepin and Charlemagne, now rose above the floods of the errors of the East, the barbarism of the West, the continual wars and carnage on all sides, she towered aloft as the beacon of light, of truth and of peace to the young nations rising from the ruins of paganism and from the ruined Roman empire.

In 795 Leo III. was crowned on the steps of the Vatican basilica. As a temporal king, as Bishop of Rome, and as Bishop of the universal church he wore the triple crown. When Charlemagne received the Pope's letter announcing his election, he sent to Rome with his reply the vast treasures stolen from the churches and hoarded by the Huns, since Attila plundered Italy. To his father Pepin and to himself the Popes had given the title of Roman Patrician, a figure of the Popes in later times giving the titles of honor to eminent christian laymen of each christian nation. Offa, king of the Mercians, increased the tax levied by Ina for the support of an English college at Rome, built for the training of the English clergy. His successor Kenilf asked the new Pope to unite the bishopric of Litchfield to Canterbury, which was granted. Alphonso of Spain asked the Pope's prayers for the success of his army against the Moors, then overrunning his country. The East, delivered from heresy, offered its congratulations by the empress Irene. But a new persecution rose against Leo, led by two bad clergymen, who drove him from the city, and he was obliged to take up his residence in France, where he was received by Charlemagne with the highest honors. When he came, the emperor, the bishops, the clergy and the whole army prostrated themselves three times before the feet of the exiled Pontiff, thanksgiving sevices were held, and soon Leo returned again in triumph to Rome his capital. The Pope had thought it well to answer the foul slanders brought against him by his enemies, but the bishops assembled in a council cried out with one voice: "It belongs us not to judge the Apostolic See, the head of all the churches. That See and its Pastors are our judges rather." Nearly all the bishops of the world, Charlemagne and his army, with multitudes from all nations were present.

At that time Charlemagne ruled that part of Europe conquered by the Romans, which thus embraced the West of Europe. On that christmas night in 800, in the great church of St. Peter's,

Leo crowned Charlemagne emperor of the West. Great heroes of the past were wise enough to learn from scholars. Thus Alexander the great was taught by Aristotle. Constantine the Great was the humble pupil of Pope Sylvester, while Charlemagne profited by the learning of an Englishman, Alcuin who lived at the court. This priest monk directed the great ruler in his restoration of literature, arts, and sciences, ruined by the fall of the Roman empire. The Bible was corrected, the valuable works of the Greek and Roman poets and writers were rescued from destruction. The Roman alphabet took the place of the confused letters of diverse peoples, and under this learned English priest, the foundations of modern literature were laid. In Charlemagne's time were established the historic schools, which later became the great universities. Alcuin himself presided over the palace school at court, where he taught Charlemagne himself, his sons and the nobles of the empire. Broken down by labors and old age, Alcuin returned to the monastery of St. Martin of Tours, given him by Charlemagne, which he enriched by copies of the valuable manuscripts at York, where he the learned disciple of Ven. Bede, died in 804. Under the impulse of the Pope, Rome sent to the emperor of the West the greatest scholars, the best books and all the sciences and the learning of that time. Thus from Rome its source, as Charlemagne said, came the civilization of Europe. With such scholars, under the bishops, the emperor drew up his celebrated Capitularies, the foundations of the laws of modern Europe, which he founded on the Roman and Canon laws.

Both in the East and in the West, rulers had for some time claimed the right of electing the bishops and the pastors of the vacant churches. Charlemagne restored the election of bishops to the clergy and the laity of the dioceses, according to the customs of the early church. He consulted Leo III. regarding ordinations and church administrations made by chorebishops, who had received only the simple order of the priesthood. The Pope replied that the holy orders conferred by simple priests were invalid. He referred all important cases to the Holy See, and the decisions of the latter became the laws of his vast empire. The bishops of Spain in the III. council of Toledo had added the word "Filioque" to the Creed of Constantinople, showing the procession of the Holy Spirit from the Son as well as from the father, and the phrase had been some time before introduced into the churches of France, and the Greeks of the East found fault with it. The emperor called a council at Aix-la-Chapelle, where he lived, and the council sent envoys to Leo asking a formal decision from Peter on the question, which then began to divide the East and the West. The Pope said that the Spirit came from both Father and Son, but he prudently advised the churches of the West to omit singing the Creed at Mass which was then the custom at Rome. But Leo had the Creed engraved on silver escutcheons, each weighing 100 lbs. one in Latin, the other in Greek, and he placed one on each side of

the Confessional of St. Peter. After a reign of 47 years, fortified by the sacraments of the church from the hands of the archbishop of Cologne Charlemagne died in 814.

The seeds of division were fast maturing which at last divided the East from the Papacy. The emperor Nicephorus led an adulterous life. When two priests reproved him he drove them into exile, and they appealed to Leo. With the most touching words the latter made all efforts to release them. Then his son contracted an adulterous union. When the Pope would not give his consent to this scandalous union, the emperor joined the Manichians, this being the first indication of the woeful heresy, which later plunged the whole East into the Greek schism. To Leo III. Sts. Plato and Theodore wrote from their exile, forced on them by the wicked emperor: "Save us supreme pastor of the church Save us we perish.... Holy Father denounce this new heresy," &c. [1] Then the bad emperor Michael I. ascended the throne. But when Leo the Armenian raised a civil revolution against him, disregarding the requests of the nobles, the senate and the people of Constantinople, he resigned the throne, and sent the imperial insignia to Pope Leo III., as signs of the latter's spiritual supremacy. Pope Leo died a year after the death of Charlemagne.

Stephen V. came to the throne of Peter in 816, when Louis sat on the throne of Charlemagne, and Leo V. was emperor of the East. Pope Stephen went to Rheims to crown the new manarch. The bishops and clergy of the empire with the emperor went forth to meet the Pope one mile from the monastery of St. Remigius, where the emperor Louis dismounted from his horse, helped the Pope to dismount, and with his whole court, he prostrated himself at the feet of the Pontiff. Then they embraced. On the following Sunday the Pope placed on his head a costly royal diadem, which he had brought from Rome. He likewise crowned the empress, to whom he gave the name of Augusta. Under the advice and directions of the Pope, many measures for the reform of discipline were enacted by the councils held in the empire of Louis the Mild. The latter sent the regulations of the councils to all the archbishops of the empire, ordering that they be sent to the bishops and the churches, stating that they should be put in practice within one year. The same year at Celchyt, England, met a council, which ordered that the ceremonies of the Roman Ritual should be carried out in administering the sacraments, and that baptism by pouring the water should be used in cold countries. Stephen died after a pontificate of only 5 months. He was succeeded by St. Paschal I., a priest of the Roman church. He officially informed Louis the Mild of his election, and the latter sent him letters confirming to him the States of the church, given him by his forefathers as emperors of the West. Louis the Mild restored to the clergy and people of each diocese the right of electing their bishops according to the decrees of the ancient canons of the church.

[1] Darras Hist. Vol. II. p. 423

While these things were going on in Europe, the church in the East was persecuted by the bad emperor Leo the Armenian. He sent his soldiers to destroy all the images, paintings and works of art in the churches. He banished every catholic bishop and abbot from the empire. Theodore the Studite, from his exile wrote to all the bishops of the church, asking their aid against the emperor. To Pascal he wrote: "You who are clothed with Divine power, intrusted with the keys of the kingdom of Heaven, appointed by God over the whole flock of Christ, the rock upon which was founded the Catholic Church, for you are Peter since you fill his chair, O come to the assistance of his children, never more cruelly exposed to the rage of the ravenous wolves of heresy," &c. This letter, signed by the abbots of nearly all the monasteries of Constantinople, was answered by the Pontiff, who sent his legates to Constantinople. That action of the Pope inspired the faithful to renewed fervor. Leo fell under the swords of conspirators. Michael reigned in his place and recalled the exiled bishops. Pope Leo died in 824.

Eugenius II. began his reign in 824. The first year of his reign was disturbed by a schism of an anti-pope called Zizimus. Michael emperor of Constantinople tried to restore the Jewish law, denied Jesus Christ as the Messiah, placed Judas among the saints, condemned Sunday worships, renewed the heresy of the imagebreakers, destroyed all books he could find on catholic teachings, and continually persecuted the church. Eugenius died in 827 and his successor Valintin lived only 40 days after his consecration and the Apostolic chair was filled by Gregory IV.

The Mohammedans, victorious in Asia Minor and in Spain, threatened Europe, captured the islands of the Mediterranean, and threatened Constantinople. Gregory opposed them with all the power of the church. The sons of Louis the Mild rebelled against their father, and Gregory came to their camp to make peace between the armies. But the father's warriors fled to the camps of his sons, and the Pope returned to Rome. The king did public penance before a council. But unforeseen events restored him again to the French throne. Bishop Ebbe resigned according to the desire of Gregory IV. The latter ordered the feast of All Saints celebrated in France. In a council at Aix-la-Chapelle, the bishops were restrained from intermeddling in temporal affairs, and the church property taken by Pepin, king of Aquitaine was restored. After the death of Louis the Mild, his sons fought each other, and Gregory tried to make peace between them. But they would not listen, and the empire of Charlemagne disappeared in cruel wars, in blood on the battle field of Fontenoy, in spite of every effort of the Holy See to prevent bloodshed.

In the East the empire of the Greeks, ruled by Theophilus was rapidly falling before the inroads of the Mohammedans. He was the last of the church persecuting emperors of Constantinople. He filled the prisons of the empire with bishops, priests, christians,

painters, sculptors and artists, who dared to make an image of Christ or of his saints. Christian blood deluged the land. The clergyman who preached catholic doctrine, the artist who sketched a religious picture, or carved an image of our Lord was burned at the stake. He forced on the episcopal throne of Constantinople a bad man, John Lecanomantis, so called from his habit of giving oracles from God by a metal dish. Alone the empress Theodora remained faithful to the church of her fathers. She was no less celebrated for her beauty, than for her piety. When her bad husband died, and she became the regent for her son Michael III., she banished the bad bishop John from Constantinople, called a council of bishops in the church of St. Sophia, where the errors regarding the images were again condemned, the bad patriarch deposed from his see, and Methodius, who had defended the faith, elected in his place.

These things filled the heart of Gregory with gladness. But the Northmen began their depredations along the coasts of France, England and Ireland, while the Mohammedans overran the south of Europe, threatened Rome and sacked St. Peter's not yet enclosed by the walls of the city. To save the eternal city Gregory began to fortify it, but death carried him off in 844.

When Sergius II. came to the Chair, a deacon named John gathered a faction to oppose him and gain the triple crown. But the people of Rome rose to the defense of their Pontiff, who was crowned, before the embassadors of the emperor of the West could come to take part in the ceremonies. The new Pope met the emperor's son and suite at the closed doors of St. Peter's, saying that if they came for the good of the church, the doors would be opened for him, if not they would remain closed. The king protested that his coming was peaceable, and together Pope and king entered and prostrated themselves at the tomb of St. Peter. The Pope crowned the king and girded him with the royal sword. Under the impulse of this Pontiff many councils to reform abuses were held in France.

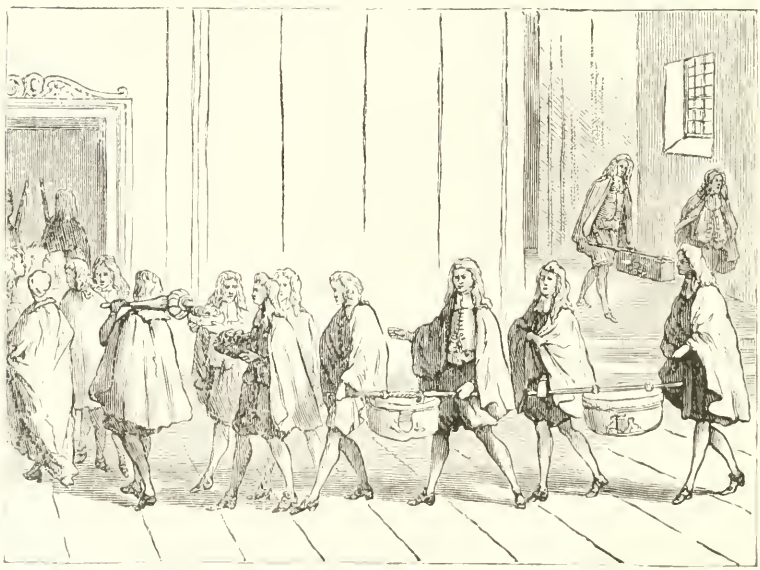
The good bishops St. Methodius and Ignatius successively sat on the throne of Constantinople, and with the help of the pious empress Theodora, they kept the people in union with Rome. They sent Sts. Cyril and Methodius to convert the people of the Crimea, of the Slaves, and the Moravians. The great writers Hincmar and Rabanus were bishops in the West, and by their talents they revived learning in these parts of the church. Again the Mohammedans sacked Rome and all the surrounding country in spite of the able defence made by Sergius.

Sergius II. was scarcely in his grave in 847, when the unanimous voice of the clergy and people of Rome raised a priest to the tiara who took the name of Leo IV. The Mohammedans then threatened Rome, but a tempest dispersed them and the waves washed back to shore some of the spoils of St. Peter's which were again returned to the church. Leo IV. resolved to enclose the

Vatican with a wall and unite it to the eternal city; hence that part with the Vatican is called the Leonine City. The Mohammedans landed at Ostia, attacked Rome but they were repulsed by Leo IV., and never again did the crescent of the Turk appear before the eternal city.

Thus far we have given but a rapid sketch of the chief acts of the Bishops of Rome for the first nine centuries of their glorious reigns, showing what they did for the peace and prosperity of the human race. No line of kings or human rulers can be in any way compared to them, they have been the fountain head and the source of all progress upon this earth. Through them God speaks to the world.

But we must now speak of the Roman clergy, these noble men of the diocese of Rome, who ever guard the traditions of Peter their first bishop. For that reason we tell in the next chapter of the College of Cardinals the chief clergy of the Roman diocese.



BRINGING FOOD TO THE CARDINALS IN CONCLAVE.

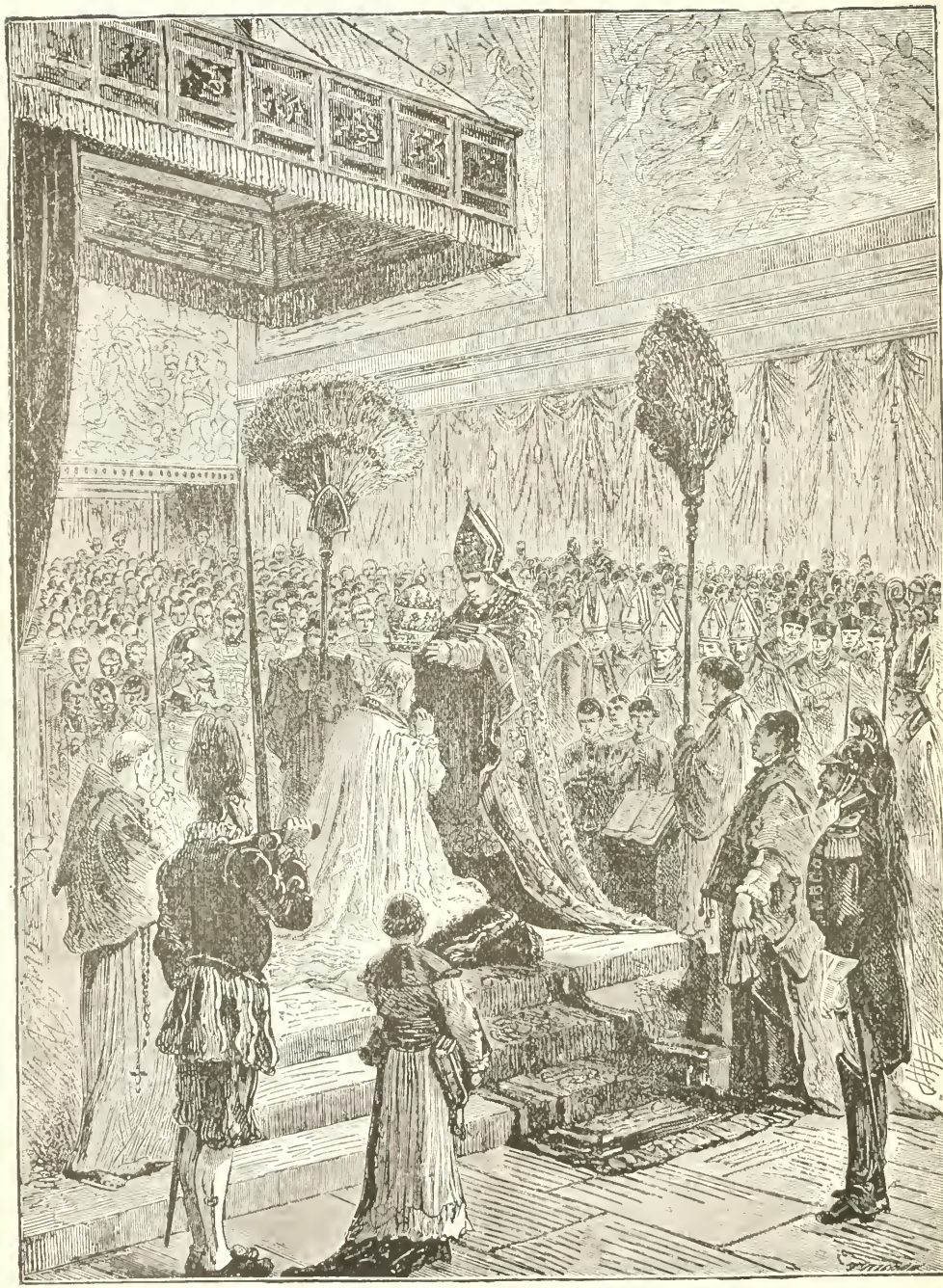
Chapter XII.

The College of Cardinals

The Senate of the Church.

THE Holy Persons looking down upon the earth saw no living plant or animal with reason and free will like unto themselves. Then they said: "Let us make man to our own image and likeness."[1] Then "male and female he created them."[2] First he created Adam, that means in the Babylonian language first spoken by man "red earth," to show him that he came from the earth by the mighty hand of God. Then from his rib, the nearest bone to his heart, he created Eve. That was

[1] Gen. i. [2] Ibidem, i.



THE CARDINAL BISHOP OF OSTIA CROWNING THE POPE.
THE TRIPLE CROWN SIGNIFIES HIS POWER AS UNIVERSAL BISHOP.
BISHOP OF ROME AND TEMPORAL RULER.

the first marriage, to show that man and wife are one bone and flesh, that she is the nearest to the husband's heart, and that she was to be the same in human nature with him, partaking in his authority and government over their children. All was a figure and a preparation for that other and more wonderful wedlock of Christ with his church, born from his side the day of his crucifixion, a mysterious union still continued in the diocese of Rome, and in every diocese throughout the world. Let us first consider the diocese of Rome before we descend to the other dioceses.

Bearing all the power Christ gave him, Peter came to Rome and chose that church as his spiritual spouse, of which he became the first titular bishop. By that holy union the Roman church received from him a part of his power, and a partnership in his government over all the other churches scattered throughout the whole world. To Peter our Blessed Lord gave the power of feeding his sheep and lambs, an authority which opens and closes the gates of heaven to mankind, the authority of a father over the children of God. But the wife has the very same power as her husband in the household, for she too generates the children of her husband. From the moment Peter chose Rome as his church, the Roman church became his spouse, with authority over all his lambs and sheep, the other churches and dioceses of the universal church, of which Peter was the first shepherd.

The Bishop of Rome is the heir of Peter, the inheritor of all the spiritual power and authority the latter received from Christ. At his election God in heaven gives him direct all the authority, which at first he gave to Peter. But the wife is the helpmate of her husband in the generation of others like themselves. So the Roman church aids the Pope in the government of all the other dioceses, their spiritual children, whom they bring forth images of themselves.

The honors, the perfections, the wealth of husband and wife belong to both. The church universal is great because of her head Jesus Christ. The holiness and the learning of St. Augustine still sheds a halo over the little diocese of Hippo, which he ruled for so many years, the greatness of Sts. Ambrose and of Charles Borromeo still linger around Milan, the fortitude of St. Thomas A Becket adds glory to the diocese of Canterbury, and the transcendent works of the Gregories, of the Benedicts, of the Leos still illumine the world from the Chair of Peter on which they sat. Following these simple rules the power of the Bishop of Rome flows down on the Roman clergy. Therefore because of greatness their Bishop, the clergy of Rome are over all the other clergy and churches of the world.

When Peter came to Rome, he brought with him the whole machinery of the church, knowing that first God chose the Jews as the repository of his revelation to man. But when Peter had understood that God had rejected the Jewish nation because of their sins, filled with the Holy Spirit, Peter chose Rome the mistress

of the Gentile world the city of destiny which had conquered the world long before the days of Christ. To the clergy and people of Rome Peter preached for 25 years, and Roman clergy became the depository of his teachings, which they have kept unspotted even to our day. No error or heresy ever rose among the Romans, for the heresies which disturbed the world came from strangers.

While Rome was the city of power at the time of the apostles, Athens was the city of learning and of culture. Rome was the Latin and Athens the Greek centre of learning and of literature. When in the VI. century the barbarians swept down from north-eastern Europe and from Asia, they wiped out the language and literature of Rome, and Latin became a dead language, from which sprung the modern tongues of southern Europe. But they never penetrated as far as Greece, whence Greek is still spoken and written as in the days of Aristotle.

The Eternal Father in heaven does nothing without the councils of his Son, and this rule of acting was from the beginning conferred on the Roman church. Before acting the Popes first consulted their councilors the clergy of Rome. We find then that the clergy of Rome from the very beginning had three functions, to advise their Bishop, to aid him in the government of the universal church, when he died they administered the whole church during the vacancy, and they elected his successor. Such are the three chief duties of the venerable College of Cardinals the most august and venerable legislative and consultive body of men which ever existed.

The word cardinal comes from the Latin "cardo," a hinge or pivot around which anything turns or circles. It means the chief, the highest, the principal, the one to whom others adhere. The word was first used by Pope Anacletus in the year 84, when he said that the Roman church was the cardinal or chief church of the world.[1] It is found in the monuments of the council held at Rome in 324 under Sylvester, although some think that these documents are not authentic. Numerous historic facts show us that the chief clergy of Rome were always afterwards called cardinals.

Each Bishop of the early church had under him his aids and helpers in the work of the ministry of the Gospel. They were called the presbytery or senate of the diocese in the early ages, and the chapters or canons of the cathedral in more modern times. While living they helped the bishop, when he died they administered the diocese and then with the clergy and people of the diocese they elected his successor. But as the Roman church ruled the whole christian world, the presbytery of the Roman church took part with their Bishop in his supreme authority. This Pope Eugenius decreed,[2] and all monuments of that early age show.

Writers say that the senate of cardinals and the presbytery of the diocese were established by God himself. For when the people

[1] Gratianus Can. Sacrosaneta Dist. 22. [2] Bull. Rom. T. III. p. 3.

of Israel murmured for the flesh-pots of Egypt, God commanded Moses to gather a council of seventy ancients, to help him in the government of the people of God. [1] Christ not only consecrated the apostles bishops of the universal church, but he also ordained priests and ministers to aid them, and they ordained deacons to look after the temporal business of the churches. [2] Innocent III. says: "The priests are of the levitical order of our brothers, who exist and are our aids in the fulfilment of our priestly duties." [3] Eugenius IV. confirms the same, and John VIII. [4] says that as Moses had seventy elders to aid him, so the Pontiff has the same number of helpers. The emperor Frederick II. writing to the cardinals in 1239 says: "As Christ is the head of the church, and by the name Peter he founded the church on that Rock, thus he ordained that you are the successors of the apostles." [5] One of the Galican councils proclaimed that the Papal dignity was established in Peter, the cardinals and in the other apostles. [6] The university of Prague declared in 1413 the same doctrine. [7] But some authors deny that the apostles were the first cardinals, saying that they could be suppressed by the Pope, which he could not do if they had been founded by God, as what God did only he can undo. But these are idle questions, for the college of cardinals always was and always will be in the church of God, and it seems probable according to some writers, that they are of divine institution.

Gregory the Great calls some of the bishops of his time cardinals, and the chief priests and ministers of many dioceses were at that time called cardinals, that is the advisers of their bishops. He wrote to the bishop of Syracuse to call Cosma a pastor in the country to the cathedral, and make him a cardinal of that church that is a canon, because he was so homesick in the country that he was going to run away. He wrote to another bishop of the same city to incardinate Felix a deacon into the cathedral clergy. Many monuments of the early church show us that the clergy of other dioceses even in the lower orders were sometimes called cardinals. The word incardinate meant the same as incorporate into a strange diocese, for the clergy of the cathedrals were especially called cardinals, because above all they aided the bishops in administering the diocese. From the eighth century, these clergymen of other dioceses formed the presbytery of the cathedral and the senate of the diocese.

After the eight century only the clergy of Rome were called cardinals. In 769 under Stephen IV. a Roman synod decreed that no one except a cardinal should be elected to the honor of the Roman Pontificate. After this time only clergymen belonging to the Roman See were called cardinals, and the cathedral of the Popes, the church of St. John Lateran was called the "hing" or "cardo" of the city of Rome, because of the Pontiff who sat in it as the heir of Peter. Following the Roman custom, the chief clergymen of the

[1] Num xi. Deut. xvii. [2] Acts vi. [3] Cap. per venerab. 13. Tit. 17. L. 4. Decret.
[4] Bouix De Curea Romana Fla, [5] St. Thomas. Sum. p. I. L. 2, C. 114.
[6] Concil Constant. T. vi. p. 18. [7] T. I. p. 188.

other cathedrals of the world were also called cardos or hinges, around which the laity and clergy of the diocese swung or united. But the special clergymen or cardinals of all the dioceses of the early church formed the cathedral chapters, the venerable presbyteries of the ancient churches of the apostles. At the present time only the chief clergy of the Roman church are called cardinals.

The cardinals are divided into cardinal bishops, cardinal priests and cardinal deacons.—because of the eminence of the Roman church over the other churches of the world, all orders and perfections of the whole body of the church are found in her head, the diocese of Rome. But these three grades were not in the early church, for before the year 769 there were no cardinal bishops in Rome, while there were always cardinals, priests, and deacons from the time of the apostle Peter.

Pope St. Cletus, elected in the year 75, and who lived with Peter, divided the city of Rome into twenty-five parish-sections, and appointed a body of clergymen to each church, saying St. Peter had ordered him to do so during his life.[1] Such was the beginning and origin of all the parishes in the world. Evaristus elected in 108 confirmed the erection of these parishes.[2] These parishes and churches of Rome were cardinalates. As it was customary in the old law to give a name to the altar where they offered the sacrifice to God, so in the early church they gave names to the houses or places where they offered the holy sacrifice of the Mass, and that was the origin of the titles of these early titular churches in Rome from which to-day the cardinals take their titles.

In the time of Pope Dennis in 259, there were twenty-five such titular churches in the eternal city. Later they became more numerous as the wants of the people required. In the days of John XXII. five patriarchs, seven titular bishops of sees near Rome, and then thirty-one cardinal priests and fourteen deacons assisted the Pope in ruling the whole church They then formed the venerable senate of the universal church. The number of cardinals varied in the different orders or ranks. The council of Constance ordered that there should be only twenty-four cardinal priests. Paul IV. decreed that there should not be more than forty cardinal priests, while Gregory XIII. increased the number to seventy-six, Sixtus V. restricted them to seventy and assigned fifty of the titular churches of Rome to them.

The apostles ordained seven deacons [3] and from the days of Peter, there were seven deacons in the church at Rome. According to Pope Fabianus, who sat in 136, they were to look after the widows, the orphans, the sick, and take care of the fourteen parishes into which the city had been divided long before his time. In the days of Pope Symmachus each deacon had a certain territory to look after. When the needs of the church increased the number of cardinal deacons was doubled. They took their titles from the parishes or regions which they governed. Gregory III. added four

[1] Lib. Pont. [2] Tamgna Origin de Card. P. I. cap. I. art. I. n. 61. [3] Acts vi.

more deacons, whom he attached to the cathedral of St. John Lateran, that they might assist the Pope on important ceremonies. They were called cardinals of the palace, that is the Lateran palace of the Roman emperors given by Constantine to Pope Sylvester in 312, where the Popes lived for a 1000 years, before they moved to the Vatican. In 1410 there were nineteen cardinal deacons, but Sixtus V. restricted the number to fourteen.

In 1057 Victor II. ordained Fredrick as a cardinal subdeacon. After that we find many cardinal subdeacons. But for many centuries there have been no cardinal subdeacons in the Roman church, because it is not certain that subdeaconship is a holy order instituted by Christ, for it began to be considered as a holy order only from the middle ages.

Before the middle of the eighth century we find no records of cardinal bishops among the Roman clergy. They are first mentioned by a synod of Rome, held in the year 769 under Stephen III., which forbids bishops, presbyters and deacons to become cardinals of Rome, without the consent of the Pope. From this it seems that before this date clergymen in episcopal orders had become cardinals. Stephen IV. states that the seven cardinal bishops must celebrate Mass each Sunday at St. Peter's altar in the Lateran church and recite the "Gloria." From documents dating from 1410 we find that seven cardinal bishops having no titles but ruling the seven neighboring dioceses near Rome in the Lateran church waited on the Bishop of Rome. The cities from which they took their titles were Ostia, now united with Velletri, Porto, Albano, Palestrina, Sabina, and Frascati. The bishop of Ostia is the dean of the sacred college; wears the pallium of an archbishop, and crowns the Pope.

At the present time there are only six cardinal bishops, fifty cardinal priests and fourteen cardinal deacons, making seventy in all. Such this august senate has been since the time of Sixtus V. Paul II. commanded that they must not wear purple or any other than red church garments. Those cardinals who belong to the religions orders can wear the habit of their order, except the red biretta and skull cap. An archbishop or patriarch may be only a cardinal priest in the Roman church. Thus Cardinal Newman was only a cardinal deacon although in priest's orders. Archbishop Manning is a cardinal priest in the Roman church, although he is the archbishop of Westminster.

The very essence of the cardinalate requires that it be a college or senate forming a special body of clergymen to aid the Pope in his universal government. In this they differ from all other bodies of clergymen, who aid the bishops in governing their dioceses. The chief office of this holy senate of the universal church is to aid the Pontiff while living, when he dies to administer the church till the new Pope takes his place, and elect the Pope. The election of the Bishop of Rome is not such an essential office as the two former, for in the early church both the clergy and laity of Rome took

part in the election, till so many political abuses rose, that the election was confined alone to the college of cardinals. Whence although the chief priests of a diocese always aid the bishop and administer the diocese at his death, still the canons of the cathedral chapter do not always elect their bishop, for the election of a bishop is not essential to their office.

The senate of cardinals then is a body of clergymen elected to help the Pope in his government of the church and to administer it during a vacancy of the See. From this it will appear, that they exceed in dignity all other men in the church, being over all patriarchs, primates, bishops or prelates. The Pope alone is their superior. This has always been the custom of the church from the very beginning, as Pope Eugenius says when writing to the archbishop of Canterbury in 1438.[1] In all meetings of the bishops of the church, the cardinals, even those only in priest's and deacon's orders take their place after the Pope, and ahead of all the patriarchs, primates, archbishops, &c., because as Innocent III. says a cardinal is not only for the Roman, but for all the churches of the world.[2] Their preëminence over all other churchmen was confirmed by many councils, especially these held at Lyons and at Florence and at Trent.

The college of cardinals then forms the senate of the universal church. We must remember that to Peter, and not to the college of cardinals or to any other person did Christ say: "Feed my lambs Feed my sheep."[3] Therefore the Pope as successor of Peter rules the church. Even without consulting the cardinals, he can do what he thinks right. It is a matter of faith that he alone is the supreme visible ruler of the church. Many acts of the president of this country would be invalid without the consent of the senate. But the president does not get his authority from one man as the Pope does from Christ, but from God by and through the election of the people, while the Pope is the Vicar of Christ, and gets his authority direct from Christ, and his acts are valid without the consent of the senate of cardinals. Nor can we say that the bishop is obliged to get the consent of the chapter of the diocese before he can do certain things in the diocese,[4] because the bishop is bound by the laws of the church, while the Pope, being over all the church laws, having only the laws of God over him, he is free. But although such acts would be valid, yet it would be unusual for the Pope to take such measures, which no Pope ever did, for they always first took council with their senate before taking any important measures in the church. That has ever been the custom of the church. The Pope follows the constitutions of his predecessors, unless the changed circumstances of the times require that he act differently. He asks the opinions of the cardinals in all matters relating to the government of the church. But as God is above all and does as he sees fit, acting as he wishes, so the Pope having no superior but God, he is above the church,

[1] Const. Non mediocri. [2] 3 de Postul. Procl. [3] John xxi. [4] Concil. Baltim.

and he may act according to the lights given him by the Holy Ghost, although in practice, he always seeks the advice of his senate, the sacred college of the cardinals.

The cardinals are elected by the Pope. For it is not a sacred order, like the priesthood or the episcopacy instituted by Christ. Eugene IV. decreed that no one elected a cardinal can fulfil that office, till he has been received by the Pope according to the usual ceremony of reception. When first nominated the Pope closes the mouth of the cardinal elect, a ceremony by which he is given to understand, how useful it is to be prudent in revealing the secrets of the church, or the line of action of the papal court before the time comes. But as Pius V. says, the election of the Bishop of Rome is the chief duty of the cardinal, even before the ceremony allowing him to open his mouth and vote, before the ceremony of opening his mouth a cardinal can vote for the election of a Pope when the Roman See becomes vacant. At his election the new Pope takes an oath, that he will not elect any cardinal without first consulting the cardinals.

Most of the cardinals are aged men, a number die each year, and their vacancies must be filled. When the Pope wishes to create others in their place, he calls a meeting of the sacred college, reveals to them the new men he selects, and says: "What do you think about it?" If they are willing, each cardinal uncovers his head by taking off his biretta and makes a bow. If all agree a decree is drawn up relating to the matter. If the newly nominated candidates are in Rome, they at once wait on the Pope, and one of the cardinals presents them to his holiness, who places on their heads the red biretta of the cardinal until the public consistory, when all the insignia of their holy office will be given them. They are not allowed to visit or receive visits. If the new candidate does not live in Rome, the Pope sends one of his household to bring him the red biretta. According to the constitution of Pope Sixtus V. the new cardinal must swear that he will go to Rome within a year then to receive the full insigna of his high office.

When the proper time comes for the reception of the new cardinals, the sacred college assembles in a public consistory, presided over by the Pope vested in full pontificals, sitting on the throne of the fisherman. The candidates come before the Pope, who instructs them in the duties of their office. Then they kneel before him and kiss his feet and hands, while he receives them with a kiss on the lips. From the other cardinals they then receive the kiss of peace. The Pope then invests them in their red vestment with the words: "Unto the praise of the omnipotent God, and the adorning of the Holy See, receive thou the red vestment, the sign of the wonderful dignity of the cardinalate, which means even unto the shedding of blood and unto death, thou must bravely work for the spread of holy faith, for the peace and prosperity of the christian people, and for the increase and the augmentation

of the most holy Roman church, in the name of the Father and of the Son and of the Holy Ghost. Amen."

At a later meeting of the consistory, the Pope asks the other cardinals if the ceremony of opening their mouths should now take place. All having agreed, the Pontiff says: "We open your mouth for you, that you may give advice both in councils and in the election of the supreme Pontiff, and in every official act, which relates to the cardinalate, both in consistories, as well as outside, which belong to the cardinals, in the name of the Father and of the Son and of the Holy Ghost. Amen."

From the very days of the apostles the clergy of the Roman church have been noted for great learning, experience, diplomacy and faith. Only the most eminent men, says Paul II, should be elected to the office of cardinal. The council of Trent decreed that the most learned men in the church should be selected to aid the Pontiff in his universal government. One having an uncle or nephew in the sacred college, the illegitimate one having the defects preventing him being a bishop, or other obstacles cannot be a cardinal.

The council of Trent says: "When the most holy Roman Pontiff finds them worthy he will elect the cardinals from all the christian nations."[1] Sixtus V. decreed that the cardinals should be most learned in church matters, and that at least four should belong to the religious and mendicant orders.[2] From the time of the Pope's exile at Avignon, the cardinals have been selected from various christian nations, but the larger number are from Italy, because as God chose the Jewish nation to be the mother of christianity, so Peter chose the Roman church as his spouse, and the Romans above all have preserved his teachings.

The Cardinals who are besides bishops of other dioceses must live in their dioceses. They are asked for their advice when the Pope is about to legislate regarding the nation to which they belong. Thus when the question of dealing with the Knights of Labor in this country came up, Leo XIII. conciled with cardinal archbishop Gibbons of Baltimore, who advised that the question be dropped. The six cardinal bishops of the neighboring dioceses live in Rome, for they are so near their dioceses that they can administer their sees from the eternal city. All the other cardinals, without the express permission of the Pope, must live at Rome, so as to help the latter in his universal government.

The six cardinals bishops of the cities near Rome mentioned above, have the titles of the dioceses of which they are the titular bishops. The cardinal priests have the titles of the fifty chief churches of Rome, while the cardinal deacons have no regular titles, being attached to the deaconates of Rome.

In former times the cardinals had quasi-episcopal jurisdiction over the regions into which the eternal city was divided, and they ruled their flocks as pastors. We may then consider the cardinal priests as pastors of the Roman diocese.

[1] Ses. xxiv. C. i.

[2] Const. Postquam. Art. 1. n. 26.

As the Pope is the emperor of religion, the cardinals rank as kings ruling under an emperor. Hence, Pius II. when creating cardinals used to say: "You are like kings." According to the Roman ceremonial, when catholic kings take part in the Roman ceremonials the Pope ranks first, then the first cardinal bishop, then the kings. When there is a dispute about an election of the Pope, the cardinals call a council of the whole church to settle the dispute.

The cardinal bishop of Ostia is the dean of the holy senate, ranking next the Pope himself. If the Pope elect be not a bishop, he must be consecrated by the cardinal bishop of Ostia. At the coronation of a Roman emperor, before the ceremony he sits after the bishop of Ostia. But after he is crowned, the emperor sits between the Pope and the cardinal dean of Ostia, while a king ranks above the cardinals and next to the dean of the sacred college the bishop of Ostia, but never before him, which belongs only to an emperor of the Romans. The cardinal bishop of Ostia wearing the pallium of an archbishop, fills the office of prefect of the Congregation of Rites, and secretary of the congregation of the Holy Office. The secretary, or clerk of the senate of cardinals, is an Italian. He takes care of the books, documents, and papers of the senate. He had before the reformation four clerks, which according to the constitution of Urban VIII.[1] he selected from the German, the Spanish, French and English nations. In their turn they helped him as clerk of the senate. When the whole college of cardinals meets, the Pope is their chairman.

Nowhere in the Bible do we find that God ordained the way of electing the successors of St. Peter. Then the matter of electing a Pope Christ left to the church. But as to Peter he gave full power of ruling the church, then to the Pope his heir it belongs to appoint the manner of the election of his successors. From the very beginning the Roman clergy and people selected their Pontiff, and to their Bishop alone belongs the power of defining the mode of election. During the first four centuries the clergy alone, that is the priests and deacons of Rome elected their Bishop. From the time of Pope Sylvester the laity of Rome took part with the clergy in the election, but they only confirmed the election. Many rules were made regarding the way of voting. For the last four centuries only the cardinals can vote.[2] During the middle ages kings and emperors took an active part. But their action like that of the laity of Rome was a usurpation, and became later an intolerable abuse, which the church found great trouble in rooting out. The election of the Bishop of Rome belongs by right to the Roman clergy, for only the wife can select her husband. The cardinals are the heads and the chief pastors of Rome and they represent the whole Roman clergy. The clergy of Rome received the power of election from the apostles as all writers say, and the

[1] Admonet nos.

[2] Card. Petra. T. iv. ad Const. Clem. vi. n. 18.

laity had only a confirming but never a deciding voice in the selection. In later ages the clergy of Rome were called cardinals, so that the election of a Pope by the college of cardinals is of apostolic origin.

In the times of the persecution of the Roman empire, before Constantine gave liberty to the church by his famous edict of the freedom of worship, the christian Romans with their Bishop, lived mostly in the underground catacombs, although it is true that for some time before this, Sylvester had privately lived in the Lateran palace, the home of the Cæsars, and that Helena, Constantine's mother, had fitted up a little chapel for him in the palace. Yet the first Popes were elected in the catacombs.

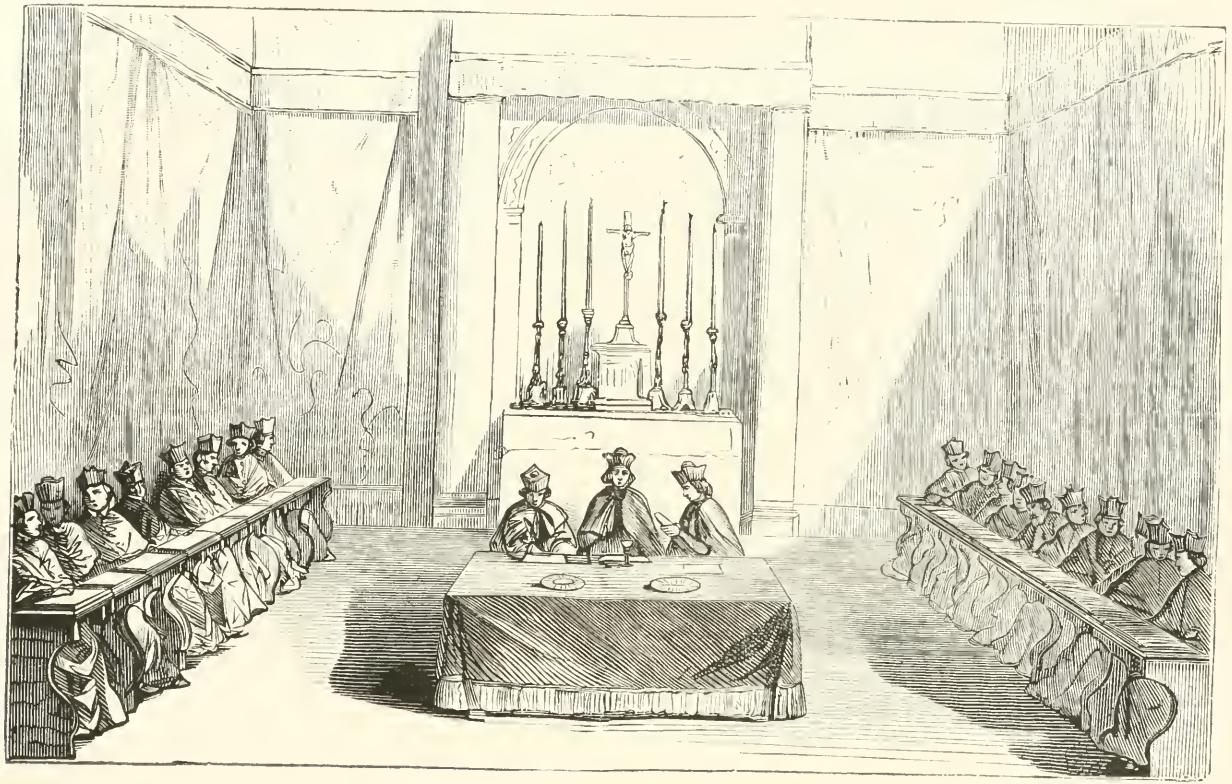
The Pope is the administrator of the church universal, and the cardinals are his senators. As the Pope is not elected for a term of years but for life, his office becomes vacant only by death or resignation. Then the administration of the whole church belongs to the supreme senate, the college of cardinals. But they have not the power of the Pope, neither while he lives nor when he dies. They can undertake no important measures during a vacancy of the Roman See, unless urgent causes force them to act. This was decreed by Gregory X. in the council of Lyons in 1273. They cannot create new cardinals, receive those cardinals nominated but not received by the dead Pope, appoint bishops, nor confirm those elected but not confirmed by the Pope before his death, neither can they exercise any act of jurisdiction belonging to the Pope. Thus as a senate of the universal church, in the early ages they exercised much more authority during a vacancy of the Roman See than at present, somewhat as the chapters of the cathedrals administered the vacant sees at the death of the bishops. But the Roman congregations have ordinary jurisdiction, and they can exercise that authority during a vacancy, because cases of great and urgent importance come up before them every day, and they could not be interrupted during a vacancy of the Holy See without detriment to souls. That authority was given them by Sixtus V. [1]

In case of great danger to the church, in matters of universal importance, the senate of cardinals has universal jurisdiction over the whole church during a vacancy, and they can administer and pass judgment on these urgent cases. When a dispute arises about the legality or validity of the election of a Pope, as when two are contending, each claiming to be the legitimate successor of Peter, and a council of the whole church cannot meet, the senate of the cardinals can pass judgment, impeach the usurper and drive him out. [2]

When the Pope dies the chief chamberlain, aided by the bishop of Ostia the dean or chief of the cardinal bishops, the dean of the cardinal priests and the dean of the cardinal deacons, form a board for the administration of the universal church during the vacancy.

[1] Const. "Immensa."

[2] Si quis 9. dist. 79.



THE CARDINALS COUNTING THE VOTES FOR POPE.

TOMB OF THE POPE OVER THE DOOR LEADING INTO THE VESTRY OF ST. PETER'S.

Before 24 hours have elapsed since the death of the Pope was officially announced, the chief chamberlain summons every cardinal in the world without an exception, to take part in the election of the new Pontiff. Even if one cardinal were not allowed to cast his vote, the election would be invalid. The chamberlain then sees that the body of the deceased Pope is inclosed in three coffins and buried with great pomp. The body of the Pontiff was formerly placed over the door of the choir leading into the vestry-room of the papal court, as shown in the engraving, where it remained for a year, a continual remembrance to the new Pope, and to the whole papal court of the end of all men, death.

The wife always selects her husband and if she does not give her consent the marriage is invalid—no one can force her to marry a man she does not want. So the Roman clergy elected their Bishop from the days of the apostles. Representing the Roman church the spiritual spouse of the Pope, they elect the ghostly husband of the Roman church. We have not space to give the complete history of the elections of the Popes from the times of the apostles. From time to time the laity and governments interfered, so regulations had to be made preventing abuses and political intrigues. But the chief clergy of Rome, which in our day are called cardinals nearly always voted, and their votes alone decided the elections.

At the first meeting of the college of cardinals, they read the Bulls of Alexander III., Gregory X., Clement V., Clement VI., Julius II., Pius IV., Gregory XV., Urban VIII. and of Clement XII., regulating the way of casting the ballots &c. The election must begin on the tenth day after the Pope's death. No power on earth can deprive a cardinal of his vote if he be present. But the senate will not wait longer than ten days after the death of the Pope for the cardinals living at a distance. When the absent cardinals come, they have a right to enter the senate now formed into a solemn conclave for the election of Peter's successor.

The cardinals first take a solemn oath on the holy Gospels, to carefully observe the rules of the conclave. The Fisherman's ring, worn by the deceased Pontiff, is first broken by the master of ceremonies, by order of the cardinal chamberlain. The funeral oration over the dead is preached, and the session of the first day comes to a close. The next day only political matters are discussed; they confirm the officers of the Pontifical states, who come forward and offer their obedience to the sacred senate; then the following three days are devoted to electing the officers of the conclave. On the sixth day they allot the cells wherein each cardinal will live during the meeting; on the seventh day they choose other attendants in addition to the two already selected by the chamberlain; they enter the names of all the officers of the senate on the books; on the last day they choose three cardinals to preside over the meeting.

In the meantime the usual business of this great senate has

been carried on; audiences have been granted; the embassadors of foreign governments the ministers of nations come before them and bend the knee, as they stand before the senate with uncovered heads, as before the Pope himself, for the cardinals now have supreme power in the church. The dean of the sacred senate as chairman replies to all matters proposed by any governments in the name of all. The sermon before the election delivered in Latin relates to the importance of the duty they are about to perform, at the close of which they march in solemn procession to the place where the conclave is to sit, the papal choir singing at the same time the beautiful words of the hymn: "Come Creator Spirit." The conclave for the election of the Pope usually meets at the Vatican, but for sufficient reasons they can assemble at the palace of the Quirinal. When they come to the chapel, the Bulls and constitutions of the Popes regulating papal elections are again read, again they take the solemn oath to do their duty conscientiously, and the cardinal dean addresses them on the importance and the solemnity of the occasion. Up to this time the cardinals can receive visitors, &c. But at the stroke of midnight, the master of ceremonies rings a bell, and all not belonging to the conclave retire. Then the marshal in the presence of the three cardinals solemnly closes the doors, and from that time no one is allowed to go in or out, except the absent cardinals, who may be late in coming from distant countries.

The word conclave comes from the Latin, and means a key, because the building is entirely closed, and the cardinals as it were are locked in from all earthly influences, so as to be free in electing the most worthy, for such a high office in the church. No other assembly of cardinals is called conclaves, but congregations, as they are not inclosed when occupied with other business of the church.

By orders of Nicholas II. and Clement IV. the cardinals must meet at Rome for the election of the Pope. But for good reasons the election can be held at any other place. But the Vatican palace is the favorite place, because of its nearness to St. Peter's, although Pius IX. was chosen at the Quirinal.

Each cardinal has a cell twenty feet square and the same in height built of light frames and covered with violet tapestry, if elected by the deceased Pope, otherwise they are covered with green or red. It is divided into two rooms one for himself the other for his attendants, or conclavists.

When all have entered, the entrances to the conclave, the doors, windows &c. are walled in, only one entrance being allowed, and this is guarded with the greatest care. This sole entrance has two locks, one on the inside the other on the outside. The governor of the conclave has the key of one, the master of ceremonies the other key. The gate has four openings through which the cardinals receive their meals, and whatever else is absolutely required. But great care is shown that no communication with the outside

world can take place, or that the cardinals could be influenced in their votes. Even the halls next to the conclave are locked with two locks, the keys of which are in the hands of the cardinal camerlango, the marshal of the conclave a prince of the house of Chigi has the other key. Under him are drawn up the papal troops, surrounding the conclave and guarding the city.

These precautions are taken to prevent political intrigues or outside influences, and to stop any pressure brought by European governments on the election, so that the cardinals may be free to select the man whom they in conscience judge the best to rule the Kingdom of Christ. Even the food is carefully examined to see that it contains no letters.

When they are enclosed, all cardinals, attendants &c. without exception take the oath of fidelity and of secrecy and to observe the rules of procedure. They then carefully examine the whole enclosure to see that no unauthorized person is there, and that the walls and passages are closed. This they do twice a day afterwards.

The next day the election begins without waiting for absent cardinals, who when they come after the conclave has been closed, have the right to enter in a solemn procession. Nothing can prevent a cardinal from taking part in the election. The cardinals are entirely free to choose any one, even a layman. From the time of Urban VI. it has been customary to elect one of the cardinals, and in modern times, because of the temporal power of the Pope, he has usually been an Italian. The celebrated canonist Phillips says that even a married layman can be elected, who would have to separate from his wife. Any member of the catholic church is a candidate, only pagans and heretics are excluded. An election brought about by money or by influences of that kind is invalid, null and void.

The voting takes twice a day morning and evening in the chapel, where each cardinal takes his allotted seat, the first cardinal bishop of Osti sitting in the highest seat at the left of the entrance, while the first cardinal priest is opposite on the right. The seats and floor are draped in green, before each seat is a desk for writing and praying, decorated with the cardinal's coat of arms.

Before the election begins, the sacristian of the conclave, an Augustian monk says the Mass of the Holy Ghost for the light and the guidance of the Holy Spirit. The Mass over, all the attendants leave the chapel, except the cardinals, who prepare to cast their votes.

The Pope may be elected in three ways—by quasi-inspiration, by compromise, or by ballot. The first takes place when without any delay, all at once would agree to the election of a certain man, all being convinced that he is the most worthy. If they could not agree, but would select two cardinals to vote in the name of all the others, but on condition that they would not vote for themselves, it would be a compromise. The election would be by bal-

lot, were all to cast their votes after deliberation, two-thirds being necessary for a choice, no one voting for himself. This is the usual way the Popes are elected. When no candidate has received the necessary two-thirds votes, the ballots are burned, the smoke telling the Romans that no choice has yet been made. Then the cardinals retire again to their cells to wait for the following day. This is done each day till the election takes place.

Before they vote, by lot they appoint three inspectors of the election, three cardinals to take the votes of the sick members who may be confined to their cells, and three to revise the election and officially certify to its regularity. The ballots are printed on 6x5 pieces of paper, divided into eight sections. The first is for the name of the voter, the second is a blank, the third for the cardinal's seal, the fourth has the name of the candidate he votes for, the fifth a blank, the sixth for the second seals, the seventh for any motto or verse of the Bible, and the eighth a blank. The other side of the ballot is so filled up with ornamental work, that the name of the candidate written cannot be seen nor what is on the other side of the paper. Each cardinal writes the name of his candidate on these ballots at the centre table, and in the presence of all casts his vote. The ballots are so folded that no one can tell for whom they vote, and they must not use their customary seals, but have other seals made for this occasion. These measures are taken to insure secrecy. At the beginning, they place a large chalice and paten on the altar, near where the cardinal inspectors take their seats. Then the voting begins. The bishop of Ostia Dean of the sacred college rising first, takes his ballot, approaches the altar kneels, prays, then rises and says: "I take Christ our Lord to witness, that I vote for the one whom in the sight of God I judge worthy, and I will do the same in case the accessus is used." He then places his sealed ballot on the paten, and allows it to drop from the paten into the chalice. In the order of their rank, all the cardinals now do the same. The three cardinals above mentioned collect the ballots of sick cardinals with great ceremony, just after the vote of the dean of the college has been deposited. All votes being deposited in the chalice, the first cardinal inspector covers the chalice with the paten and shakes it. The third cardinal inspector in the presence of all counts the ballots from one chalice into another. If the number of ballots does not agree with the number of cardinal electors, they are burned and another election takes place. Besides other proceedings are taken to insure secrecy in the voting.

As only the name of the candidates, and the seal appears on the outside af the folded ballot, the first inspector of the election takes one ballot after the other, reads the candidate's names but low to himself, the second does the same, and passes it to the third, who reads the names of the candidate aloud, so all the other cardinals can hear him. Each cardinal writes the name, so read, and thus keeps the accounts of the number of votes cast for

the candidates. The third inspector after reading the names of the candidate, strings all the ballots on a string and after knotting the string puts them back into the chalice.

All the cardinals now look to see if the necessary two-thirds votes have been given to any candidate, who by that becomes the Pope. In case they cannot agree on any candidate, they may delegate certain members of the conclave to vote by proxy for the whole assembly. In this case, there are wise rules laid down, which we will not speak of now, as the rules are about the same as given above with certain measures for exactness &c.

The ballots having been examined, and it has been found that one of the candidates has received the required two-thirds votes, he is the declared head of the church, the votes are burned and the conclave is at an end. The youngest cardinal at the door of the chapel rings a bell, which calls the attendant secretary of the conclave, with the master of ceremonies, who go to the cardinal-dean, then with him all go to the Pope-elect, and standing before him, the cardinal-dean asks: "Doest thou accept the canonical election made of thee as Supreme Pontiff?" If he replies "I Accept," at that moment he becomes the Bishop of Rome, the head of the church, the Vicar of Christ. If he were to refuse, the Chair of Peter would be still vacant, and they would begin another election. If he does not reply at once, the question is asked three times. When he agrees or consents to accept the office, the master of ceremonies claps his hands, the cardinal-dean genuflects before him; all rise and remain standing, while the dean asks: "By what name wilt thou be called?" He then tells them the name by which he will be known ever after. A record of all these ceremonies is taken down and signed by the master of ceremonies. The new Pope is thus taken by the oldest cardinal to the altars, where after prayer, he is clothed in the white robes of the Supreme Pontiff. Having seated himself at the altar, there he receives the "obedience" of the cardinals. When the cardinal chamberlain pays his homage to him he places on his finger the "Fisherman's Ring." In the meantime the masons have removed the wall, and all go in procession to the balcony over the main entrance to the Vatican, (If the election took place at the Vatican), and the cardinal-deacon proclaims the election to the city and the people waiting outside.

From the moment of his election, the elect of the cardinals is the Pope, and he governs the whole church. Even Clement V. threatens with excommunication those who would claim that his orders are not to be obeyed before he is crowned. If the new Pope is a layman, or in orders below a bishop, he must at once be ordained and consecrated a bishop. The ordaining and consecrating bishop in that case is the cardinal bishop of Ostia, the dean of the holy senate of the cardinals. This ceremony of his episcopal consecration must take place before he is crowned. In later time it takes place in private.

The coronation ceremonies usually take place on the following Sunday, or on the next great feast after the election. Headed by the papal cross, preceded by all the great dignitaries of the church, marching in grand procession, the new Pope seated on his sedan chair carried by the highest nobility of the eternal city, surrounded by the ministers and embassadors of foreign nations, guarded by the pontifical army, whose officers are nobles, enclosed by the Swiss guard, they enter the great basilica of St. Peter's, where he mounts the everlasting throne of the Fisherman of Galilee. First they come to the chapel of the Blessed Sacrament, where they adore Christ there present and thank him for the success of the election. Then they enter the Clementine chapel, gorgeous with the works of the great masters of art. When the Holy Father comes to the altar, he ascends the throne, and there sitting he receives the homage of all the great cardinals, bishops, clergy and laity of the church. He gives them his apostolic blessing and intones the divine office of Tierce, which the papal choir sings while he vests himself.

No man can attain a higher office than to be the bishop of Rome, whose predecessors made and unmade nations and empires. From the throne of Peter, he now looks down on all the peoples and races of earth with benignity and fatherly kindness. Only death or resignation can deprive him of his office. When again the procession forms, lest he might be carried away by his exalted station, one of the masters of ceremonies draws near the Pope, and three times he burns before him a little flax on a silver salver, saying each time: "Holy Father thus passeth away the glory of this world."

The Mass begins. The Pope recites the "Confiteor," two cardinals read the collects at the altar. The Pope now receives the pallium from the cardinal dean which was once the garment of the Jewish high priest saying: "Receive the holy pallium, the fullness of Pontificial authority, in honor of God Almighty" &c. He then incenses the high altar as a sign of prayer ascending to the Most High. He again receives the homage of the cardinals, patriarchs, primates, archbishops, bishops, abbots and officers of the Roman Courts, as a sign of the complete power of Peter over the whole church. The high Mass continues to the "Collect," when he again retires to the throne. Now the cardinal deacon with the subdeacons, auditors, secretaries of the Roman church &c. go down to the "Confession" of St. Peter, where respose the bodies of Sts. Peter and Paul, where he repeats three times the words over the tombs of their most illustrious apostles: "Life to our Lord, N–(calling out the name of the new Pope) whom God has given us as Bishop, and Vicar of Christ" to which all reply: "O God help him O Mary aid him." Then returning the high Mass is continued without interruption to the end.

With great pomp after Mass the Pope goes to the balcony of St. Peter's, where seated on a throne, the second in rank of the

cardinal deacons, removes the bishop's mitre which he has worn, and the dean of the college of cardinals places the tiara on his head saying: "Receive the tiara adorned with the triple crown and know that thou art the father of princes and kings, the ruler of the earth, the Vicar of our Saviour Jesus Christ." The Pope then solemnly gives his blessing to the people and receives the congratulations of the cardinals.

The last act of the coronation ceremonies consists in the Pope taking possession of his cathedral the Basilica of St. John Lateran, the Cathedral of the Popes, the Mother Church of all the churches of the world. For more than a thousand years, from the days of Sts. Sylvester and of Constantine, the Popes lived in the Lateran Palace, adjoining the Church of St. John Lateran, but since the Popes took up their abode at St. Peter's at the Vatican, they solemnly take charge of St. John Lateran. In former times after a light breakfast the Pope started for his cathedral on horseback, followed by all the officials of church and state, all riding with him a most striking procession.

In our day in his sedan chair the Pope is carried in this procession. At the bridge of St Angelo, under a triumphal arch—one of the senators of Rome, who in the times of the Republic were compared to kings, with his ivory staff the image of the departed Roman empire addresses the Pope, and swears to him the fidelity of the Roman people. The procession passes under the triumphal arch of Titus, built in remembrance of the sacking and of the capture of Jerusalem according to the prophecy of our Lord, they approach the vast ruins of the Coliseum built by the captive Jews, where the chief rabbi of the exile Jews still living in Rome hands the Pope the five books of Moses, (a copy of Genesis, Exodus, Leviticus, Numbers, Deuteronomy), asking his protection for his people, which the Pope at once promises, a rebuke to the persecutors of the Jews. At the portals of the historic St. John Lateran the cardinal archpriest of the Lateran Basilica offers him a golden cross, which he kisses. There he receives the homage of all the clergy of his cathedral. Now the archpriest presents him with the keys of the church, one of gold the other of silver, and then he reads him an address. The vast procession then enters the church and proceeds to the council hall, made famous by the long residence of the great historic Popes, and by the audiences given there to the most famous emperors, kings, men of letters and historic personages of the past ages. The Pope then gives to each a medal struck in memory of the event. From the balcony of the church he blesses all the people, money is scattered among them, and then he returns again to his great palace at the Vatican.

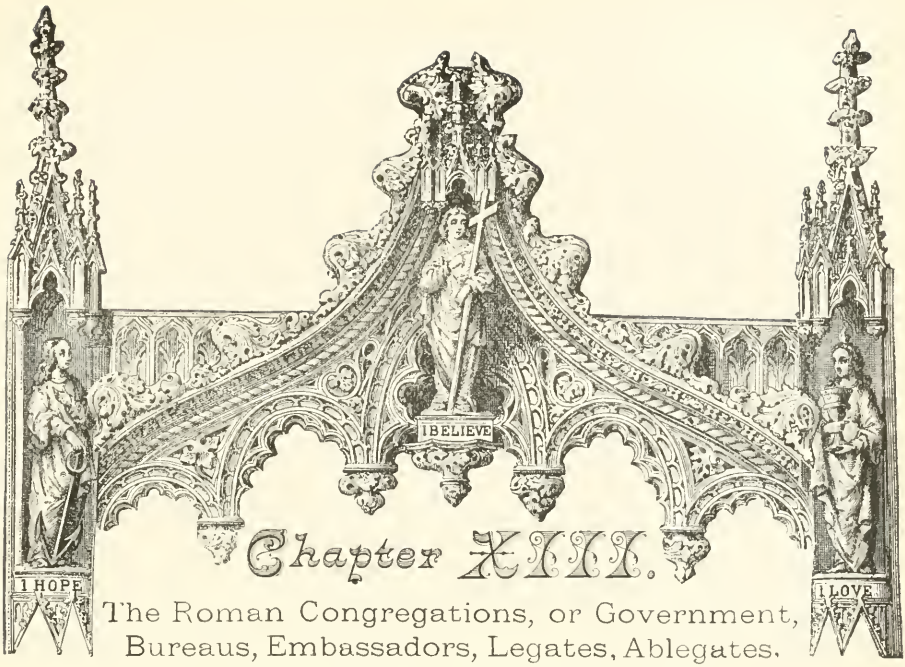
We see that at the beginning of the foundation of the United States, the states of Maryland and of Virginia gave a small part of their territory to form the District of Columbia, so as to leave Congress free from state authority, and influence. That was a

wise foresight. In the same way the Popes have had from the most remote times a small territory around Rome, which they governed as kings in temporal authority so that they might be free from any influence on the part of the governments of Europe. This is absolutely wanted for the freedom of the Pope in his government of the universal church. In him then the spiritual and temporal governments of the world centres. In his person the spiritual blesses the temporal authority of the earth. But his power in the world is spiritual not temporal, for Christ whom he represents said: "My kingdom is not of this world."

If in former times, if he has taken part or settled disputes among nations, it was because he was asked to do so, and because as the Father of the faithful, he wanted to have peace and good will among men.

The cardinals living in Rome meet once or twice a week with the Pope as their chairman, to discuss the religious matters of the whole world, the political and social movements taking place in all nations. There they shape the policy of the Holy See. These meetings had been held from the time of the apostles. With their chairman the Pope, heir of that long and glorious line of Pontiffs all the reigning royal and elective rulers are of yesterday. Compared to the senate of cardinals, all the congresses, parliaments and legislative assemblies are young, and no legislative body of men can be likened to that august and venerable senate of the universal church. The councils and the histories of the Roman Church are filled with the accounts of these meetings, wherein measures were undertaken for all the christian nations of the world.

EXAMINING THE FOOD FOR LETTERS TO THE CARDINALS IN CONCLAVE.



Chapter XIX.

The Roman Congregations, or Government, Bureaus, Embassadors, Legates, Ablegates, Vicars Apostolic, Notaries, &c.

THE cardinals, senators of the universal church, aid the Pope in his universal church government, when he dies they administer the whole church, and then they elect his successor. Stop for a moment to study this venerable senate with the Pontiff their head. There on the chair of Peter the apostle, sits a spiritual ruler head of a visible and universal spiritual government, before which the empires of Cyrus, of Babylon, of Alexander, of the Cesars seem dwarfed. No ruler of earth ever governed men with such a title. Jesus Christ was the founder, God is the upholder, the Holy Ghost makes the laws and men bow before him, knowing that rebellion brings a curse on earth and damnation at death. No royal house ever exercised such a sway over the souls and bodies of men. Civil rulers govern, but their authority rests on the changing principles of politics. Thrones tremble, governments rise and fall, nations change their rulers, kingdoms become republics or empires, peoples increase or diminish their territories by wars or by conquests, their restless subjects chafing under the sorrows of original sin seek relief by changes of constitutions, by throwing off the yokes of kings, while the sacred House of Peter still lives rising aloft above them, yet still surviving, ruling the universal church with all the power Christ left Peter. Thus, the heirs of Peter the Roman Pontiffs stand in spite of the numberless revolutions against them. They were witnesses of the birth of all royal houses of to-day, and they will stand by and see the ruin and

THE POPE AND HIS CABINET MINISTERS OR ADVISERS.

the death of all modern governments, for they are the heirs of Peter to whom Christ said: "On this Rock I will build my church, and the gates of hell shall not prevail against her."

The royal houses of the world to-day are as children compared to that long line of noble Pontiffs, who sat on the chair of the humble Fisherman of Galilee. In ages past, the Bourbons of France alone could be likened to them. But they died out with Louis Philip of France and the Papacy withstood the revolutions which unseated them. The Hapsburgs of Austria go back but a few hundred years, and in our day it totters; often were the royal houses of England changed, and in our time the English government rapidly changes to the form of a republic; the German empire dates from 1701, when the elector of Brandburg became king in the days of Luther; the house of Napoleon fell from the throne of France; the autocratic Tzars of Russia whose histories are written in blood took their rise with Ivan the Terrible; the Irish monarchs have vanished from the earth; the house of Italy is of yesterday; the United States, the gem of the earth go back but about a hundred years, but compared to these the Roman Pontiffs stand alone, linking the old world with the new, going back to the time beyond the fall of the Roman empire, when all Europe was pagan, when the smoke of the sacrifices ascended from the altars of the false gods of Greece and of Rome.[1]

Stop for a moment and look at that sacred college of cardinals. In their veins flows the noblest blood of earth. They are the sons of the Romans, the children of these wonderful men who ten centuries before Christ began the conquest of the world. They are the heirs of the senators of Rome, the descendants of the Cesars, before whose sceptres empires crumbled, powerful emperors who made and unmade nations, whose authority extended from the frozen North to the burning sands of Africa, and from the Atlantic to the rivers of India. Pagan Rome was but a figure and an image of christian Rome, with her greater and more wonderful empire of God and of his holy church. As the Roman senate in the days of the pagan empire aided the Cesars in their march of conquest, spreading an infidel civilization, the Latin language and literature, the sciences and arts which come down to us to this very day, so the Pontiff with his sacred senate still spreads religion, peace and the laws of christian prosperity over a much greater empire of christendom, ruling and swaying souls even to the uttermost ends of the earth.

From the very days of the apostles each bishop had his senate, or body of priests, his advisers, which in the early church was called the presbytery of the diocese. They met at stated times to advise and help the bishop in his spiritual government. It is said and is probable that each of the apostles had a senate of clergymen, copied after the twelve apostles, with seven deacons images of the seven deacons established at Jerusalem.[2]

[1] See Macauly Essay Ranke's Hist. of the Last Four Popes. [2] Acts. vi.

Because of its universal government, the senate of the Roman church was formed of a much larger number of priests and deacons. The Roman Ceremonial says: "But the senate of the Roman church was instituted by St. Peter under the inspiration of God, as it passes on all difficult business of the church."[1] St. Ignatius the successor of Peter at Antioch calls them: "The holy meeting" "The council" "The Assembly of the bishop." St. Jerome says: "The church has a senate, a heavenly presbytery," and St. Cyprian says that according to the apostolic custom, the bishop did nothing without a consultation with his council. All authors say that the senate of the Roman church was introduced by St. Peter himself. Pope Siricius, elected in 384, called a meeting of the Roman clergy, which was called the presbytery of the church, and with their advice he condemned Jovinian, convicted of heresy. In 483 Felix III. asked the advice of the presbytery of the Roman priests and deacons, when he condemned and deposed the bad Cuapheus who had intruded himself onto the episcopal throne of Antioch. From numerous examples of the early church, we may understand the dignity of the Roman clergy united as a senate or legislative body with their Bishop as chairman.

When the cardinals meet in this senatorial form it is now called a consistory, but in the early church they named it the senate or presbytery of the Roman church. In our day the senate or consistory of cardinals have private, semi-private and public sessions, according as the business is private or public. The senate now meets twice a month, but the Pope may call a special session at any time. The Pope is the president of the senate or consistory of cardinals. Each cardinal may speak privately with the Pope before the session opens. The cardinals vote for or against the measures proposed to the senate, but the Pope has always a vetoing power, because he is the supreme legislative, judicial and executive authority in the church.

In the consistory as described above, they discuss the most important business of the church, such as the selection of new cardinals, the erection of archiepiscopal sees, the appointment of church officers and other important church dignitaries, the changes of discipline, the election or confirmation of bishops, the appointment of coadjutor bishops, the creation of new dioceses, the unions or the divisions of old dioceses, the giving of the pallium to an archbishop, and generally matters of great importance, such as dealings with kings, governments and such important matters. In the meetings of the cardinals the Pope often preaches in Latin, on the state of religion, the spread of the faith, the difficulties the church finds on the part of governments, rulers &c.

The other Roman courts are composed not only of cardinals, but also of special persons appointed by the Pope to aid him in the government of the church. They are divided into prelates and curials. The prelates are not only bishops living in Rome, with

[1] L. I. Tit. I. s. 9.

titles of dioceses now overrun by infidels, but also monsignors, who wear the purple. A monsignor is a clergyman, not in episcopal orders but attached to the Roman diocese, a member of the papal household and of the Roman ecclesiastical courts. The honor is often conferred on distinguished priests in various parts of the world. Attached to the Roman church courts, are many magistrates not in orders, besides lawyers, solicitors, notaries, &c., who practice before the different ecclesiastical courts. As much business coming from all parts of the world accumulated before the Holy See, which one court alone could not look after, the Popes appointed different courts, committees, congregations &c., to take charge of the business. They are somewhat like the committees, or bureaus at Washington for simplifying of the business accumulating before the central government. We will give but a rapid sketch of each.

The congregation of the holy office was formed to look after matters of faith. The members of this committee were first chosen from the most learned members of the famous orders of Sts. Dominic and Francis. In the XIII. century Innocent III. gave them their constitution according to which they act. The Pope himself is the prefect or president of the congregation of the inquisition, and the dean of the sacred congregation of cardinals is the secretary. The number of cardinals belonging to this congregation varied from time to time as seemed fit to the Pope. All matters relating to heresy, apostasy from the faith, schisms in the church, superstitious practices, the abuse of the sacraments, &c., come before this tribunal, which has jurisdiction over all patriarchs, archbishops, bishops, &c. If there be an appeal from the other congregations about episcopal afairs, they bring it before this committee. They formerly examined and forbid bad books, condemned false teachings, and looked after the most important matters relating to faith and morals. They are divided into two houses, the house of cardinals and the house of consultors. The house or congress of consultors meets each Monday, and deliberate on the matters before the house. On the next Wednesday the house of cardinals meet, without the Pope as chairman and hear the reports of the consultors. If the matter be of little importance, they then pronounce sentence. But usually after deliberating, they postpone the final sentence till the next day, when they meet again with the Pope as chairman, whose sentence ends the whole matter. In condemning a bad and immoral book the congregation of the index appoints a censor to read it. If he condemn it, they secretly appoint another, when both agree in condemning it the book with the parts marked which are erroneous or immoral is brought before the whole congregation. If the both readers do not agree, they secretly appoint a third and pass on the judgments of the three consultors

The church from its very foundation ever exercised the right of forbidding bad and immoral books, for nothing so poisons the mind

of men as bad and erroneous teachings. Since the invention of printing, the press has become a vast power for good or evil. But with greatest care the church has ever forbidden and proscribed bad and filthy books, lest they might poison the minds of the faithful. Paul III. conferred the duty of examining such books on the congregation of the office. But when at the reformation, the number of such books increased, so that the latter committee could not find time to examine them, Paul IV. commanded that they draw up an index giving the names of all such bad books. They published it in 1559. The council of Trent selected 18 fathers to revise the catalogue of forbidden books, but they referred it to the Holy See. Paul IV. appointed the most learned men in the church to look after the matter, and Clement VIII. in 1594 ordered that the list of bad books be published to the whole world. As the congregation of the office had so much business that they could not see after bad books, Paul V. appointed a special committee for that purpose. It is called the congregation of the index.

Pious IV. founded a congregation for defining and executing the decrees of the council of Trent. Later Popes delegated to it the examination of the decrees of provincial synods, the receiving of the accounts of the state of religion, and the reports of the bishops coming from all parts of the world on their visits to the tombs of the apostles, replying to their requests, seeing to their business, and promoting special devotions in their dioceses.

In 1587 Sixtus V. formed the committee or congregation of rites which is composed of a cardinal prefect, as well as other cardinals, consultors, a secretary, a sub-secretary, a chancellor and other officers. This bureau sees that the ancient rites and ceremonies of the church are carried out in all parts of the world. They supervise the masses, the divine offices and the administration of the sacraments. They also correct abuses, revise and correct the ceremonial, and the official books relating to these rites. They also examine the case of the canonization of the saints, and see that kings, princes and persons of authority coming to the Holy See are received with proper honors. But the Pope himself issues the decree of the canonization of the saints, after this congregation pronounces on the proofs of the holiness of the servant of God, which the church wishes to hold up as an example to all men. The church canonizes a saint only after the most extraordinary proofs of a holy life, an edifying death, and well attested miracles after his decease.

In 1668 Clement IX. formed the congregation of regulars for Italy, which Innocent X. and Innocent XI. confirmed for the whole world. They regulate matters relating to the religious orders, their novitiate, their vows, their suspensions, the extension of the order, the reception of members and the confirmation of their constitutions. Innocent XII. formed a branch of it for regulating the discipline of the religious orders. This was confirmed with little change by Pius IX.

Gregory XIII. and Sixtus V. established the congregation of

bishops and regulars, before which come all matters relating to bishops, the administration of their dioceses. This bureau hears complaints against bishops and decides charges of a minor nature against them, their vicars general, and other officials of the diocese. They also appoint administrators of the diocese, when the bishop becomes incapable, settle disputes between different religious orders, and between them and bishops as well as controversies of that kind.

In 1622 Gregory XV. instituted the congregation of the propaganda for the spreading of the faith into all parts of the world. The church in all countries where the full machinery of the diocese cannot be enforced is under the supervision of this congregation.

The church throughout the world may be considered in two respects, where the common law or canon law prevails, or where the bishops have not the title of the episcopal see where he lives, but when he has the title of a see in the hands of the infidels, and where he administers the churches not as their bishop, but as the vicar or delegate of the Pope, waiting till the diocese has grown so as to become a perfect church with its own bishop. In the latter case it is a missionary diocese, or it is like a territory waiting to be admitted into the church as a perfect diocese, with its own titular bishop. Thus where the larger number of citizens are not catholics, the church is considered to be in a missionary state, and it is subject to the congregation of the propaganda, while matters of purely catholic countries come before the regular bureaus or congregations in Rome. The propaganda then has within itself, in certain degree, the authority of all the other committees at Rome, for the settlement of matters belonging to missionary countries. Nearly two-thirds of the countries of the world are under the direction of this committee, whose authority is both legislative, judicial and administrative. But matters of great moment go before the Pope himself. According to Urban VIII. and Innocent X. when the decrees of this committee are signed by the cardinal prefect and the secretary, they have the force of a pontifical law. They educate young men for the ministry, and send them to all parts of the world to preach the Gospel to pagan and infidel nations, and receive clergymen coming from all parts of the world, to lay before the feet of his Holiness the accounts of their labors of the church. Almost all the languages of the world may be heard within the great palace of the propaganda, built for this congregation by Urban VIII. They spend vast sums of money for the support of these numerous missions. An ordinary meeting of the congregation takes place before the cardinal prefect and secretary, where the business to come before the full meeting is arranged. Later the whole committee discusses the business and their sentence is laid before the Pope, who confirms or vetoes it.

In the beginning of this century so many political questions came up, that the other committees could not find time to attend to

them, and Pius VII. in 1814 established the congregation of extraordinary church matters to settle them. They are bound by the most solemn oaths not to reveal what takes place in this committee.

In 1669 Clement IX. delegated to the congregation of indulgences and relics the power of regulating indulgences, settling doubts about them, and the care of the remains of the saints and martyrs. They root out abuses regarding these things, condemn false and erroneous teachings about relics, but they do not pass on matters of christian doctrines, as this belongs to the congregation of the office described above. The general indulgences granted by the church are null and void unless they bear the signature of the secretary of this committee.

By the common law of the church, each bishop must live in his diocese, and Urban VIII. founded a congregation to see that these laws are carried out. Benedict XIV. appointed a prosecuting lawyer, who will proceed against a bishop, who breaks these laws and oblige him to live in his diocese. When for reasonable cause, the bishop must leave his diocese for a time, the Holy See will give him the necessary permission.

The congregation of immunity from the interference of the civil authorities was erected by Urban VIII., to take measures to protect the church and her ministers from all secular abuses and intermeddlings. The business coming before this committee nearly always arises in the pontifical states, and in nations having an agreement or concordate with the Holy See, about the freedom of divine worship, the support of the church, &c.

From the very beginning the church has shown her hatred and abhorrence of great and atrocious crimes, so that she ever visited severe censures on those guilty of them. These are called ecclesiastical censures and punishments. The first Popes usually reserve to themselves the absolution of these great penalties. In 1744 Benedict XIV. in his constitution gave the reasons for forming the tribunal of the penitentiary, which is a court for the remission of such great punishments and censures reserved to the Pope. This court also grants dispensations, changes of vows, &c. Some writers find the origin of this court in the power given certain priests in the days of Sts. Cornelius and Cyprian, who imposed penances on the Christians, who fell by weakness during the persecutions, and took measures to reconcile them to the church. They were called penitentiary priests. Many later Pontiffs extended their powers and jurisdiction. When a person has committed a great crime reserved to the Holy See, he can write to the cardinal of the penitentiary in any language, not giving the name, but the sin with all the circumstances relating to it, as well as the name of the clergyman to whom he will direct his reply, and the cardinal will empower a clergyman to absolve the sinner from the censures and the crime.

The apostolic or chancery office sees to the issuing of pontifical bulls and letters of the Pope. They are called bulls, because they

are sealed with a little lead ball called in Italian a "bulla." The chancery of the Roman church, is one of the most ancient offices in the church. St. Jerome says: "For many years I helped Damasus, Bishop of the Roman church, taking care of his ecclesiastical papers, and replying to questions coming from synods both of the East and of the West."[1] The name chancery was given to it later. In the early church it was called the notary's or librarian's office, &c. In former times churchmen below cardinals held the office. The jurisdiction of this court or office of vice-chancellor ceases at the death of the Pope, and then the vice-chancellor breaks the fisherman's ring before the cardinals. The datery is an office by which the Pontiff grants benefices, pensions, honors and dignities to worthy clergymen and dispenses in irregularities in marriages, &c.

The rota is the most ancient court of the Roman church. This tribunal in the early church heard appeals, examined controversies, and replied to questions asked the Pontiff coming by people of different parts of the world. They did not give any decision, as that belongs to the Pope, but they heard the questions and informed the Pontiff about the matters asked. Later when the Pope was so occupied that he could not give his time to these matters, the court of the rota defined and settled such business. John XXII. laid down the rules they follow in the court. This tribunal often settled civil disputes between nations, peoples and princes, thus often prevented war. The officers of this court are called auditors, from their original duty of hearing the cases referred to them in the ancient church. They act both as chaplains and subdeacons of the Pontiff on ceremonies. The oldest of the twelve auditors presides as chairman of the meeting. Before the French revolution they were chosen from Italy, Austria, Spain, France, the republic of Venice, and other Christian nations. Two are French Venice two from Spain, often appointed by the governments of these nations and confirmed by the Pope. In serving the Pope on ceremonies the deacon always wears the episcopal mitre.

One of the most important officials of the Roman church is the cardinal secretary of state, before whom comes all political and government matters, The Pontiff, head of a supreme spiritual empire, enters into relation with supreme nations, governments &c., and the secretary of state deals with them as the prime minister of the Pope, a spiritual sovereign over the vast kingdom of Christ spread throughout the whole world, above and independent of all civil rulers.

As defined by the Vatican council, proved by the voice of tradition and by the very constitution of the church, the Roman Pontiff is the Vicar of Christ and has direct and universal jurisdiction over every soul redeemed by our blessed Lord. On him rests the government of the whole church. For the first VIII. centuries the Bishops of Rome used to send vicars and churchmen

[1] Epist. ad Gerantine de Monogam.

to every part of the christian world to represent him, and in his name to administer the church laws and carry out the discipline. From the time when Constantine moved his empire to the banks of the Bosphorus, fixing his seat at Byzantium, which he called Constantinople, the Pope had appointed his vicar at the seat of the Roman empire, who informed him on all matters relating to the church in the Greek empire.[1] These vicars of the Pope had more or less jurisdition over the churches in these countries to which they were sent.[2] In 682 Constantinus Pogonatus wrote to Leo II.: "I exhort your most holy Supremacy, that as soon as convenient you send as customary a legate, that all matters be referred to him."[3] The Pope appointed Anysius bishop of Thessalonica his vicar for the Illirican regions, and Innocent I. confirmed the office. Innocent in 412 appointed a new nuncio for that country. In 422 Boniface wrote to that bishop, telling him to look after the dioceses and churches in these provinces.[4] He wrote another letter to the bishops of the province of Thessaly reproving them for not obeying the laws as was customary with their fathers. The Pontiffs from the very beginning of the church, used to appoint such vicars over the bishops of certain kingdoms and nations, directing them to see that the laws and disciplines of the church were carried out.

In France the archbishops of Arles had, it seems, been appointed by the Popes their vicars before the appointment of the bishops of Thessalonica. In 461 Hilary wrote to Leontius, bishop of Arles, about Hermetes, a bishop who had unjustly invaded the see of Narbon, reproving him for not reporting the dispute to the Roman See.[5] In 514 Hormistas appointed Remigius his legate over the churches of the kingdom of King Clovis, where so many had lately been converted to the church.

Simplicius elected in 467 appointed Zeno his vicar over the churches of Spain.[6] The same Pope nominated Sallustius his vicar for Portugal. Gregory the Great sent Peter, a deacon of the Roman church, as his legate to the churches of Sicily, and Gregory II. sent St. Boniface as his legate to the churches of Germany, thus in all ages the Holy Pontiffs looked after the church in different parts of the world. For the first eight centuries the bishops of the most important sees acted as permanent agents or vicars of the Popes. From the ninth to the fifteenth centuries the Popes appointed regular legates. From that time they nominated embassadors, legates and nuncios to represent them at the seats of different governments.

A legate of the Holy See has ordinary jurisdiction in the province or country to whom the Pope sends him. A legate differs from a ablegate in this, that the former has authority over all cases brought before him, while the latter is appointed only for certain and specified cases. Whereas a legate has the same power as the Pope

[1] Hincmar T. II. p. 20. 206. [2] Ivo Epist. 59. [3] Concil Hard. T. III. col. 1463.
[4] Lab. T. V. col. 819. [5] Lab. T. IV. col. 1040. [6] Lab. T. IV. col. 1068.

himself, while an ablegate has only a restricted authority, determined by the Holy See on his nomination. But the Pope can restrict any embassador or nuncio. Such embassadors can subdelegate their power to another. Their powers do not cease at the death of the Pope, who sends them. In cases of appeal from the episcopal courts, the matter comes before them, before being appealed to the Holy See. This was decided by Alexander III. against the archbishop of Canterbury and also by the council of Trent. [1] But when the Pope delegates any special case, another legate cannot touch it. A legate has also legislative power in the province to whom he is sent and can take measures for the reformation of discipline. But from the time of the council of Trent, he cannot proceed criminally against any bishop or archbishop, that being reserved to the Holy See. As a general rule a legate can do what a bishop or archbishop can do in his diocese or archdiocese.

In the early ages of the church, the Pope used to appoint bishops over all the archbishops, bishops and churches within a certain territory. They were called the vicars of the Apostolic See. They differed but little from the legates of modern time. Thus Pope Damasus appointed the archbishop of Thessalonica his vicar over the neighboring bishops. Hermodistas thus nominated the archbishop of Taragona his vicar in parts of Spain and Portugal, and appointed archbishop Remigius of Rheims his vicar over the churches of southern France. Even to our day the cardinal vicar of the Pope rules the diocese of Rome.

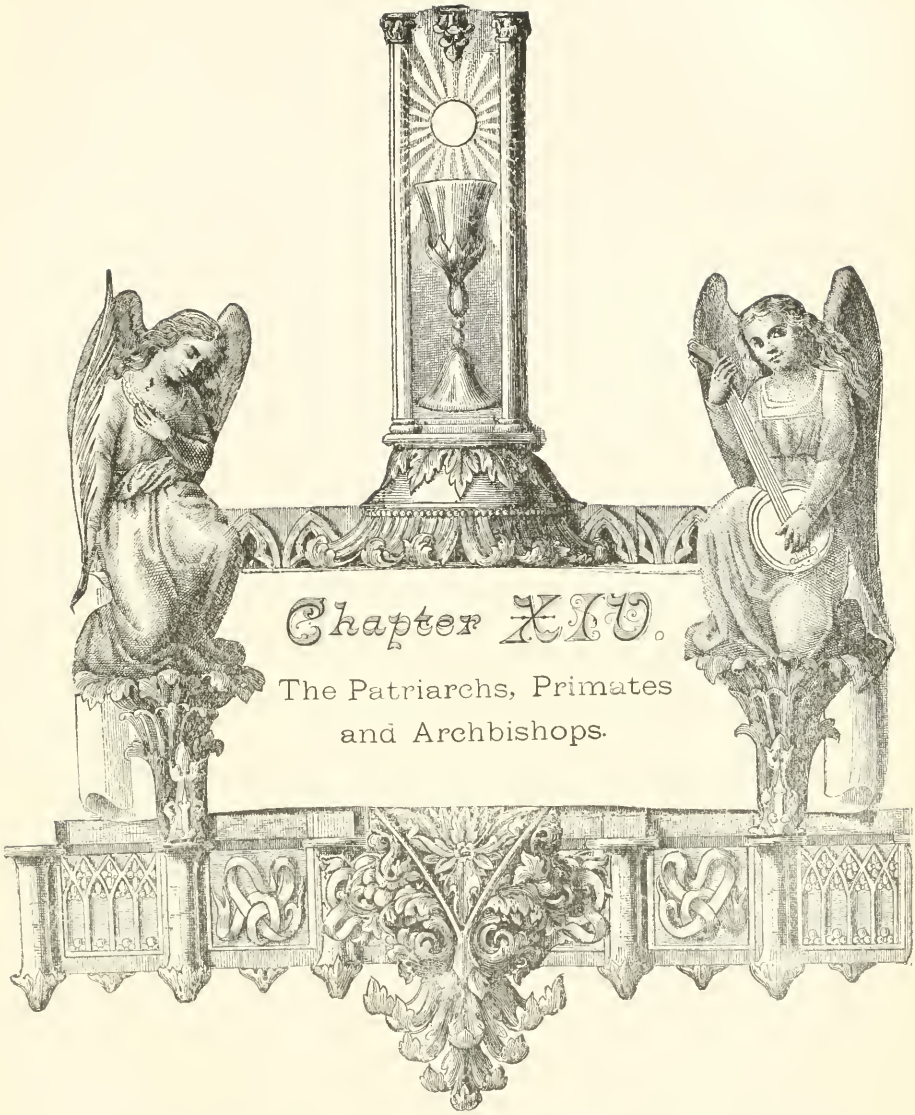
In our day vicars apostlic are bishops, whom the Pope appoints to rule certain missionary regions, where the faithful are too few and scattered for a diocese with its own bishop. They administer these churches, not in their own, but in the name of the Pope. The bishops of the regular dioceses have in their own name the ordinary power of ruling both in external and internal jurisdiction, while vicars apostolic govern not in their own, but in the name of the Pope. Some vicars apostolic are bishops with the titles of the old sees now overrun by the infidels, while others are only simple priests with episcopal jurisdiction in their vicariates. The latter are called Apostolic prefects. They are nearly always consecrated bishops of these old sees, so they can confirm and ordain the clergy. The quasi-dioceses which they govern are in a territorial state, waiting till they can be erected into regular dioceses. Such are the numerous districts of Africa, Asia and America, where a canonical diocese cannot be formed, or the clergy and churches supported. They are missionary countries. Again when the bishop of a diocese dies, leaves, or becomes incapable of governing his diocese, a vicar capitular or an administrator is appointed to rule during the vacancy, not as the pastor of the diocese, but as the vicar of the Holy See. According to Benedict XIV. the bishops should appoint a vicar general who at their death, becomes the vicar apostolic, during the vacancy of the see.

[1] Cap. Cum non Ignor. I de Officio Legat. Concil Trid. Cap. 20 Ses. 24.

These missionary regions, being directly under the jurisdiction of the propaganda, this congregation makes laws for the government of the churches. All appeals come before this tribunal, but matters of great importance came before the Pope himself.

When because of old age, bad health, or for other causes a bishop cannot govern his diocese, the Holy See either appoints a coadjutor to help him, or an administrator of the diocese so the churches may not suffer. In these cases it is customary to consecrate the administrator to the episcopal office, so he may ordain, confirm, and carry out the episcopal duties, when he becomes the administrator. When the bishop retains the title of the see, the latter or titular bishop can exercise no act of jurisdiction, without the consent of the administrator, for the latter has the whole administration in his hands.

In the early ages of the church Clement I. and Anthcrus appointed learned men to write the histories and lives of the martyrs, so that the histories of their heroic deaths might go down as examples to posterity. They were called notaries, but when they were honored by special dignity they were named proto-notaries. Formerly they took precedence of bishops, but Pius II. ordained that bishops even elected and not consecrated should precede them. In public consistories or meetings of the cardinals, when the Pope takes possession of his cathedral of St. John Lateran, receives kings in audience, &c. four notaries sit next the Pope and then these notaries precede bishops and archbishops not taking part in the pontifical ceremonies.



Chapter XIV.

The Patriarchs, Primates and Archbishops.

THE church is like a vast army of the people of God, "in battle array," fighting out their salvation under her different grades of officers divided into distinct ranks, with authority which comes from jurisdiction and not from holy orders. For the power Christ left the church divides into two distinct streams ever flowing down from him. They are holy orders and jurisdiction. Holy orders relate to the real body of Christ born of the Virgin and to the sacraments he left for the feeding of his people, while jurisdiction relates to the government of

ST. REMUS BAPTIZING KING CLOVIS IN THE CATHEDRAL RHEIMS.

the mystic body of Christ, his holy church. The head of holy orders is the bishop the chief administer of the sacraments, while the head of jurisdiction is the Pope the chief ruler of the church.

The Lord while on earth founded his church on the apostles, heads of the dioceses, and in Peter the Papacy. The apostles then were the heads of holy orders and Peter the head of jurisdiction. The church, the mystic body of Christ, is a vast kingdom, a perfect spiritual government of souls, and he rules his kingdom by and through his prime minister, the Pope the heir of Peter to whom he gave all jurisdiction.

In holy orders all the bishops of the world are equal, as the apostles were equal. But to one to Peter he gave complete jurisdiction saying: "Feed my lambs, Feed my sheep."[1] But for the better government of such a vast empire over the souls of men, it was meet and right that the rays of complete jurisdiction centring in the heir of Peter, might flow unto other bishops, and that the care of the whole church given to the Prince of the Apostles, might be divided among the other bishops scattered throughout the world. The bishops then are equal in holy orders but they are not the same regarding jurisdiction. For the patriarchs, primates and archbishops partake in the jurisdiction of the Pope, and they are the aids and the lieutenants of the Roman Pontiff. They are appointed by him "not to partake in the fulness of his power, but to a part of his care of souls."[2]

Thus the Vicar of Christ, by appointment, sends down on some of his brethren in the episcopacy parts of his supreme jurisdiction, by which they preside over the bishops of the surrounding country, and by that he makes them so many images of himself. The patriarchs, primates and archbishops partake in a way in the the primacy of Peter. They have a share in the care of the Pope over the bishops of the provinces under them. As the Pope is over the whole episcopacy, so they are over the bishops in their provinces. One of the peculiar qualities of creatures is, that each part is but a reproduction of the whole. Thus any part of a metal has all the perfections of the whole. As I look through the window I see some beautiful spruce and pine trees before me. But each limb is but a copy and an image of the central trunk, each limb is a reproduction of the whole tree. Our Lord himself compares his church to a vine of which we are the branches, to a "grain of mustard seed," a peculiar tree of Syria "which filled the whole earth."[3]

The archbishops, patriarchs, &c., are but the branches of the Papacy. "All the apostles are equal, but to one was given to preside ever the others. That is the image of Peter thus impressed on the whole church, that there might be in each province certain ones, who would have the chief sentence, and again that those who were in the larger cities might have larger charges, so that the care of the whole church might flow to the one chair of

[1] John xxii. [2] St. Leo Epist. xiv. ad Anast. Thess. n. 1. [3] Matt. xiii. 31, 32, 33.

Peter, and that nothing might fall away from the head."[1] Such therefore is the nature, the origin of the great foundations of these archiepiscopal sees we find so celebrated in history. These bishops became heads over their neighboring bishops and churches, not because they were elected to that office by the bishops, because the bishops being all equal, they could not give what they did not have, authority over each other. That power and authority of the metropolitan cities came from the Successor of Peter, who alone received that power from Christ. The archbishops are as so many little papacies over their suffragans and the churches under them.

We find that they were established at the very beginning of the church. They are not archbishops, because they are the successors of the apostles, but because they were established by the Roman Pontiffs. Thus the apostles with Peter appointed St. James the first bishop of Jerusalem. But neither James nor his successors in that old and venerable see, had any authority over the neighboring bishops. He, like them, was subject to the archbishop of Cesarea. St. John the Evangelist lived the latter part of his life at Ephesus, of which St. Timothy was the first bishop. But he and his successors in that see were subject to the patriarch of Antioch, Peter's first church. St. Timothy as well as St. Titus, consecrated bishops by St. Paul, became subject to the patriarch of Antioch. It is true that now Jerusalem is the seat of a patriarch, but for many centuries in the early church it was only a simple bishopric. All these are striking examples among the many other historic facts which we could cite from the very apostolic days, proclaiming the Primacy of Peter and the supremacy of the Popes.

Who knows the intimate and familiar counsels, advices and directions which Christ gave the apostles, and especially to his chief, Peter, during the three and a half years he lived among them? St. John says the world would not contain all the books if all the Lord told them were written down. For several years after the ascension the apostles lived at Jerusalem. They were all then missionary bishops. They went back and forth establishing churches and missions. The title of bishop of Jerusalem was first given to St. James. Why was not that city of the scenes of life and death of our Lord made the centre of the church?—because of the rejection of the Jews and the calling of the Gentiles. When the apostles separated, it was to preach to the Gentiles sitting in the darkness of the shadows of death.

After his vision at Joppa of the clean and unclean animals, St. Peter turned his face towards the great West. First he stopped at Antioch. There for seven years he lived and labored. Then, either inspired by the Holy Spirit, or following the directions given him by Christ before the ascension, he turns his steps towards Rome, and there on the very steps of the Cæsar's throne he fixes

[1] St. Leo Epist. xiv. ad Anast. Thess. n. 1.

his apostolic Chair. He brought the whole machinery of the government of the church from Jerusalem to the imperial City, and there the heart of the church, Peter lives till this very day in his successors the Popes.

He consecrated his companion, and disciple St. Evodius, as bishop of Antioch. Before this he had sent his disciple St. Mark to become the first bishop of Alexandria. While living at Antioch Peter directed the missionary labors of the other apostles. It is said that while he lived at Antioch he gave the care of the Jewish converts to St. Evodius a Jew, and that St. Ignatius a Gentile took care of the converts coming from the Gentiles. When leaving for Rome he gave the care of the churches to his two chief disciples Sts. Evodius and Mark, because they had lived long with him and had become imbued with his spirit. Evodius looked after the churches of that part of Asia, while St. Mark superintended the affairs of the church in Egypt and Lybia. Such was the beginning of the archbishops, primates and patriarchs in the church. In the early church they came from Peter like all great church movements, as to-day they come by appointment of Peter's successors.

Therefore we see that Peter first laid the foundations of, and presided over the establishment of the three great historic sees of Antioch, of Alexandria and of Rome. The first was the chief city of Asia, the second the metropolis of Egypt and of Lybia, while the third was the great central city of Europe. Then by himself or through his two intimate disciples, Peter gave the faith to the three great geographical divisions of the old continents. But there is another lesson to learn from these first metropolitan cities of Peter. The first bishops of Antioch presided over the bishops of all the neighboring countries of Asia, while the successors of St. Mark supervised the churches of Egypt and of Lybia, yet Antioch and Alexandria rest not in the centres of countries over which their first bishops presided as patriarchs, images of Peter. These cities are on the borders of the Mediterranean Sea, so that they can at once communicate with Rome the central city where Peter lived so long. The bishops of these cities were to become the channels of communication between these churches and the head the Popes of Rome.

We are sometimes astonished why writers do not see the real reason why Peter stopped at Antioch on his way to Rome. Was it not to establish the patriarchate of Antioch as a striking example to all future ages, to show that the archbishops, primates and patriarchs came from no other source but from the Papacy? Besides we would naturally conclude that Antioch would be the chief see after Rome, but it is not. During all the early ages, Alexandria was the chief see after Rome. When Constantine founded on the site of the little city of Byzantium the imperial city of Constantinople, when he moved there the seat of the vast Roman Empire, the bishops of the imperial city of Constantinople became

very prominent. Before the founding of the great city, the bishops of Byzantium were subject to the archbishops of Heraclea. Because of the prominence of the city of Constantinople, as the seat of the Roman empire, it soon became the seat of an archbishop, and soon it applied for the first place after Rome, which Alexandria held at that time. But that question was agitated in the council of Chalcedon, and the measure was passed but it was later disapproved by the Pope. Thus Constantinople got the honor of being the first patriarchate after Rome from Pope Innocent III. at the Lateran council. From the days of the apostles, the chief cities of the converted world became the seats of Archbishops, each having under him a more or less numerous episcopate. Thus while Jerusalem, the very fountain-head of the christian religion and of the Gospels, remained for some time the seat of a simple bishop, successor of St. James put to death by the impious Herod, Cesarea, Heraclea, Carthage, Toledo, Constantinople, Ephesus, Antioch, Alexandria and other cities early became the seats of celebrated archbishops, and centres of great religious activity. They looked in the early church for guidance not to Jerusalem, the see of James, nor to Ephesus the home of John the,see of Timothy, not to Alexandria where Mark lived, but to Rome where Peter died.

The whole history of the apostolic ages tells us, that Peter founded the three great sees of Rome, of Alexandria and of Antioch. The other great cities of the world by consent of Peter's successors soon became the seats of archbishops, primates and patriarchs. But the church also showed that she is not obliged to follow the civil and political divisions of countries. That she proved in the establishment of the primitive episcopal sees of Asia Minor, of Pontus, of Thrace and of Gaul. When Pope Sylvester in 325 called the bishops of the world together to deliberate regarding the celebration of Easter, and to condemn Arius for denying Christ's divinity, nearly every chief city was the residence of an archbishop. In the expressive Greek languages they were called metropolitans, which means the mother cities. This may be seen in the provincial councils called by the Popes who lived a few years removed from Peter and the apostolic age. [1] But antiquity shows us the Roman Pontiff, rising like a pillar of light from the supreme Throne of the Fisherman, above the archbishops, the primates and the patriarchs of every country of the ancient world. As St. Boniface says: "The universal custom of the rising church was to derive all from the primacy, in honor of blessed Peter, in which his authority and primacy consisted . . . all this was given by the word of the Lord." [2] The council of Chalcedon attended by 318 bishops re-echoed the voice of antiquity by proclaiming: "That the Roman church always held the primacy." [3] These ancient councils and monuments of antiquity

[1] See Labbe Concil. [2] St. Boniface I. Epist. ad Episcop. Thess. T. iv. col. 1705.
[3] Concil. Chalcid. act. xvi. col. 812.

show us, that the priesthood, the episcopacy and the Papacy were established by the Lord Jesus himself. But the patriarchs, primates and the archbishops are purely church institutions, and derive all their force from church polity and ecclesiastical law. They are the images and the shadows of the Papacy.

The highest representatives of St. Peter in the world are therefore the patriarchs. St. Peter first founded them by the appointment of Sts. Evodius and Mark, to the cities of Antioch and of Alexandria. They were to represent him in the churches of Asia and of Africa, while he was the great patriarch of the West, living at the seat of the Roman empire. He reserved in a special way to himself the Latin nations conquered and governed by the Romans, with the North-west of Africa and the Greek peninsula. That was to show in a striking way the primacy of Peter over all the other apostles. As St. Gregory says: "Although there were many apostles, nevertheless the See of one, of the prince of the apostles, prevailed over all in authority. It is in three places, yet it is of one. He raised up his see in which he was to rest and end his life. He honored the see to which he sent his disciple the Evangelist. He strengthened the see in which he lived for seven years."[1] . . In the words of the Hincmar: "The chief sees of the church are at Rome, at Alexandria and at Antioch.... although they are separated by distance, they are but the one see of the great Peter, Prince of the apostles."[2]

Antiquity tells us that St. Peter founded many episcopal sees besides the three above mentioned, but these were his in a special manner. They were the organs or the channels by which he communicated with these vast regions of the world.[3] The reader will now see that the patriarchs, primates and archbishops partake in a part of the primacy of the Pope, that with him they have a certain authority over their suffragan bishops both clergy and people, not that they were elected to that office by the latter, but they were appointed to it by the Roman Pontiff, whom they represent.[4]

The patriarchs are the occupants of the oldest and most venerable sees in the world after Rome. We have already spoken enough of the patriarchs of Alexandria and of Antioch. The Pope having in his august person all the perfections of the clergy below him, he has always been the patriarch of the West, as well as the primate of Italy, the archbishop of the Roman province, and the Bishop of Rome. Soon after the time of the Apostles, the cities of Ephesus, Heraclea and of Cesarea became the seats of archbishops. In later times the archbishop of Aquileia received the honor of being called a patriarch.

All know how the Greeks separated from us in the eleventh century. But they have in many cases come back again and become reconciled to the church. This reconciliation of the schis-

[1] Greg. Mag. Eulog. Alexander. L. vii. Epist. xl. [2] Hinc. Opp. T. ii. p. 431. Ed. Migne.
[3] St. Leo Epist. xiv, ad Anast. [4] Concil. Lugd. II. ap. Lab. T. xi. col. 966.

matics has increased the number of the patriarchs. For to keep them in union with us, the Holy See allowed their chief bishops to retain the old and venerable title of the patriarchate. Thus we have the patriarchs of Constantinople, of Alexandria and of Jerusalem, both for the Latin and Greek liturgies, a third of Alexandria and of Antioch, for the Coptic and Maronite Rites. Besides these there are others for the Ethiopians, the Armenians, the Chaldeans, the Syrians and one for the East Indies.

The patriarchal sees we have mentioned, do not exhaust all the riches of the Papacy. These vast regions over which Peter appointed his disciples, Evodius and Mark, were in their turn divided up again into ecclesiastical provinces, each presided over by a primate or an archbishop. The primate from the Latin primus is the first bishop in a nation, the archbishop is the chief bishop of a province, while a patriarch from the Latin father is the father of bishops. Hence a patriarch is a bishop of one of the old apostolic sees, a primate sits on the first seat of a nation while an archbishop is a bishop of the chief or metropolitan city.

Then the patriarchs, primates and archbishops are but so many branches of the Papacy. They represent and carry out in their person the power and authority given to Peter: "Feed my lambs Feed my sheep;" by that supreme apostolate ruling other bishops and churches under them. Whence they always preside over the other bishops of their provinces, or nations, or patriarchates under them. When the decision of the bishop is disputed the appeal is taken before the archbishop, and if the latter's sentence seems not just the appeal is taken to Rome. The archbishops in our age have authority only in provincial councils, in visitations and in appeals. In former times because of the difficulties of travelling, or of acquainting Rome with the details of administration of far distant countries, the archbishops, primates or patriarchates as delegates of the Holy See approved the election of bishops, and regulated many things now reserved to the Popes. That was the ancient discipline because of the difficulty of laying these matters before the Roman Congregations, which did not exist in the early ages. [1]

The patriarch, primate and archbishop, presiding over these bishops, are so many images of the Papacy over the whole christian world. St. Peter rules them in the person of the metropolitan wearing the pallium taken from the tomb of the Prince of the apostles. For that reason St. Leo calls them "The forms of Peter offered to the episcopacy." The reader now sees that one bishop can have no authority over another except it comes from the Chair of Peter, to whom Christ gave it saying: "Feed my lambs Feed my sheep." [2] St. James bishop of Jerusalem, and one of the apostles would certainly claim authority over the other bishops of Palestine and of Syria, if it came from his apostolate. But history tells us that his see was also subject to the archbishop

[1] Const. Apost. Can. 9 Lab. T. I. col. 31. Concil. Laodic. Can. 12, col. 1498. [2] John xxi.

of Cesarea, while the bishops of Antioch and of Alexandria and of Rome shine forth in all antiquity with the glorious powers of Peter, although they were only disciples and had not the honor of the apostolate like Sts. James, John and the other apostles.

The clergy of Rome partake in the honor, power and dignity of their bishop, the Pope. They assist him in the government of the Roman diocese, and of the whole church. They govern the church universal; when the See of Rome is vacant, they elect his successor. In a like way the clergy of the patriarchal, primatical and metropolitan dioceses partake in the honors and powers of their bishops. They aid them in the ruling of these churches, they govern the diocese when the see is vacant and they present to the Pope a candidate for the widowed church.

Whence we see that all through the church, the clergy of these great and honorable sees have taken an active part in matters, belonging not only to their own dioceses, but also in things relating to the other dioceses, over which the archbishop primate or patriarch presided as metropolitans. When any one appeals from the bishop to the archbishop, the latter lays the matter before his most learned clergy and asks their advice before giving his decision. The archbishop is surrounded by his court of clergymen his crown, who partake in the splendors of his powers over the other bishops of his province. Whence during a provincial council the most important offices are filled by the clergy of the archdiocese. In the same way, the clergy of the great patriarchal sees stand in higher honor than the clergy of any other diocese. That is shown in a more striking manner by the cardinals, who are the clergy of the Roman diocese, whose bishop is the Pope himself, for they are the pastors of Rome.

But there is this difference between them and the clergy of other dioceses. For while the clergy of all other dioceses only propose the name of their candidate for the vacant see and he is confirmed or rejected by the Pope, yet the elect of the cardinals for the See of Rome becomes at once the Pope, and the anointed of God, for there is no power or authority on earth above the Papacy which can reject or confirm the choice of the cardinals. We find that they always precede the other bishops of the world, even when they are only simple priests or belong to the lower clergy. This gave rise to much ill-feeling on the part of the Greeks, because the cardinals of the Roman diocese ranked higher than their patriarch bishop of Constantinople.[1] In every part of the world the Roman clergy in all ages ranked higher than the clergy of any other church. Following the same rule the pastors of the archdiocese preceded in honor the pastors of the other dioceses of the provinces. In many places the clergy of the great sees were called cardinals. Thus we read that the clergy of Ravenna signed their names as cardinals to the decrees of a council held there.[2] The

[1] Codinus, Offic Mag. Eccl. Constantinople Ed. 1625. Essai Historic Sur les Archidac. Ed. 1851 par D. A. Grea.

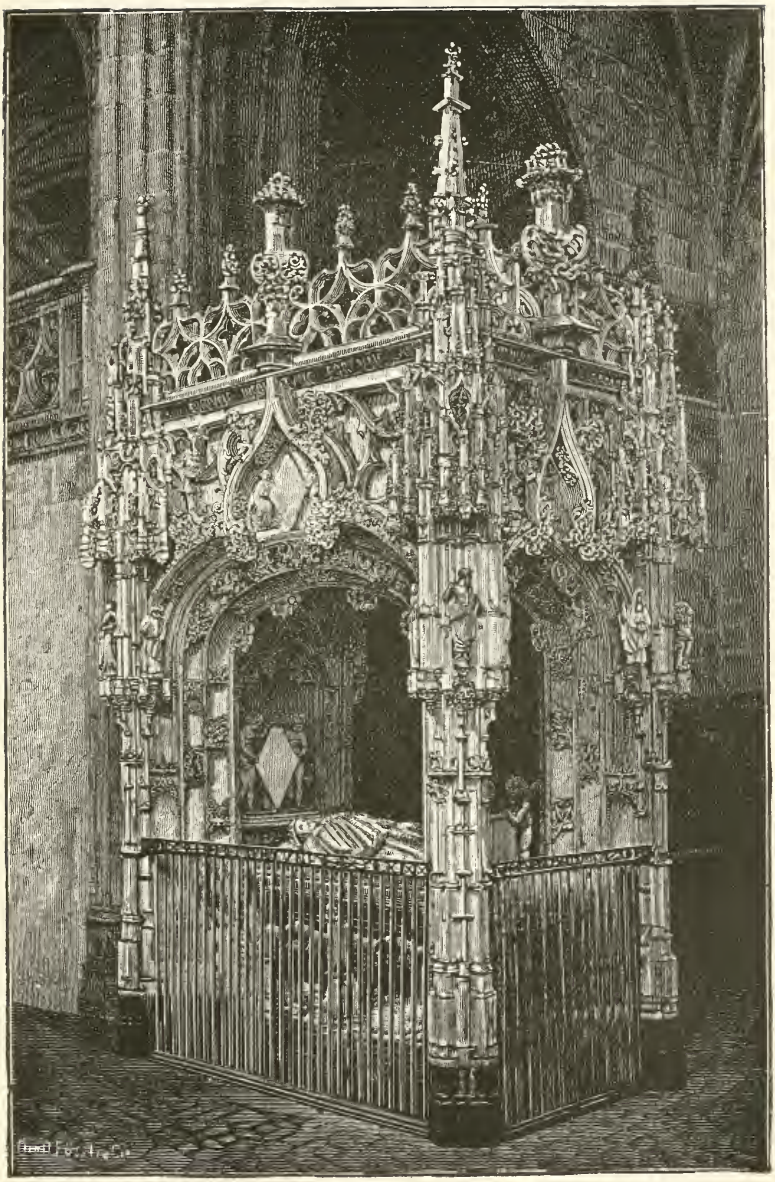
[2] Concil. Raven. in the year 998.

bishops of the province of Cologne signed their names: "with the chapter and the prelates."[1] The archbishop of Narbon when signing his name to the decrees wrote: "We the archbishop of Narbon. . . . with the bishops present and our venerable chapter &c."[2] The same dignity may be seen in parts of history.[3]

Not only that, but we see the archdeacons and officials of the metropolitan sees fulfilling very important functions in the dioceses subject to their archbishops. Thus cardinal Jules, retained at Rome, ordered the archdeacon, the president of the chapter of his cathedral, to hold a council in his absence. That was in 1517, and all the bishops of his archiepiscopal province attended. The chapter of that same archdiocese held a council in 1573 during the absence of their archbishop. Even to-day when the powers of the archbishops over their provinces have been much restricted, because of modern facilities of reaching Rome, still while the archiepiscopal see is vacant, the clergy of the metropolitan diocese have certain rights over the other dioceses of the province. For it belongs to them to supply the absence of the archbishop by guiding the clergy of any diocese while he is away, or when the archiepiscopal throne becomes vacant. History shows us some examples of that kind. In the year 1243 the chapter of the diocese of Canterbury, England, while the archiepiscopal see was vacant, excommunicated the suffragan bishop of London.[4] While the archdiocese of Rheims was vacant in 1271, the chapter of that cathedral adjourned a council called by Milon bishop of Soissons.[5] In 1290 the chapter of the cathedral church of Tours allowed the clergy of Angers to elect a pastor as bishop. They examined and confirmed his election, and commanded the bishops of the province to assemble and consecrate him a bishop. The chief of the chapter of the archdiocese of Cashel in Ireland revoked the election of a bishop carried out contrary to the laws of the church provided in such cases.[6] We see the place of honor given to the metropolitan clergy in the councils of the middle ages notably in the II. council of Soissons and at Frioul &c. In our own country we see that when a provincial council is held in any part of the United States, the clergy of the archdiocese takes a more prominent part than any of the clergy of the other dioceses, and the clergy of the archdiocese of Baltimore took a most prominent and active part in the three plenary councils of the American church held there.

As the archbishops, primates and patriarchs are the branches and copies of the Papacy, holding the place of the latter with regard to the dioceses under them, so their dioceses bear the likeness of and are the images of the diocese of Rome. Thus, because the Bishop of Rome is by that very fact the Pope and head over the universal church, so the bishop of any of the archdioceses or patriarchal sees becomes by his appointment to that dioceses a patriarch, archbishop or primate, according to the rank of his see his spirit-

[1] Concil. Colon. in the year 1310.
[2] Concil. Narbon. in the year 1374.
[3] Concil. Hispalean. 1512. Concil. Colon. 1549 &c.
[4] Lab. T. XI, col. 601.
[5] Ibidem col. 1922.
[6] Thomas. Diac. Eccl. Ireland. P. I. III. c. X.



TOMB OF MARGARET OF AUSTRIA IN THE CATHEDRAL BRUNN.

nal spouse. Whence these honors and dignities are inherent in the see. They are not personal as the cardinalate, nor do they die at the death of the prelate, but they live in the person of his successor. We see that in the diocese of Rome, Peter is not dead, for he ever lives in the person of his Successors the Roman Pontiffs. That is why the clergy of these metropolitan archdioceses and patriarchal sees are honored above the bishops of common dioceses. The reader will see at once that the archbishops, primates or patriarchs do not receive any episcopal consecration, which makes them in holy orders the superiors of bishops. For all bishops, even the Popes, are by power of holy orders equal, and one is not above the other in episcopal rank. It is in jurisdiction that the Pope is over the whole world and the Bishop of bishops.

The archbishops, primates and patriarchs are above the other bishops, because they partake in the jurisdiction of the Pope. They have been called by the latter to partake in his primacy, to represent him, and in his name to preside over the other bishops. They are the copies of and the branches of the Papacy. As the branches of a tree are the copies and images of the trunk, and receive all their sap and life from the trunk, so that they may in their turn have branches growing out of them, so the patriarchs, primates and archbishops have other dioceses and other churches under them, which they rule in the name of the Pope.

The best known of these ancient papal delegations of the early church was the region or diocese of Illyrica, ruled by the archbishops of Thessalonica. Popes SS. Damasus, Leo the Great and Gelasius, one after the other appointed the archbishops of this city their legates over the aforesaid country. Representing the Popes, they appointed bishops; they decided disputes; they ended minor matters, and they sent those of greater importance to Rome.[1] They could in the name of the Pope call the bishops of their province to meet in council.[2] Each archbishop at his appointment received from the Pope his appointment as the delegate of the latter.[3]

In ancient Gaul, now France, the archbishop of Arles was the papal delegate for all surrounding regions of southern France, till because of abuses St. Leo revoked the authority given by his predecessors.[4] In the same way we read that the bishops of Sens and of Vienna were in former times the delegates of the Roman Pontiffs. The latter appointed various bishops with metropolitan jurisdiction without regard to the sees they occupied. Such was St. Syagrius bishop of Autun under Gregory the Great. Such was Gregory VII. before his election to the Papal Chair. Such were also St. Bernard of Clairveaux, St. Boniface archbishop of Germany and many bishops and archbishops of France and of Germany under Charlemagne and his successors. In England the archbishops of Canterbury often bore the honors of an apostolate delegate. St.

[1] S Leo Epist. V. ad Metrop. Illyricum n. 1, 6, et Epist. VI. ad Anas. Thes. n. 1, 5
[2] Supra. n. 1. [3] Ibidem n. 10. [4] Ibidem Epist. X.

Patrick was during the latter part of his life the papal delegate for Ireland. In Spain the archbishops of Toledo and of Seville were often appointed to that honor."[1]

The bishops and dioceses of the north of Africa were subject to the archbishop of Carthage, so celebrated for being the see of St. Cyprian. History tells us how close and intimate was the union of that see with Rome. The writings of St. Cyprian show the honor with which he held the Roman Pontiff. Carthage was for many centuries the seat of a simple archbishop, till in the days of SS. Leo IX. and of Gregory VII. the churches of Carthage and of Africa were totally destroyed by the oppression and tyranny of the barbarians and Mohammedans. The meetings of the bishops of the north of Africa in those days always took place under the presidency of the archbishops of Carthage, who represented the Pope in the midst of and as chairman of the bishops of Africa assembled in council. When the archbishop was absent the common or canon law provided that his place should be filled by the dean of the episcopacy, that is by the oldest or Senior bishop. For that reason the Popes did not appoint any delegate in the north of Africa, as they were well represented there by the patriarch of Alexandria and by the archbishop of Carthage, till the flourishing churches of Africa were destroyed by the Mohammedans. At an early age the vast regions of Syria, of Asia Minor, of Greece and of southern Europe were divided into provinces then called dioceses. Over each presided an archbishop, as the delegate of the Roman Pontiff, while in each city of these countries sat a bishop. There were often no archiepiscopal sees like they are now, for the delegation was purely personal and died with the one so honored. That was the way the Popes of the early ages exercised their powers over far distant countries. Besides they limited the power of these delegates to certain specified acts, which could be revoked by the Pope at any time. The ecclesiastical laws did not regulate these delegates of the Roman See. Being delegates of the Popes, the latter at their appointment laid down their duties. The honor was purely personal, and was not attached to the episcopal sees they ruled. Thus, although we see that many of the ancient sees in the early church were honored with bishops, who became one after the other the delegates of the Popes, yet the delegation was not attached to the see itself as the archiepiscopal and patriarchal dignities are now attached to metropolitan cities in a lasting and stable manner.

At first these papal delegations were nearly always given to the bishops of certain dioceses, as to the metropolitans of Arles, of Thessalonica, &c. But in Spain, in France and in other countries the honor was conferred on bishops of diverse dioceses, because of the personal merits of the bishops of these ancient sees, who in many cases were great saints and men of God. But little by

[1] St. Hormisda Epist. xvi. ad Salust. Spalen. ap Lab. T. IV. col. 1469. Id. Epist. xxiv. ad Joan. Tarracon. col. 1466.

little, the custom of conferring it on the bishops of certain flourishing cities gave them a pre-eminence among their brethren of the episcopacy of the whole nation, and that gave rise to their permanency in the nation. From that they were called the primates and their episcopal sees became the primatial sees. Thus the chief sees of Europe, as Armagh in Ireland, Canterbury in England, Bourges, Paris, Lyons and Aquitaine in France, Milan in Italy with Seville and Toledo in Spain occupied the first rank in Europe, like the great patriarchal sees of Antioch, Constantinople, and Alexandria in Asia and Africa. But it was in appearance only, as Rome alone could equal or be really above the great sees of antiquity. This St. Gregory meant when he wrote: "The patriarchs or primates, hold the same power, although they are of different names."[1]

In the middle ages there were many misunderstandings regarding the primacies. Some bishops claimed the honor, because they occupied the sees of the former delegates of the Roman Pontiffs. For that reason Hincmar claimed that all the archbishops, who were subject direct to the Pope became by that primates. A number bore the honor only. Thus, when there was a dispute between the archbishops of Armagh and Dublin regarding the primacy of Ireland, the Pope solved the difficulty by giving the title of primate of all Ireland to the former and the title of primate of Ireland to the latter.

The primates, being the chief bishops of a country, and representing the Pope himself, the Popes alone can appoint them to that honor. Thus we read that Popes Nicholas I. and Alexander III. recognized the primacy of the bishops of Bourges over the churches of Aquitaine; Urban that of Narbonne over Aix, that of Lyons over the provinces of Tours of Rouen,[2] and St. Gregory VI. over Sens. This was the custom of the West. In the East, before the destruction of the Greek empire, the patriarchal sees mentioned before received from various Popes the care of the regions near their cities. They were the direct delegates of the Supreme Pontiffs. In the expressive Greek language, which from the conquest of Alexander, 400 years before Christ, prevailed in these eastern countries, these delegates of the Holy See were called katholikoi, that is universal delegates. Thus the regions of upper Asia depended on the papal delegate archbishop of Seleucia, the vicar of the patriarch of Antioch. The Ethiopians were ruled by a vicar of the patriarch of Alexandria. The churches of Armenia were subject to a katholikos, who belonged to the archdiocese of Cesarea.

These in their turn gave rise to the patriarchs of the various oriental rites which we see to-day in the East. The patriarch of the Chaldeans represents the old katholikos of Seleucia. The patriarch of the Maronites represents the papal delegate of that nation. So it is with the catholics and united Armenians, the Syr-

[1] Pat. Lat. T. cxlviii. col. 540.

[2] St. Gregory VII. L. vi. Epist. 34 and 35.

ians, the Abyssinians, the Copts, &c.; they are all the disciples of the ancient catholics of these countries of the East, where the church so flourished, before the political revolutions divided them from Rome, the centre of unity and of faith. This rapid sketch will give the key to many historic facts of history, which the ordinary reader cannot understand. Thus it appears that in ancient times any archbishop, primate or patriarch could appoint and consecrate a bishop, divide a diocese, and perform many acts now reserved to the Pope. They could do this because they were the delegates of the Roman Pontiffs for these functions, because travelling and communications with Rome were so difficult in those times, that Popes had to appoint bishops to represent them in these distant regions.

Coming back to our own country we will now better understand the nature of the titles of the bishops of this country. The first bishops appointed in this country were the bishops of Quebec, the bishop of which city was made a Vicar Apostolic by the appointment of Francis de Laval in 1674. His jurisdiction then extended over all Canada and the French possessions of the Mississippi valley to the Rocky Mountains. The see of Quebec is therefore the first diocese of that country.

In the United States the few and scattered catholics living within our boundaries before the revolutionary war were subject to the vicar apostolic of London. This arrangement remained till 1789, when at the request of the clergy and by the votes of the priests, Rev. John Carroll, cousin of Chas. Carroll of Carrolltown, one of the signers of the Declaration of Independence, and himself a personal friend of Washington, became the first bishop of Baltimore. His diocese was then the whole United States. In 1808 the church had so increased that Baltimore became an archdiocese, and New York and Philadelphia, Boston and Bardstown, became the seats of bishops. New York was erected into an archdiocese in 1850, having subject to its archbishop all the New England states, with the states of New York and New Jersey. In 1875 Boston became an archdiocese, having as suffragans the New England states, leaving to the archdiocese of New York the two states of New York and New Jersey. Thus all the dioceses of these two states form the ecclesiastical province of New York, and their bishops are the suffragans of its archbishop, who presides over them in councils and in meetings of this kind. But when the bishops of the whole country meet in council, the archbishop of Baltimore usually presides over them, because he is the bishop of the oldest diocese. Three plenary councils of the whole church have been held in Baltimore, and the prelates of this archdiocese presided over them as the delegates of the Pope. There they enacted laws for the whole country. From these customs the archbishops of Baltimore have been called the primates of the United States, without really having the title or the authority of a primate.

Pope St. Leo says, that in his time the great rule of the church

was to give to each province and nation: "The form or image of Peter," by the union of all bishops and churches under the headship of one archbishop, primate or patriarch representing the Pope.[1] That was the universal custom in every age and country back even to the time of the apostles. We trace it back, till we find it lost in the silence of the apostolic times. No Pope or council established then that ancient office. The most ancient councils speak of them as being already ancient in their days. The council of Antioch says: "It was the rule of the fathers from the beginning."[2] It may be seen in the Apostolic Constitutions.[3] The council of Laodicea speaks of archbishops over bishops. The writings of the fathers are filled with texts, which show that some bishops were over other bishops in their time. These bishops may be called by different names, but it only shows that they were known in the church at the time these fathers lived.

The word patriarch from the Greek meaning a prince of fathers, in the first ages signified those bishops, who had authority over others bishops. The bishops who occupied the old apostolic sees were mostly known by that name. The bishops of these venerable sees ruled not only bishops, but also primates and archbishops. The most ancient patriarchal sees were Rome, Alexandria and Antioch, the sees of Peter. Later the cities of Jerusalem and Constantinople became the seats of patriarchs. Some times archbishops were called patriarchs. In one council the bishop of Lyons is called a patriarch, and often the Arian heretical bishops were called by the same name. The names pope, patriarch, primate, archbishop &c., are sometimes used in a misleading way in the early church, so that men not well versed in ecclesiastical lore, make many mistakes by confounding the names with their offices.

The first universal council of all the bishops of the church since the days of the apostles met at Nice in the year 325. At that time there were archbishops over other bishops, and the office was even then old in the church. The fathers of this council decreed: "Let the old customs be kept, which are in Egypt, Lybia and Pentapolis, that the bishops of Alexandria should have power over the others, similar to the Bishop of Rome, for this is customary. In the same way and in Antioch and in the other provinces, let the privileges of these churches be guarded, as was done in antiquity."[4] "Because custom and the ancient tradition thus holds, that he who sits bishop in Ælia" (the pagan name for Jerusalem after its destruction and rebuilding by the Romans,) "let him be honored, and the consequence of this honor, let the dignity of his Metropolis be guarded."[5] Here we see that the authority of these three great patriarchal dioceses according to the very words of the first great council of the whole church, extended over all the other bishops of the surrounding nations. That is the real nature of the power of a patriarch in the church, although the name itself is not given

[1] Sermo iv. [2] Concil. Antioch in the year 341 Lab. T. ii. col. 566. [3] N. 33.
[4] Concil. Nicaeni Can. 6. [5] Concil. Nicaeni Can. 7.

by the fathers of the council of Nice. But while they do not say that the bishop of Jerusalem has the same authority as the bishops of Antioch and Alexandria, but the honor only, they show in striking words the authority of these two sees which Peter founded before going to Rome. Yet the see of Jerusalem was probably established by Christ himself as some say when on the day of his ascension he gave the church at Jerusalem to St. James, as tradition says. Yet according to the great council, the sees of Peter have full authority over dioceses and nations, while the see founded by Christ himself or by the apostles at Jerusalem has only an honorary title or the dignity of the patriarchate without the power, a wonderful testimony of Peter's sees established in his disciples Sts. Mark, Evodius and Ignatius.

The council of Nice mentions not the see of Constantinople, because a few years before the emperor Constantine had moved the seat of the Roman empire to the little city of Byzantium, till then subject to the archbishop of Heraclea, which he called Constantinople after himself. In the fourth century the bishops of Constantinople made themselves patriarchs, which the Popes tolerated, but they did not give them the first place till the thirteenth century. In the ancient church then only the three sees of Peter, Rome, Alexandria, and Antioch were called patriarchal churches.[1]

Later the Popes erected the sees of Jerusalem and Constantinople to the honor of the patriarchate, because at the former city Christ lived and died, and they conferred the honor on the imperial city, that they might conciliate the favors of the Roman emperors, jealous of the supreme power of the Bishops of Rome. That took place in the thirteenth century. Before this, the imperial city of Constantinople endeavored to obtain the second place after Rome, and to rank her archbishop over the patriarchs of Alexandria and Antioch, but the Roman Pontiffs rejected the canons formed for that purpose. Only twenty canons of the council of Nice now remain, but the learned tell us that they passed other canons which have been lost. The canons decreeing that Easter must be celebrated on Sunday, that men twice married must not be ordained, that there must not be two bishops of the same see, the canons relating to the scriptures, that clergymen saying Mass must be fasting, that appeals must be to the Bishop of Rome, the decree relating to the examination of synods, the addition of the "As it was in the beginning" &c., after the "Glory be to the Father" &c., all these canons mentioned by later writers are nowhere now to be found. Like so many other precious monuments of antiquity they have perished.

In 451 a council was called at Chalcedon over which presided Pascasinus, Lucentius and Boniface, legates of the Pope, who had in the meantime died, and when in the decree of this council was read in the council erecting Constantinople into a "new Rome,"

[1] Cardinal Petra T. iv. ad Const. 17 Eug. iv. sec. iii. n. 4.

next to the "old Rome of Peter," the legates of the Pope refused to confirm the decree formulated by the one hundred and fifty assembled bishops, as being contrary to the council of Nice, stating that: "The Apostolic Throne of the Papacy had commanded them to refer it to The Apostolic Bishop and prince of the whole church." Thus they vetoed the action of the bishops, who the day before while the legates were absent had passed this decree placing Constantinople over the apostolic sees of Alexandria and of Antioch. "In the course of time Constantinople and Jerusalem became patriarchal sees, because they were not so from the beginning" says the council of Florence.[1] Pope Nicholas in 858 said that only the sees established by the apostles were the seats of patriarchs, but that Constantinople or Jerusalem had not the same patriarchal power as Alexandria and Antioch established by Sts. Mark and Peter, that the council of Nice did not name the bishop of Jerusalem, because the true Jerusalem is heaven, of which Christ our Lord is the real Bishop. But they called him bishop of Elia, the city built on the ruins of Jerusalem by Adrian, after the holy city had been destroyed by the Romans, as foretold by our Lord.[2]

The council of Nice commanded the metropolitans or archbishops to meet in council under their patriarch once each year, and forbade them to proceed criminally against any bishop without the consent of the patriarch. The council of Chaledon gave to the archbishop of Constantinople the privilege of sitting in judgment in the controversies between bishops and archbishops within his province or subject to him.[3] In the year 1215 the Lateran council granted the long desired honor to Constantinople, that of being the first metropolitan see after Rome, next coming Alexandria, then Antioch and Jerusalem. The patriarch of Constantinople could sit in cases of appeal coming from all provinces of the Greek empire before the cases would go to Rome.[4] In these times many archbishops and bishops were called patriarchs, without having any authority attached to their titles.

The authority of the patriarchs is given in the common or canon law of the church. Pope Nicholas the I. wrote to Archbishop Rodolph that all cases of appeal in the dioceses of the bishops, archbishops and primates come before them, before coming to the last court of appeal the Roman Curia.[5] In the early church, criminal cases against bishops often did not come before the patriarch, but before a provincial synod of the bishops. But they could not depose the bishops unless the Pope agreed, after hearing the case on appeal, because the Pope is the Bishop of bishops, and alone to him belongs to create or depose bishops. Cases against archbishops first came before the patriarch, who called a council of all the bishops and archbishops in his patriarchate to hear and pronounce on the charges. That was incorporated into the Roman law under the emperor Justinian.[6] But the metropolitan could

[1] Parte ii. col. 22. [2] Lab. T. 8 col. 545 n. 92. [3] Can. 17.
[4] Concil. Lat. iv. an. 1215 under Innocent III. [5] Concil. Lat. iv. cap. 5. [6] Novel. 123.

not be deposed by that court, without the confirming voice of the Bishop of Rome. A patriarch always presided over national councils of all the bishops and archbishops in any country.[1] But no patriarch could call such a meeting without the consent of the Pope. Julius I. condemned a council of this kind called at Antioch by the bishop of that city. In the council of Chalcedon the papal legates Paschasianus and Lucentius, would not let Dioscorus, patriarch of Alexandria sit with the other bishops, because without the consent of the Bishop of Rome, he had called and held such a council, stating that either he should leave the council or they would.[2] Such councils then could neither be held, nor the decrees published without the consent and approbation of the Pope. In 1112 Primas, bishop of Lyons, called a council, but some of the bishops refused to come, saying that he did so without the consent of the Pope. Damiburtus, archbishop of Siens, Ivo, bishop of Chartres, Walo, bishop of Paris and John, bishop of Orleans wrote him refusing to attend the council, stating that patriarchs and primates had not authority over bishops, except what was given them by the common laws of the church, and that no council could be held without the consent of the Apostolic See. As a sign of their authority, the cross must be carried before a patriarch, except when he is in Rome, or when the Pope or a legate of the Pope is present. This is a privilege granted to some other prelates below patriarchs.

In finishing this historic research into the powers of the patriarchs who sit on the apostolic sees, we might say that every one of these old sees established by the apostles have been overturned, not only once but many times, since they were established by the apostles. Alexandria, Antioch, Jerusalem, Constantinople, the great historic cities have fallen from their honors. They were overrun by the Saracens, the Mohammedans, the Turks, &c.

The archbishop of the first diocese is called the primate. He is over all the archbishops, bishops and churches of the country. They are not really primates unless they have certain jurisdiction or authority over the archbishops of the country. This was stated by Pope Boniface I. in 418. After the Saracens were driven from Spain, Urban II. in 1088 restored the primatial dignity to the archbishop of Toledo, who by that obtained authority over the archbishops, bishops and churches of Spain. At the same time he made him the legate of the Holy See for this nation, with instructions to respect the privileges and rights of the church and of the bishops given them by the common laws. The councils held at Toledo, Spain became very celebrated, and many things there first introduced became universal by the customs, or by the acts of the Pope or by universal councils. The Pope appointed the archbishops of Lyons the primate of that part of France. Later the archbishop of Arles became the legate of the Pope over all France. But he

[1] Benedict xiv. De Synod. Dioces. l. i. c. i, n. 2. [2] Lab. Concil. T. 4. Act. i. col. 94.

was never the primate, for it was a personal power which did not descend to his successors in the see.

Whence the patriarchal dignity is a power over primates, archbishops, bishops and churches permanently affixed to the see. A primate may be subject to a patriarch, while the latter is subject only to the See of Rome. This was always the custom in the East, while in the West many primates are directly subject to the Pope, who in his own person has all the honors and dignities of every grade both of orders and of jurisdiction. In the East once were the primates of Ephesus, of Cesarea and of Heraclea, with archbishops under them. In the early church they were called exarchs, from the Greek meaning a chief or leader. The council of Chalcedon says that when controversy rises between archbishops, the appeal must be heard by the exarch of the province or before the patriarchal throne of Constantinople. The primates were sometimes called catholici, because of their partial universal authority. That name was given them in the council of Nice.[1]

They were forbidden by this council to create archbishops where there was a patriarch. Often the region over which they ruled was called a diocese, from the Greek meaning the administration of a house or of a province. The second council of Carthage forbade bishops to consecrate a bishop without consulting the primate of the church in Africa. Some authors say that the primatial sees were instituted by the apostles, but the more certain opinion seems to say that they were erected by the Popes. Pius VI. suppressed all those of France when the concordate with that country was signed in 1801.

The primate has no authority over churches unless it is found in the common law, as Nicholas I. wrote to archbishop Rodolph. Appeals from the archbishop go before the primate. Such was determined in the council of Chalcedon.[2] The primate under the direction of the Pope, may call a national council, and he usually presides over the other bishops as chairman.[3] But they cannot undertake episcopal visitations in the provinces of other archbishops. When the III. council of Baltimore was called in 1884, by order of Leo XIII., the archbishop of Baltimore presided, as did his predecessors in the former national councils. The primacy appears to have fallen into disuse in modern times. Thus since Pius VI. suppressed all the provinces and dioceses of France in 1801, there are no primatial sees in that country.

The word archbishop comes from the Greek and means the first or chief bishop, the same as an archangel, archpriest, &c., are over others in the hierarchies. In the early church they were called metropolitans, that is bishops of the mother churches, the meaning of the word in Greek. The bishops then of the chief cities were called in the early churches metropolitans. They were first called thus in the Greek empire. In the council of Chalcedon, the bishop of Alexandria is called an archbishop. In the third

[1] Tom. ii. col. 301. [2] Can. 9. et. 17. [3] Benedict xiv. de Synod. dioces. L. I. C. I, n. 2.

council of Carthage the metropolitan is called: "the prince of priests, or the supreme priest." But in the church of Africa the oldest consecrated bishop, presided over the council, and the office was not fixed to any particular see. He was called the senior bishop. The only exception was Carthage, to which the office of metropolitan was permanently fixed, and her bishop was called the primate.

The name metropolitan is much older than that of archbishop, and seems to go back to the very days of the apostles. In our day the words metropolitan and archbishop mean the very same, that is the bishop, who by right attached to his see, presides over the bishops of his province, and before whom comes the appeals from the episcopal courts.

An archbishop then is a prelate who has authority over suffragan bishops not having jurisdiction over other bishops. The archiepiscopal office was instituted by Peter and his successors, for we find that the archiepiscopal office existed long before the first general council of Nice held in 325. The archbishop takes an active part in the election of the bishops of his province, and he usually consecrates them, while formerly he ordained the clergy of the dioceses of the bishops under him. But in the East he could not consecrate any bishop without the consent of the patriarch. He presided over the bishops of his province assembled in council, and there passed judgment on important matters appealed from these dioceses of his province. But he cannot depose a bishop, for he can only take testimony and obtain information, which will be later laid before Rome. The council of Trent decreed that important episcopal cases must be passed on only by the Holy See. In former times the archbishop could undertake episcopal visitations in the dioceses of their suffragan bishops, but they do not do so now, except by orders of Rome when the state of religion demands it.

The archbishop can do nothing in the diocese of his suffragan bishops except what the common law says. Being a branch of the Holy See, the archbishop must report his actions and judgments in the dioceses of his province.[1] The archbishop takes charge of matters of appeal from the dioceses of his province, and passes judgment for or against the appellant according to the testimony passed on by the bishop's court. Although in the early ages of the church, archbishops, not being able to inform Rome, could elect and consecrate bishops in their provinces, in modern times, because it is so easy to write to the Holy See, the Pope reserves to himself the election and consecration of bishops. Neither can archbishops sit in judgment in serious episcopal cases, that being reserved to the Holy Father, while matters of small importance come before provincial councils.[2]

It is disputed whether the archbishop is the judge in civil cases between bishops and their subjects, as the council of Trent says

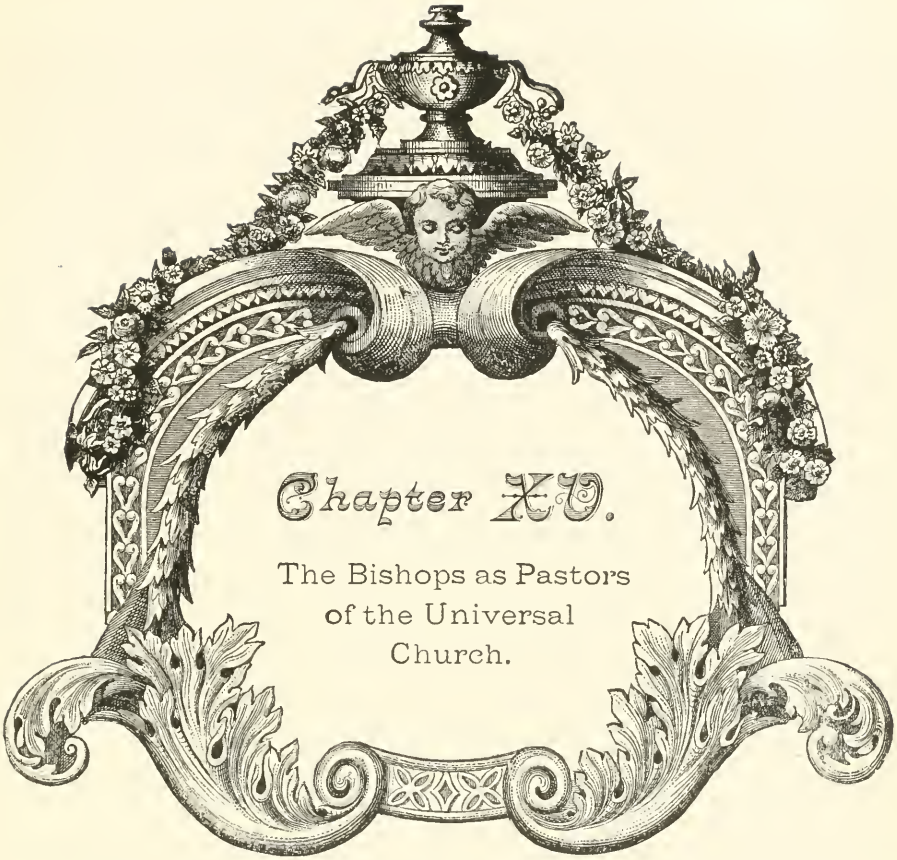
[1] Innocent III. 9. Duo simul. [2] Trid. Concil. Ses. 24. C. 5.

nothing about such cases, stating only that small cases should be tried in a provincial council and important ones must go before Rome. When the archbishop calls the bishops of his province to meet in council, they are obliged to attend. The archbishop cannot pass judgment on subjects of the dioceses in his province, except on appeal after the episcopal court has given its sentence. Neither can he take any action while such cases are pending, nor receive any appeal, except when the sentence of the bishop's final court would not justify the complainant. But if the case be not decided within two years, the case may come before the metropolitan court.[1] The archbishop therefore is the court of appeal for all the members of the dioceses in his province, when the appeal is regularly made within ten days. If a vicar general abuses his office, the archbishop can correct him. Where no cathedral chapter exists, when the episcopal see becomes vacant, the archbishop has jurisdiction and can appoint an administrator of the vacant see. In former times the archbishop could officially visit the dioceses and parishes within the limits of his province, but the council of Trent made a law, stating that could be done only for a cause heard in a provincial council. But this hardly ever takes place now. The archbishop can use the pallium and have the cross carried before him in all parts of his province.

The pallium is an ornament of the Popes in the form of a scarf, made of the wool of the lambs kept by the sisters of St. Agnes at Rome, and sent by the Pope to patriarchs, primates and archbishops, after being laid on the tomb of St. Peter under the main altar of St. Peter's church. It is sent to them as a sign of their authority over other bishops as branches of the Papacy, for they partake in the power of Peter. Some say that the Roman emperors used to give a pallium to the Bishops of Rome in ancient times In 336 Pope St. Mark conferred the pallium on the bishop of Ostia, and from that time he wears it on pontifical ceremonies. The moment a bishop receives the official notification of his election by the Pope, he can exercise episcopal jurisdiction in his diocese even before his consecration. But before he receives the pallium an archbishop cannot call a council, bless the chrism, dedicate a church, or ordain the clergy, because the fulness of his power comes with the reception of the pallium. Within three months the new archbishop must ask for the pallium. If he be at Rome, the Pope himself imposes the vestment on his shoulders, otherwise the Holy Father appoints a cardinal, an archbishop or bishop to place it in his name.

The Pope alone wears the pallium everywhere every day, for to him descends the fulness of Peter's power over bishops, while archbishops wear it only in their own church or province, when celebrating Mass on certain great feast days. He cannot wear it in another province without the consent of the archbishop of that province, for he has no jurisdiction outside of his own province.

[1] Concil. Trid. Ses. 24. Cap. 20.



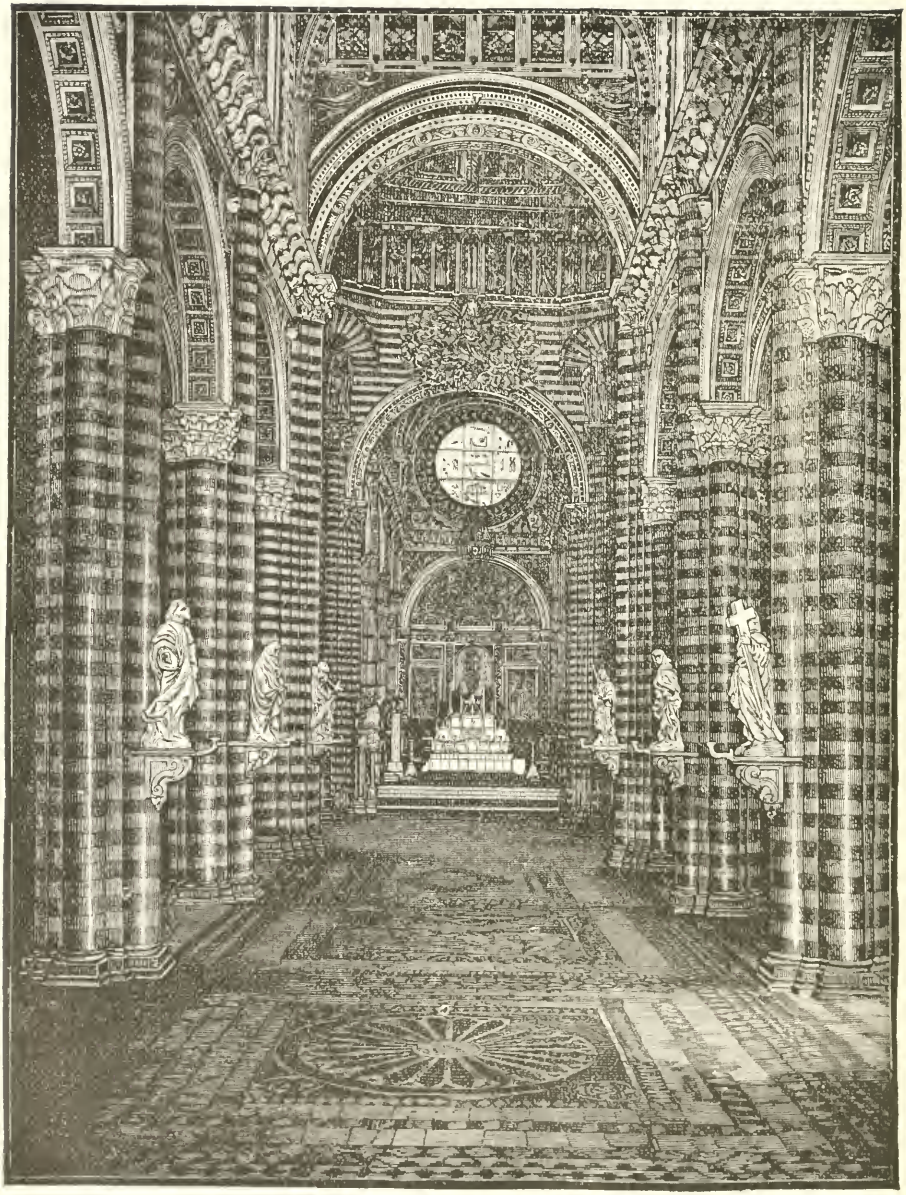
Chapter XV.

The Bishops as Pastors of the Universal Church.

THE other bishops are like pastors within the universal church, of which the Pope is their bishop, while the dioceses they rule may be likened to great parishes within the church universal. Therefore we must consider the whole church as a great diocese of which Christ is the Bishop, and the Pope his Vicar General with full jurisdiction, wherein the bishops are subject to the rule and authority of the Vicar of Christ. In the same way the church universal spreads everywhere, but we cannot tell who belong to it for, "man looketh on the outside while God alone beholdeth the heart," and he only can tell who is in the state of grace belonging to the universal church. But like the Son of God becoming incarnate and visible as a man, the church becomes individualized and visible in the Roman diocese.

To him alone it belongs to call a meeting of all the bishops of the church, and they meet under the presidency of their chairman as pastors of the great diocese of the universal church.

Not only when assembled in council, but even when scattered all



INTERIOR OF THE CATHEDRAL, SIENNNA, ITALY.

over the whole world in their own dioceses, the bishops aid the Pontiff in his government of the universal church. Both united in council and scattered in their dioceses, they are completely under the authority and headship of their bishop the Pope, subject to the laws of the Papacy made for their guidance. For the Son coming forth from the Father in heaven, acts not in any irregular way, but he is always subject to the laws eternal of the divine filiation. In that he is under the authority of the eternal Father, because he is begotten of the Father in whose divine nature he partakes. So all the bishops of the world are begotten of, and come forth in a spiritual manner from their Father the Pope, and they are one with him, as the Son is one with the Father, and the church is one and has only one divine Priesthood. In the Deity, the Son is equal to the Father and has only one divine nature with him, but the Father has his fatherhood and the Son has his sonship and in these they differ. So in holy orders the bishops are one with the Pope, for there is but one eternal Priesthood, that of Christ, and in holy orders the bishops are the equals of the Pope, for all bishops have received the fulness of the Priesthood of Christ, as Christ receives the fulness of his Divinity from his Father. But the bishops have not the fatherhood of the Pope over the whole church, but only that of holy orders in their own dioceses.

We see therefore that there is a continual interchange of power, of aid and of help between the bishops of the church and their earthly head, which resembles the communication of nature and of action taking place between the august Persons of the Trinity. The bishops of the world reflect the infallible teaching and the sanctifying action of the Pope. They partake in his supreme government over the members of their own diocese, because they partake with him in the government of the flocks given to their care. The bishops put in force the common or canon laws of the church, which come from the Papacy. They can make rules and regulations for the particular good of their own people. Thus each diocese is like a Sovereign State which has the regulation of its internal affairs in the most perfect manner, yet forming a part of the general Government of the church.

In that way many customs rise in different parts of the world, and by the silent consent of the Popes they continue, till at last they become universal laws in the church. For custom makes law as well as legislatures. In this way rose the custom of reciting the Roman Breviary in the apostolic ages, the fasting from meat on Fridays, because the pagans dedicated Friday to the impure worship of Venus, goddess of impurity, and because Christ died on that day. In the same way rose [1] the custom of calling three times the names of parties about to be married and numerous other customs. When the Sovereign Pontiff confirms these local

[1] In England.

customs, when he extends them to the whole church, it is the same as the approval of the canons of a council. They then become the law for the whole church. The same may be said relating to the canonization of the Saints. Many saints of the early church were held as such by the people and bishops of one or more dioceses. The Pope tolerated that till it spread to the whole church. The Saints of the Roman Missal were considered as holy by the pastors and people of the Roman diocese, without any official action on the part of the authorites of the church. In all this we see the life of the church ever acting, producing from within, that life is the Holy Spirit flowing from the Head Christ, down on the members and rising again from the members to the head visible, the Pope.

The bishops not only in council when assembled are united unto their chief the Sovereign Pontiff, but also when scattered into all parts of the world. Then they keep order, preach the Gospel, and uphold the discipline of the church in the diocese over which the Holy Ghost has placed them to "rule the church of God."[1] At the preaching of the apostles the whole world lay before their feet, ripe for the harvest of the Lord. They went first as missionary bishops where they wished to found churches. Later they became the titular bishops of different dioceses. In this we see that the church universal existed before any particular church or diocese or parish. It follows that the church universal is not deprived of its authority over souls by the establishment of dioceses, no more than the authority of the bishop in his diocese is taken away by the erection of parishes. In the hierarchy of the church universal, the Pope is the Pastor of all men, for he is the Vicar of Christ who died for all mankind. But because they are the pastors of the universal church, the bishops take part in its government, as in a much inferior way the pastors of the diocese take part with the bishop in the government of the diocese. In this the bishops have a power in the universal church, which extends beyond the limits of their diocese, as the pastors may have the faculties of administering the sacraments in all parts of the diocese.

Thus we see in history that the bishops took charge of souls outside their diocese. They often become the titular bishops of dioceses where the church has been overturned by wars and the incursions of the infidels. They are often appointed to dioceses to rule, not in their own names, but as apostolic vicars of the Pope. But all this is absolutely under the direction of the Pope, for he is the Vicar of him who died for all. In a similar way the pastors of the diocese rule their people in union with their bishop, because he is for the pastors what the Pope is for the bishops. This is called the extraordinary ministration of the Gospel. For when the diocese or the parish is complete, and canon law in its full extent has been introduced, then the church is in its normal

[1] Acts xx. 28.

or ordinary state. In that case the canon law regulates every action of the clergy, and nothing is left to the arbitary action of the ministers of the church. In this case every act of priest or of bishop has been laid down and regulated by the canon law, and they must follow the law in every case or be punished. Then the human element in the church is curbed by the divine element, the law which keeps the human passion under, and the oppression of any of Christ's sheep is impossible, because they are protected by the wise enactments and laws of the church. Then the particular church, the diocese, and the imperfect church the parish, flourish in every land, and the church universal rejoices in the health and the prosperity of her daughters, the dioceses and parishes. On the contrary the church universal suffers when her children suffer or become weak members, when they die by persecution or by the loss of faith.

From this we learn that the particular churches the dioceses are not immortal. For being great moral and religious persons they are subject to destruction and to death. For history tells us of the former flourishing dioceses of Palestine, of Egypt, of Arabia, of Asia Minor and of many other famous and historic churches in these countries now overrun by infidels. They now live only in the persons of their titular bishops. But as dioceses they have been destroyed for the sins of their people as was said by Jesus of the churches of Asia.[1] The church universal alone is immortal because it is the bride of the Lamb. The Roman Church alone has withstood the rage of the demon, for of her Christ foretold: "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against her."[2]

Because it is the seat of the Papacy, the Vicar of Christ is its Bishop. To him belongs all souls redeemed. For that reason the Chair of Peter is called the Apostolic chair. For to the apostles under Peter, Christ gave power to preach to the Jews and pagans before their conversion. Whence all missions are directly under the power of the Pope. When by any misfortune one of the dioceses ceases to exist, the Apostolic authority again assumes full power over the remaining christians in that diocese. For when they have no bishop of their own, they become more especially the people of Christ, and his Vicar takes charge of them. The Propaganda looks after them. For we see that at the beginning of the church, the apostles and their disciples went forth as teachers of the universal church, according to those words of our Lord. "Going forth therefore teach ye all nations." That was their universal mission. He said that only to the apostolic college. He did not want to make them bishops of any particular diocese, because there were no dioceses till they had formed them by their preaching. That universal power of the apostolate belonging to all the apostles and which made them universal missionary bishops is still in the church, for he continued: "behold I am with you

[1] Apoc. i. ii, iii. [2] Matt. xvi. 19. 20.

all days even to the consummation of the world."[1] Acting on these words of our Lord, they went forth to the uttermost ends of the earth for "their sound went forth unto all the earth."[2] When they had founded churches, then they or their disciples became the titular bishops of these newly-formed churches. Thus we see that St. Paul left his disciple Titus at Crete and he consecrated his other disciple Timothy as bishop of Ephesus. St. Peter sent St. Mark to Alexandria and left his friend St. Evodius at Antioch.

But things could not continue always in that way. For soon one bishop might encroach on the limits of another, and confusion and disputes would soon undo all the good they had achieved. For that reason they were from the beginning subject to St. Peter, to whom alone was given supreme control and an unlimited apostolate to convert the entire world. St. Cyprian calls Peter "The Origin of the apostolate."[3] And Innocent says of him: "By whom in Christ the apostolate and the episcopate received their origin."[4] For "the keys of the kingdom of heaven which were to be given to the others, Peter alone received them."[5] For that reason Peter chose one of the disciples to be an apostle in the place of Judas,[6] and as St. Chrysostom says: "With his power alone he could elect and consecrate him"[7] although out of regard for the other apostles he called them to the council.

The priest or the assistant of the pastor is not necessary for the parish. A vicar general is not so required that the diocese cannot get along without him, because the parish or the diocese are not perfect churches. But the universal church, being perfect, it could not exist without the Bishop of Rome, the Vicar of Christ. "For in raising blessed Peter over the other apostles, in him he raised an everlasting principle and visible foundation, upon whose strength he might raise an eternal temple, that by the strength of his faith, the head of the church might rise to the heavens."[8] "Therefore we teach and we declare, that by the action of the Lord Peter has obtained a principle of ordinary power over all other churches."[9]

Each apostle received a personal confirmation in grace and in holiness and they were at the same time wonderfully united to their chief, St. Peter, for they heard his commission given direct by their Master. They acted with more freedom than any of their successors, the bishops who had not received their commission from Christ himself, but from Peter, the head of the church. The apostles were bounded by no limits, for they were first on the field, when there was no church, no diocese, no spiritual organization. Only the universal church then appeared in their persons, and it was freed from abuses and from the dangers of older dioceses, and edified by the personal holiness, light and grace of the apostles. Converts at that time had great faith, and the Holy Spirit worked

[1] Matt. xxviii. 19. [2] Psalm xviii. 5. [3] St. Cyprian Epist xlv. ad Cornel.
[4] St. Innocent I. Epist. II. ad. Victric. [5] St. Optatus Milev. con. Parm. I. 7.
[6] Acts. i. [7] St. Chryst. In Acts Apost. Hom. II.
[8] Council Vat. Const. Pastor Æternus. [9] Vatican Council Ibidem Council Lateran IV.

wonderful miracles to attract the nations to the Gospel. Thus we read of wonderful things done by the apostles. Even they raised the dead, cured all kinds of diseases and worked the most wonderful works. Eusebius, one of the earliest christian historians tells us that, "Besides these, at the same time flourished among the disciples of the apostles, men of the highest merits. For these disciples of such great and wonderful men were evidently divine. When the apostles laid the foundations of the church in different places, they added to the edifice, by the preaching of the Gospel, by sowing the seed of the heavenly teachings, and scattering it all over the earth.... Then having left their own country, they went forth to fulfil the duty of evangelists, for those who had not heard desired to know Christ, and to have the books of the Holy Gospel given to them. And after these had laid the foundations of the faith in the most remote places, they ordained other pastors, satisfied to give to them the care of the new plantation, that they, with the help of God, might hurry to new regions" &c. [1] By this we see that the apostles were mostly missionary bishops of the universal church, without being attached to any particular church, and that when they converted any people, they established pastors over them, and then hurried away to new conquests of souls for Christ.

Thus we read that St. Peter and the first Popes sent legates to the pagan nations to convert them to the Gospel. St. Peter himself sent the first bishops to Spain soon after Sts. Paul and James began to preach the Gospel to that nation. Sts. Peter and Clement sent to Paris St. Dennis, the Greek who at the time of the crucifixion said: "Either the Lord of the universe is dying or the universe is dissolving." St. Dennis preached on the banks of the Seine at the little city of Leutitia, now Paris. [2] The monks came to Vienna from Rome. The first bishops of France came from the East sent by Rome to that nation. They were Trophimus, Paulus, Martialis, Gratianus, St. Saturnenus, Valerius, &c., sent to that nation by St. Peter himself, because they were his companions in his work at Rome. [3] St. Boniface was sent to preach to the Germans, St. Augustine to the English, St. Patrick to the Irish, all sent by the Popes, because from Rome and from the Chair of Peter the whole of Europe received its civilization, christian faith and teachings.

But not all of these apostolic men received full power to be the legates and the representatives of the Papacy. For many of them were only simple bishops, or priests, preaching the Gospel and establishing missions among the pagans of Europe. When their labors became fruitful, when congregations increased, parishes and dioceses were formed out of the large territory. In time the full machinery of the church took the place of the imperfect missionary organization which they founded. We see that taking

[1] Eusebius Hist. Eccl. L. iii. C. 37. [2] Cathedrals of the World, Notre Dame Church, Paris.
[3] Vet. MS. Arelat. ap. Falon. Monum. Ined. T. ii. p. 33.

place under our eyes to-day in this country, and in all missionary countries of the world. Missions are first established, they become more and more perfected, till at last the complete organization of the parish and diocese takes the place of the mission. In the first ages the apostles went forth with the complete authority of Christ to do what they could to save souls. They had from Peter the full authority to do the best they could, and the Head of the church left things rather to their judgment. In that age travelling was difficult, and because of the persecutions they could but seldom see their chief, the Roman Pontiff.

To-day priests and bishops go forth into Asia, Africa and everywhere among the pagans or the heretics, and they are either apostolic delegates, that is, they represent the Pope, or they are missionary priests, bishops, vicars of the Pope, representatives of the Roman Pontiff, with the titles of old dioceses now in the hands of the Turks. When by their labors people come to hear them, and converts are numerous, they form a diocese. Then they become the bishops of the place, and the laws and organization of dioceses obtain full force. It was necessary for them at first to go out as missionaries, because they must be free from the common laws binding bishops and pastors to reside in their dioceses and parishes, to consecrate the holy oils during holy weeks with many clergymen, besides binding them to numerous other episcopal duties which regular bishops are required to perform, where the common law of the church is in full force, which could not be carried out in a missionary country.

After the diocese has been established and when by some misfortune of war, of persecution, of infidelity, the organization of the church has perished, then the universal church throws her protecting powers over her unhappy daughter, the unfortunate people look to Rome to help them in their spiritual wants. Thus in the IV. century St. Eusebius went from place to place in the East, preaching and ordaining priests for the churches destroyed by the Arian heresy, which denied the divinity of Christ. When the Huns, the Vandals, the Visigoths, and the other barbarians coming down from the North-east of Europe, overrunning the South, destroying churches, and putting bishops and priests to death, the neighboring bishops looked after the wants of the persecuted dioceses, till regular pastors and bishops could be regularly ordained and consecrated. When the church was persecuted by Henry VIII. and by his illegitimate daughter Elizabeth, when bishops and priests were put to death or driven out of England, the clergy of France, of Belgium, and of other neighboring countries attended to the English people, till at the rising of the faith again in England, an apostolic Legate at London was appointed by the Holy See bishop of that city. The bishops of Ireland often at that time administered to the people of the neighboring dioceses, when their own pastors were put to death by the conquering Danes or English.

By virtue of these laws one bishop can give letters to another bishop to ordain one of his own clergymen. When one bishop is absent, another can consecrate the holy oils for him or do any other episcopal work in his diocese. But as the Sovereign Pontiff is at all times the Vicar of Christ, who by redemption has complete power over souls, he can ask a bishop to resign, appoint an administrator to a vacant diocese, or do anything in any diocese, which the bishop of the same can do, because he is the direct pastor of the whole flock of Christ.[1]

But the interference of one bishop in another's diocese cannot take place, except when the necessities of the case require. Otherwise one would interfere in the business of his episcopal brother, and confusion would result. All these cases are regulated by the canon law of the church. Therefore that universal power of the bishops, by which they can go outside the limits of their diocese to exercise episcopal functions, is rooted in episcopal order, because they belong first to the universal church, which has no boundaries. But only in extraordinary cases can they do so, as when they become bishops of a certain place, there they live and spend their days in working for the good of their own dioceses. When bishops have the titles of dioceses among the infidels, but work in another diocese, they are forbidden to exercise their functions in their episcopal city, lest a contest regarding jurisdiction should arise. Thus one of the auxiliary bishops of this country, or a titular archbishop of Petra, in Arabia, but who would be a coadjutor of some archbishop in this country could not enter the city of Petra, to there perform episcopal functions if he were travelling there, because these regions are usually in the care of apostolic vicars.

It is evident from what we said that the bishops are the pastors of the universal church, and that they have ordinary jurisdiction. But they are subject to the Roman Pontiff. They have not the gifts of the apostolate as given to the apostles. For by reason of their close relationship with our Lord, the apostles were universal bishops in the church. He confirmed them in grace. They were all infallible by a peculiar gift of the Holy Ghost. They could perform miracles and speak all languages. These were given them on Pentecost, because they wanted all these for the establishment of the church at that time.[2] These personal gifts remained with them till they had organized churches over all the nations of antiquity, that they might command respect from their converts, inspire reverence in their successors, and that by the weight of their personality, they might keep the church together till the full organization of the diocese was completed.

Even St. Paul preached till there was no place for him in the countries divided up among the apostles: "But now having no more place in these countries."[3] We must then consider the kinds of gifts given to the apostles, one of the personal gifts of mir-

[1] Concil. Vaticanum. [2] Pius VI. Brev. Super. Nunciat. C. iii. Sec. I. [3] Rom. xv. 23.

acles, confirmation in grace, the unlimited power of preaching, infallibility and the gift of speaking all languages. But alone the authority of preaching and of governing was to be handed down to their successors in the episcopacy under the presidency of Peter and of his successors. Suarez thinks that they received only delegated authority, Peter only having the ordinary jurisditionem [1] while Bellarmine thinks that the power of miracles and of infallibility was given to each of the apostles which was to die with them except in the case of Peter, who was to hand it down to his successors in the See of Rome.[2]

Christ gave full power to all of the apostles. Then when he ascended into heaven, he became invisible to human eyes, but he remains for all time visible in the person of his Vicar in the Roman See. The first Bishops of the church, the apostles, who heard the Lord speak by his own mouth, now hear him speak by the words of his Vicar on earth. Thus the bishops of the world come forth from their father the Pope, as the Son of God comes forth from his Father in heaven. In this, the workings of the church are an image of the working of the Persons of the Holy Trinity. When St. Paul was persecuting the church, the Lord Jesus said to him: "Saul, Saul why persecutest thou me?"[3] The church is one with Christ, and for that reason he asked why he was persecuting him, not the members of the church. When St. Paul was instructed and ready for the ministry, he was baptized at Damasus and ordained at Antioch by the disciples of the apostles in union with St. Peter. From that time he began to convert the pagans to the church. But he had to go to Jerusalem, to give an account to Peter of his work in the ministry, as he says: "after three years I went to Jerusalem to see Peter."[4] Peter gave him the special mission of converting the Gentiles. From that day to this, St. Paul has been the greatest missionary the church ever had.[5]

As Peter gave St. Paul his mission, we must conclude also that he gave their missions to all the other apostles.[6] His judicial power appears in the condemnation of Ananias and Sapphira,[7] and also in the election of the successor of Judas. We see that power in his successor, Pope St. Victor, who replied to the disciples of the apostle St. John: "You must hold the solemnity of holy Easter on Sunday, this our predecessors have already ordered, and we command you to solemnly celebrate it on the same day, because it is not right for the members to separate from the head, or do what is contrary to him."[8] We must remember that this Pope who issues such a command to all Asia Minor and to the disciples of St. John the Evangelist, was elected to the Roman diocese in the year 193.

[1] Suarez De Sum. Pontif. Sec. 7. I. n. 4. [2] Bellarmine De Sum. Pontif. L. I. C. ix. n. 44.
[3] Acts ix. 4. [4] Gal. i. 18. Ibidem ii. 2. [5] Gal. ii. 7. 8. 9. 10.
[6] Gerson De Potest. Eccl. Cons. 9. [7] Acts 5.
[8] St. Victor Epist. I. and Theop. Epis. Alexan. apud Labb. T. I. col. 592. This is only probably genuine.

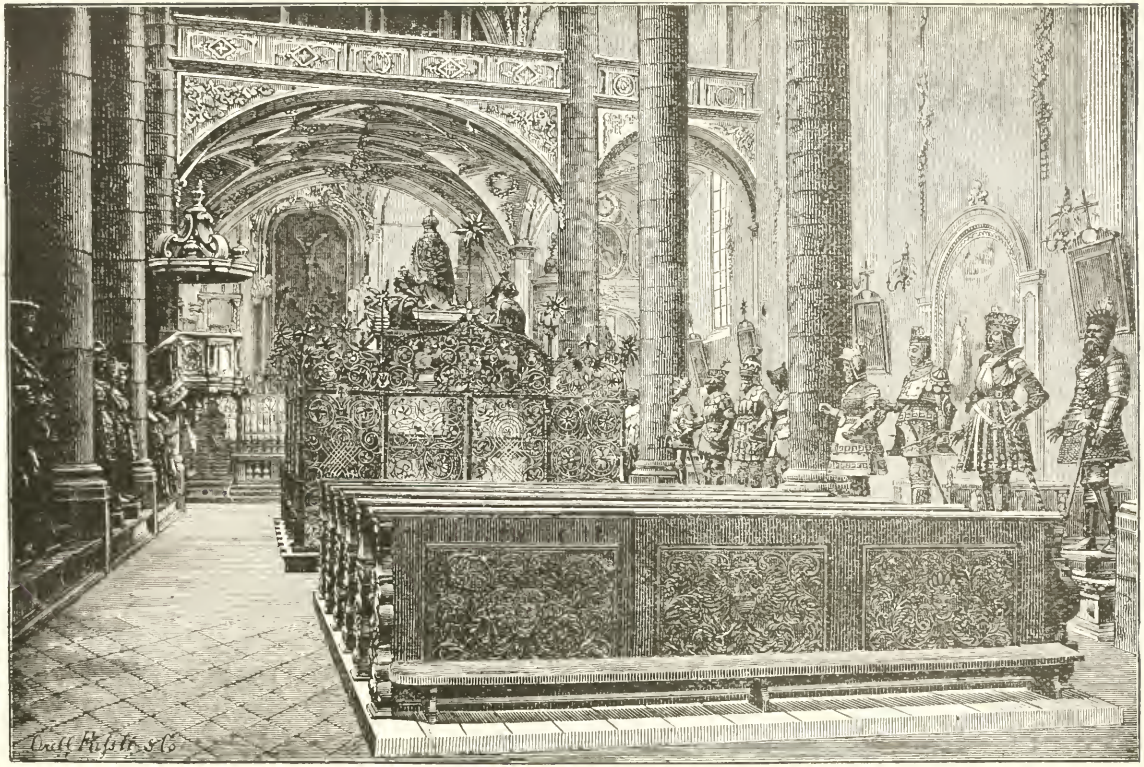
What we have said so far about the bishops as the pastors of the universal church, shows the reader the great dignity of the bishops of the church. Except our Lord himself there cannot be in this world any higher or more wonderful person than a bishop of the catholic church. Standing above the world and below Jesus Christ, ruled only by his Vicar the Pope, the bishops hold the power of the Lord over the church of God. They have received the fulness of the eternal Priesthood of the Son. They have received from him, his fulness of priestly power, not for themselves but for the church, to teach, sanctify and rule his holy people. Christ by episcopal consecration gives complete power to the bishops, that they in their turn may give a part of it to the priests and to the lower ministers of the church. Now the fulness of a thing is such that you cannot give any more. Thus the bishops have so much of the priesthood of Christ, that even Christ himself could not give them any more of his priestly power. The bishops are then so high, that they could not rise any higher in the sacerdotal powers they received of Christ.

By that the episcopacy is one, simple and undivided in each bishop.[1] It also follows that the bishops of the whole church are absolutely equal, as St. Cyprian says: "the apostles were endowed with equal honor and authority."[2] St. Jerome says that: "the bishop of Gubbio is equal to the bishop of Rome,"[3] inasmuch as they are both bishops, not considering the Bishop of Rome as being the head of another kind of power, that is of jurisdiction. By that he is the Vicar of Christ and the head of all the bishops of the world, because he is the head of the church universal.

But at a meeting of the bishops some will precede others. The Bishop of Rome, because he is the Heir and the successor of Peter and Vicar of Christ, is the head of the whole church, and he presides over all the bishops of the world. But he is only a bishop, and considering holy orders he is not higher than the bishop of the most obscure city. For that reason he addresses the bishops of the world in all his communications to them as "Venerable Brethren" because they are his brethren and equal in episcopal order. St. Peter was at all times named the first among the apostles after he had received the Primacy from Christ. For that reason the Council of Lyons solemnly proclaimed that the "Holy Roman church obtained the full and highest primacy and principality over the whole catholic church."[4]

For that reason the patriarchs, primates and archbishops being the branches of the power given to Peter, they are like little Popes over the bishops subject to them. At all meetings of the bishops they precede the bishops, because they represent the Pope. Not only that, but the church wishes to honor certain sees because of peculiar reasons. In the meetings of the first bishops of the early church, the bishop of Jerusalem was subject to the archbishop of

[1] St. Cyprian De Unitate Eccl. n. 5. [2] Ibidem. [3] Epist. ad Evangelium.
[4] In Profes. Fidae. Grecorum.



INTERIOR OF THE FRANCISCAN CHURCH, INNSPRUCK.
THE FIGURES REPRESENT THE MEMBERS OF THE ROYAL HOUSE OF AUSTRIA.

Cesarea, who in his turn was under the authority of the patriarch of Antioch. But because of the honors due Jerusalem the holy city, he was at length placed next after the archbishop of Cesarea. When the council was called at this latter city under Pope St. Victor, to discuss the celebration of Easter,[1] the archbishop of Cesarea sat above the bishop of Jerusalem, as the representative of the authority of St. Peter given to each archbishop. Is not this a striking proof of the supremacy of Peter over all the churches at such an early date ? But in after years, when the whole episcopacy of the church met at the council of Nice, the archbishop of Cesarea stepped down, and took his place with the other bishops, because he no longer represented the authority of Peter in the council, for he came as a simple bishop. At that council, the bishop of Jerusalem who was only a bishop, sat among the archbishops as the fourth bishop of the world, because they wished to honor in him Jerusalem the holy city at that the first general council of the church.[2] That forms one of the canons of that celebrated council held in the year 325.[3] We give these facts of history to show that these distinctions between the bishops of antiquity, not only related to the Papacy, but also belonged to the old venerable apostolic cities of antiquity, and because of their peculiar relations to our Lord or to the church.

Besides, certain peculiar circumstances elevated one bishop over the others. In the East they are called protothroneries and in the West deans. Thus the archbishop of Tyre,[4] was the prothronotary of the bishops subject to the patriarch of Antioch. The bishop of Ostia is the dean of the college of cardinals.[5] In ancient times he was also the dean of the bishops of the province of Rome. The bishop of Autun was the dean of the province of Lyons.[6] The bishop of London was in former times in the middle ages and before the reformation, the dean of the province of Canterbury.[7] In Africa the bishop of Citra was the dean of all the bishops of Numidia.

In the United States they have only deans of age in the episcopacy, having no analogy with the episcopal deans of the early church. When the III. council of Baltimore assembled in 1884, the archbishop of St. Louis was the oldest in years of consecration, and the other bishops showed him the utmost respect. When an episcopal see becomes vacant and the council and the permanent rectors of the diocese meet for the selection of three candidates for the vacant throne, the aforesaid council says that if the archbishop cannot come, the bishop longest consecrated shall take his place and preside over the meeting, who, if he too cannot come he must appoint another bishop to take his place.[8] In this we see, that the senior bishop should be the dean of the bishops, when their customary head the archbishop is not present. Thus from the most ancient times,

[1] Concil. Palaestin. Labbe T. I. Col. 596.
[2] Concil. Nic. Can. 7. Col. 314. 418.
[3] Labbe T. II. col. 51.
[4] Ibidem T. viii. col. 978 &c.
[5] Le Cointe in the year 685.
[6] Ibidem T. x. col. 388.
[7] Le Cointe year 685.
[8] Concil. Balt. T. III. D Episcopis. No. 15.

when the representative of the Papacy, the archbishop, the primate or the patriarch is not there, the church honors the oldest in episcopal orders by electing him to preside over them in the absence of their regular head or chairman. From all that has been said, the reader will see that when the bishops of the church meet without their real head, the Successor of St. Peter, the distinctions between them flows from three sources—the Papacy represented by the patriarchs, primates and archbishops, the privileges of illustrious sees as Jerusalem, Antioch, &c., or age in years of episcopal consecration.

The holy hierarchy of the bishops resembles the hierarchy of the Persons of the Trinity. As the Son comes from the Father, so the bishops come forth from their father the Pope. From him alone they get their jurisdiction, authority and their mission. From his Father, Christ received his mission and the fulness of his eternal Priesthood. The mission once given is lasting in its effects. Thus the sacrifice of Christ on the cross still goes on in the Mass, and it will last as long as the world remains. The holy wounds of Christ still remain in his sacred body, and from them flows down on us all the benefits of his atonement. Once ordained a man forever remains a priest, consecrated a bishop, he will be a bishop as long as Christ remains the Son of God.

This is so with all the works of God. He rested on the Sabbath day from creating and creation still goes on, his creatures remain ever showing forth his glories, although he stopped creating new species on the Sabbath day at the seventh great epoch of time. All this is but an image of the hidden internal and eternal life of God. For "In the beginning was the Word, and the Word was with God, and the Word was God."[1] That was the eternal generation of the divine Son. His origin had no beginning, but it is still going on and will be so, for with God there is no time, but eternity without beginning or end.

We are all made to the image and likeness of God, but the church was made to the likeness of the holy Trinity, while each member of the church resembles the divine Son. The three sacraments of baptism, confirmation and holy orders raise us up to a supernatural union with Christ, to the likeness of Jesus. Once received, holy orders cannot be received again, because of the changeless beauties of the priesthood of Jesus. Then once a priest or bishop, he is that for eternity. Founded on holy orders is the mission, that is the authority to exercise the powers received in holy orders. But mission also comes only from Christ, who said: "All power is given me in heaven and on earth going forth then teach ye all nations."[2] The power of holy orders comes direct from Christ himself at the ordination of the priest or the consecration of the bishop. But jurisdiction, or the mission, comes from him through his Vicar the Pope. Unlike orders, the mission can be taken away. That was necessary for the good of the church, lest bad ones might intrude themselves into the ranks of the clergy

[1] John i. 1. [2] Matt. xxviii. 19.

to the destruction of souls. But jurisdiction or the mission once given lasts till it is taken away by the one who gives it. To St. Peter Christ gave complete jurisdiction, when he gave him the care of his "lambs and sheep," and the power to "close or open heaven" to all men. Then while any bishop can administer holy orders, only the head of the church can allow the exercise of these orders. But as the works of God are without repentance, every sacrament except penance and confirmation is valid although forbidden when administered without jurisdiction or mission. From this it follows that the orders given by the bishops of the schismatic Greeks and Orientals, who reject the authority of the Pope are valid but forbidden.

From the principles here laid down it follows that only the Pope can give a bishop jurisdiction over any diocese. Only by his command can bishops be consecrated in the church. As the Pope is the Vicar of Christ and the supreme Pastor of the whole church, then it follows that only he can appoint a bishop to a diocese one of the great parishes of the universal church. Then those bishops not in union with the Vicar of Christ are not the right bishops. Even if they have received valid episcopal consecration, the people must not receive the sacraments from their hands, for they do not belong to the body of Christ. Only in the regular way, and according to the laws, Christ saves souls, for as the soul works only by and through the organs of the body, thus Christ saves only by the organs of the church his mystic body. At the consecration of a bishop, the letters of the Bishop of Rome are read before the bishops impose their hands on the candidate.

The testimony of the early ages tells us that often by commission of the Popes or patriarchs, they consecrated bishops in every age up to the time of the apostles: "It belongs to Peter to choose the election of bishops his equals, that he may raise them to an equal honor with himself, and we know that it belongs to no other but to Christ, ... and among all mortals this belongs to Peter, who in the place of Christ is the leader established, the Prince set up by Christ."[1] "The episcopacy and all authority flows from the apostolic See," says Innocent I. in his letter to the council of Carthage. In his letter to another council he repeats: "Peter is the author of the name and of the dignity of bishops."[2] "All that Jesus Christ gave to the other bishops, he gave to them by Peter," says St. Leo.[3] "From him as from his head, his grace flows down on the body."[4] "If you think heaven is closed," says Tertullian, "remember that the Lord gave the keys of the kingdom of heaven to Peter, and by him he left them to the church."[5] "For the sake of unity Peter was preferred to the other apostles, and he also got the keys of the kingdom of heaven, which he was to give to the others."[6] "By Peter, Jesus Christ gave the keys of the kingdom of heaven to the other bishops."[7]

[1] Maxim. Planud. Econ. in SS. Peter et Paul, Patrum Grace T. cxlvii. col. 1070.
[2] Epist. ad Concil. Milev.
[3] Sermo. iv. in Nat. suo, No. 2.
[4] Ibidem Epist. X. ad. Episcopos Provinc. of Vienna.
[5] Adv. Gnost.
[6] St. Optatus De Schism. Donatist. L. vii. n. 3.
[7] St. Gregory of Nyazan. Adversus Ægre Ferentes Castigat.

We might give many other citations from the early church, but these are enough to show the belief of the apostolic age, that from the apostolic See of Peter, the bishops in every age and nation received their consecration and their authority. As authors say, "partake in the authority and the freedom of that See." [1] "They succeed Peter." [2] or "They are the vicars of Peter," as the VI. council of Paris proclaimed.[3] "Because their authority is only given them by the blessed Peter," as the council of Rheims declares.[4] The reason why the appointment and selection of bishops belongs alone to the Pope, is because he is the Bishop of the whole world, the Vicar of Christ who redeemed the world. The bishops are the pastors of that great diocese, the whole redeemed world. It belongs alone to the bishop of the diocese to ordain and appoint priests and pastors in his own diocese. Therefore to the Papacy, as the Bishop, who alone has universal jurisdiction over all the souls redeemed by Christ, to him alone it belongs to appoint pastors over his people, partaking in his supreme authority in the universal church of Christ.

The reason of this is still deeper. The priesthood of Christ is eternal. To him the Father said: "Thou art a priest forever according to the order of Melchisedek." [5] His Vicar is the Bishop of Rome. Being the most perfect image of that great High Priest, Jesus, because of the indwelling of the Holy Spirit in him, the Pope will never fail in teaching the world the true doctrines of faith and morals. This comes from his remarkable union with his chief Jesus Christ. The Pope cannot be deposed. For he is one with his Bishop Christ, of which he is only the Vicar-general. But no such a union exists between Christ and any of the other bishops of the other dioceses. For that reason we never see the Bishop of Rome doing an injustice to all, while sometimes the bishops of the other dioceses have fallen into heresy or oppressed the clergy and the people under their charge. The Pope is their pastor. As it belongs to him to appoint them to their dioceses, so to him belongs to depose them if they live not faithful to their divine office. In the bishop of Rome then, dwells the fulness of the Priesthood and jurisdiction of Christ, as well as in all the other bishops. But the Pope may take away the jurisdiction of the other bishops, restrict or entirely suspend their powers depending on jurisdiction. But the jurisdiction of the Pope cannot be so restricted, taken away, or curtailed by any earthly power. For Peter lives in his successors "And the gates of hell shall not prevail against" "that Rock of Peter," because of the direct indwelling of the Holy Spirit.

Then by the very constitution of the church, the appointment of the bishops of the church belongs to the Pope, the head of the church. In modern times the Pope appoints them by letters, bulls and briefs. In the early church it was not easy to go to, or apply

[1] St. Ephir. Encon. St. Bazil.
[2] Gaudent. Brix. Tract. in die suae. ord.
[3] Apud. Labbe T. vii. col. 1661.
[4] Ibidem T. ix. col. 481.
[5] Psalm cix. 4.

to Rome, or to get into direct communication with the Holy Father, because of the difficulties of travelling, and because of the frightful persecutions of the first three centuries. To overcome these difficulties the first Popes impressed "The Image of Peter," on the whole church, by the appointment of patriarchs, primates and archbishops in the great cities, each as a little pope over the neighboring bishops and churches of his province. In delegating a part of his supreme power to the bishops of these large and important cities, so that they represented the Bishop of Rome, over the bishops and laity, and clergy of their provinces, he but gave them a part of the supreme authority Christ gave to Peter, so that the perfections and the form of the whole church might be impressed on each part or province. As the bishops of every see in the early church were elected by the votes of the clergy and laity of the vacant diocese, the churchmen thus elected and consecrated to these important sees, notified the Pope of their election and consecration, and the patriarchs did not wait for the comfirmation of the Pope, but exercised the functions at once as was customary and given them by the councils.

The system was very simple. God alone through Jesus Christ gave power to the Bishop of Rome through Peter, and from him all jurisdiction came down from Christ, and flowed down on the archbishops of other important sees, "images of Rome." From the eternal throne, through Christ, the power of jurisdiction with love and redemption for fallen man comes down on the anointed Bishop of Rome. From him it flows to the archbishops to the images of himself over the other bishops, till the grace of redemption and of salvation flows like living waters through the regular channels, till it touches and heals every wound afflicting mankind.

The root and the foundation of that power is the episcopal consecration. In former times the archbishops and the patriarchs usually consecrated the bishops of the vacant sees within their jurisdiction. That was always the custom among the Greeks of the early church.[1] They were very careful whom they raised to such a dignity in the church, for the consecration of a bishop at that early time not only gave holy orders, but also jurisdiction or the communion of the episcopacy, with his title as pastor of a particular church. As delegates of the Roman Pontiff, these patriarchs, primates and metropolitans consecrated the bishops of the early church.

In holy orders the superior always confers them on the inferior. But at the consecration of a bishop, one bishop raises another clergyman up to an office, which makes him the equal with himself, for the bishop represents the Son coming forth from and the equal of his Father, the Persons of the Trinity having one and the same divine nature, as the bishops have one and the same holy and complete priesthood. Whence Jesus Christ, entering into the eternal glories which he had with his Father before he became

[1] Barlaam de Papæ Primatu C. 6. Patr. Grec. T. cli. col. 1267.

man, he supplies his absence since the ascension by the ministry of his bishops, to whom he gave the fulness of his priestly powers. Therefore any bishop can consecrate another bishop.

But no priest can ordain another priest, for no simple priest receives the fulness of the priesthood, and therefore he cannot bring forth another like himself. We see this in the natural generation of living creatures. The complete race, represented by both father and mother must take part in the natural generation of another like themselves, and full health and strength must be there. The material is but an image of the spiritual. Christ the eternal Priest went to heaven at the ascension, but the bishops take his place as the complete ministers of the sacraments. Yet Christ still lives here regarding jurisdiction or the exercise of the powers of holy orders, for his Vicar takes his place, because the vicars are the very same, or form one moral person and one authority. But the sacraments cannot be given rightly without jurisdiction. Therefore no bishop is allowed to consecrate another bishop without the official letters of the Pope, the father of all bishops from whom they come forth as the Son in heaven comes forth from his Father.

Although one bishop can consecrate another bishop, and it will be a valid but sinful action, without the express letters of the Sovereign Pontiff, yet according to the laws of the church, the Pope is there taking part as father by his official letters, and the episcopacy is there because three bishops must take part in the consecrating ceremony to represent the whole episcopacy of the church. But there is one exception to this august representation of the episcopacy. The Pope alone is allowed to consecrate a bishop without any assistant bishops to aid him,[1] because he is the complete source and father of the bishops, and takes the place of their real Chief Christ. In the consecration of any bishop, the archbishop lays hands on him, as the representative of the Roman Pontiff, who cannot be present at all such ceremonies throughout the world. It is very natural for the inferior to receive from the superior, the bishop to receive the laying on of hands of the archbishop his metropolitan, but not prescribed, the archbishop from the primate, the latter from the patriarch, while he may be consecrated by the Pope the Vicar of Christ, the great Bishop of us all.

It is evident that this cannot be carried out at all times, for it would be very hard sometimes for nominated bishops at a distance to go to their archbishop for episcopal consecration, or for the metropolitan to come to them. In the early ages, when travelling was difficult, this could not be done. Otherwise the diocese might be left a long time without a bishop. In the early church, neighboring bishops came and consecrated the candidate, when the archbishop could not come. There were still greater difficulties regarding the consecration of an archbishop, whose see was far from the city of the primate or the patriarch who usually consecrated him. But when a patriarch was to be elevated to one of the vener-

[1] Fulgent. Ferand. Breviat can. n. 6, &c.

able and historic sees, the Pope could not always leave Rome, because of political troubles, or because his time was taken up with the business of the universal church. In that case the Pope sometimes appointed one of the neighboring patriarchs or metropolitans to take his place, but this appointment was not always waited for.

Thus we read that the archbishop of Tyre, in the early church, was consecrated by the patriarch of Antioch, while the archbishop of Ravenna received the imposition of hands from the Bishop of Rome himself. When the archbishop, primate or the patriarch could not come, all the bishops of the province assembled around the vacant throne, and the dean, that is the bishop oldest in episcopal orders, imposed his hands on the bishop elect, who in that was aided by his brothers, the other bishops. They only supplied by the common law the absence of the Pope their chief as the council of Nice says.[1] When they had not the express license of their patriarch, they presumed his permission, which he afterwards ratified. That was according to the common law. The simple bishops thus consecrating an archbishop, did not by their act give jurisdiction to their metropolitan, for before this the see which they supplied with a prelate had been raised to the dignity of an archbishopric, and by that any bishop consecrated to that see, became an archbishop, a branch of Peter, with authority over all his suffragan bishops, of the ecclesiastical province over which his predecessors presided. But if it were found that the candidate thus consecrated was unworthy, or a heretic, or preached false doctrines, the Pope condemned him, or gave him ten days in which to retract his errors.[2] Otherwise he was denied jurisdiction, which flows down on the members from the Pope, the head of the visible body of Christ.[3]

In the ancient church jurisdiction was called communion or rather the acknowledgement of confirmation of jurisdiction or the "Pax," peace. In many of the monuments of the early church, the Pope is said to give communion to a bishop, when he acknowledges or confirms his jurisdiction in the diocese to which he had been consecrated. When the Pope refused to receive a bishop into his communion, by that he was excommunicated and cut off from the church. But this, the most severe punishment of the church, was never inflicted except when there was no hope of reclaiming the public sinner, as when a bishop illegally intruded himself into the episcopal office and diocese of another bishop.[4] For "the institution of all priests and of all churches throughout the world has its rise in the Prince of the apostles."[5]

From this it follows that the authority of the bishops to exercise their orders of jurisdiction comes from the head and the father of bishops, the Roman Pontiff. Any inequality or authority they have, one over other bishops, comes from the Pope, as he represents the power given to Peter. Numerous proofs might be given from

[1] Concil. Nic. I. canon 4 Labbe T. ii. col. 30.
[2] St. Coelestin I. Epist. ad St. Cyril Alex. ad Pat. Lat. T. L. col. 463.
[3] St. Fel. III. Epist. xiii. ad Flavit.
[4] St. Leo. Epist. L. ad Constan.
[5] Steven VI. ad Bazil. Labbe T. ix. col. 366.

the writings of St. Cyprian from the council of Chalcedon with almost numberless quotations from the writings of the early church, to show that no priest or bishop was ever received in the church except he lived in union with the See of Peter. But this would make this book too large for its object. When the senior bishop or the dean of the episcopal college in the absence of their chief, imposed his hands with the other bishops on the head of the candidate, he acted in the name of their superior the Pope who was away and who could not come. When the Pope received the newly consecrated bishop in communion, by that he confirmed what was done in his name, and this confirmation gave the new bishop full jurisdiction. We read that Pope St. Leo received the patriarch of Antioch in the council of Chalcedon, and gave him jurisdiction over all churches subject to that patriarchate. [1]

But when the candidate was a holy and worthy man, when the election and the consecration were regular, the Pope never refused to receive the new bishop into full communion, and always allowed him to exercise complete jurisdiction in his diocese. We read that Pope St. Leo confirmed the election of Proterius, archbishop of Alexandria. Pope St. Simplicius thus received Calendion, patriarch of Antioch. [2] Even if there was any defect in the regularity of the proceedings, the Pope often supplied what was wanting. This was done by Pope St. Leo, regarding Anatolius, archbishop of Constantinople, who was consecrated by heretical bishops as he said: "I am sorry that the weakness of his ordination troubles him." [3]

When the bad Photius drove the legitimate St. Ignatius archbishop of Constantinople, from his see by the power of the emperors of the Greek empire, he was excommunicated by the Pope, and the good and venerable St. Ignatius restored by the Roman Pontiff. But after the death of Ignatius the clergy and the bishops of the Byzantium empire with the government asked for the restoration of Photius, who was related by the marriage of his uncle to the emperor's family. In reply Pope John VIII. elected to the Papal chair later in 872 restored Photius to full communion of the church, because he had before been excommunicated for his villainy. At the death of St. Ignatius the Pope appointed him to the vacant see of Constantinople. As a council of 318 bishops in 861 had confirmed his election, and sent the archbishop Ignatius into exile the reader can imagine the power of the Pope, who restored Ignatius against all those bishops, with the whole power of the empire of Constantine at their back. At that time began the unfortunate division of the Greek schism, by which the East was separated from the West. Often it was healed, but it broke out again by the perfidy and the bad faith of the schismatics. [4] The council of Nice held in 325 enacted again the old rule that the archbishops should consecrate their suffragan bishops, and introduce them into their episco-

[1] Concil. Chal. Act. X. ap. Labbe T. iv. 673, 682.
[2] St. Leo Epist. cxvii. ad Julian. Epist. Coens. n. 1. et St. Simplicius Epist. xvi. ad Acac.
[3] St. Leo Epist. cxii. ad Pulcher Aug. n. 1. &c.
[4] John viii. Epist. cx cix ad Bazil ap. Labbe T. ix. col 131, 132.

pal church in the presence of the archpriests, the archdeacons and clergy of the diocese.[1] In the Roman province of Italy of which the Pope is the archbishop, Pope Innocent III. reserved the examination of the candidates for vacant sees to the Papacy.

From the very beginning of the church the Bishops of Rome watched and supervised the election and the consecration of bishops. When they could not do so, they delegated it to the representatives of the Holy See, to the patriarchs and archbishops. For that reason some authors in canon law say that in the early church the appointment of bishops was left in the hands of the archbishops. Even the pagan emperors considered that rule of such weight, that when there was a dispute regarding a vacant see, they looked to the Bishop of Rome for a solution of the trouble. When Paul of Samosates was deposed from the see of Antioch and his successor Domnús received the letters from St. Dennis in the year 264 confirming his election in the place of the deposed Paul of Antioch, the latter refused to give up the bishop's house, and the emperor Aurelianus was called upon to settle the case. Although a pagan, the emperor knew so well the customs of the church even in that early time that he decided that the house belonged to the bishop with whom the Bishop of Rome was in communion. This case is given by Eusebius, one of the earliest historians of the church.[2] We must remember that this took place in the year 264, when the church was in the midst of a terrible persecution, and that the emperor and the whole empire was then fighting the church, showing us that even the pagans believed in the supremacy of the Bishop of Rome.

St. Ambrose tells us that all the bishops of that time were accustomed to look to the Bishop of Rome for letters confirming their election and consecration to the episcopal office. In one part of his writings he complains that Flavius alone was the only exception to that universal rule of the early church.[3] If, "before the consecration, the bishops or archbishops could not receive such letters from the Pope, they were very careful after their consecration to go to Rome, or send some one to represent them, and get the blessing of the Pope on their work."[4]

When the troubles of the times of the persecutions would not let them hurry to the feet of Peter's heir, they used to have their names written on the diptics of their churches to show their successors that they ruled the diocese. There were no exceptions even for the great historic sees like Jerusalem, Antioch, Constantinople, or Cesarea. The canons of the church and the customs of the early ages required that the archbishops of these great sees at once start for Rome to receive from its bishop jurisdiction, not only in their own diocese, but also over all the bishops of the provinces under them.[5] They did this in order to tell the Pope

[1] Concil. Nic. Can. 71. [2] Hist. Eccl. L. vii. C. 30. [3] St. Ambrose Epist. lvi. ad Theop.
[4] Soz. Hist. Eccl. L. 8. C. 3. Theod. Hist. Eccl. L. v. C. 23.
[5] St. Simplicius Epist. ad Acac. Labbe iv. c. 10. 35. et St. Horm. Epist. lxxi. ad Epiph. Ibidem col. 1533.

what took place in their provinces and to get from him their letters confirming their jurisdiction. "Our predecessors" says St. Gelasius, "addressed to the See, where sat Peter the Prince of the apostles, laying before him the beginning of their labors, asking of him strength and force in their work."[1] These great bishops of the early church asked of the Roman Pontiff "authentic letters of the Papacy confirming their election to the episcopal office."[2]

On their part the Popes of these early ages gave them the letters as St. Leo says, thus "strengthening these foundations."[3] Pope St. Boniface I. about the year 420 wrote: "No one doubts that Flavius has been received into the grace of communion, which he would never have received if he had not asked by these writings."[4] The great council of Chalcedon published solemnly that: "The holy and most blessed Pope had confirmed the episcopacy of the holy and venerable Maximus the bishop of the church of Antioch."[5] This custom was necessary. For the chief and important archdioceses, primacies and patriarchates of the early church represented the Roman Pontiff in all the foreign countries over which they ruled, as the branches of the Papacy, because in those days travelling was difficult and seldom undertaken.

Therefore in the early church, the jurisdiction of the Pope was confirmed to those, who represented him over the other bishops by apostolic letters, from almost the apostolic age, the authority of Peter was typified by the pallium. Thus we read that in the IV. Council of Constantinople they enacted that "the bishops of Old Rome and of New Rome, that is Constantinople, of Antioch and Jerusalem, that the bishops of these sees should be consecrated, as the old custom obtained by the imposition of hands, or by the reception of the pallium from those who had the power."[6] As St. Innocent says the pallium aptly represents the office of the "good shepherd," and the Pope sends it to the patriarchs, primates and archbishops of the world, as a sign of the part they take with him in the government of the universal church.[7] This was done in the early church as it is to-day, and the patriarchs in their turn gave the pallium to the archbishops under them as the IV. Lateran council says.[8]

The difficulties of going direct to the Pope then gave rise to such customs in the church. For the bishops of the sees near Rome received their consecration from the Pope himself, or from some one whom the Pope appointed to take his place.[9] But the last remains of the custom allowing the archbishop to first consecrate and then look to the Pope for the confirmation of that act, ended with the decree of Innocent III., because travelling became easier and the times of persecution had passed away in Europe. The

[1] St. Gelasius Epist. xiv. [2] St. Boniface i. Epist. Vad. Ruf. et. Episcopas Macedon. 6.
[3] St. Leo Epist. ix. ad Disc. Alex.
[4] St. Boniface elected in the year 420. Epist. xv. ad Ref. n. 6.
[5] Concil. Chal. Act. ix. [6] Concil. Constant. Att. x. Reg. 17.
[7] De Sac. Altar. Myst. L. I. C. 63. [8] Can. 5.
[9] Innocent III. in Decr. Gregory IX. L. I. Tit. vi. c. 41. Nihil. est Barlaam.

custom of archbishops, primates and patriarchs consecrating bishops, before they got the permission of the Pope was only a concession on the part of the Bishop of Rome. The metropolitans never claimed it as a right. For the office of archbishop &c. is an institution of the church, a branch of the power of Peter over the other bishops, and it can be taken away at any time by the Pope who gave it. Only the Pope, the bishops and the lower clergy are of divine establishment, and they never can be taken away by man, for no man can interfere with the works of God. "Of all the members of mortals, Peter alone can establish others like himself over the bishops, for in the place of Christ, by Christ, he was made their prince."[1]

Because they could not do otherwise, the Popes allowed the archbishops and the patriarchs to institute bishops in countries far from Rome. When they could the Popes did it directly themselves. Thus we read that Pope Constantine, when travelling in the East appointed twelve bishops in as many cities.[2] Pope St. Martin told the bishop of Philadelphia to appoint bishops in every city depending on the dioceses of Jerusalem and of Antioch.[3]

We have therefore seen the bishops scattered in their dioceses throughout the world, we must now consider them united in council legislating for the universal church, and that will be the matter of the following chapter.

[1] Maxim. Planud.
[2] Anastas. Biblioth. in Constant. P. P.
[3] St. Martin I. Epist. Phidel.

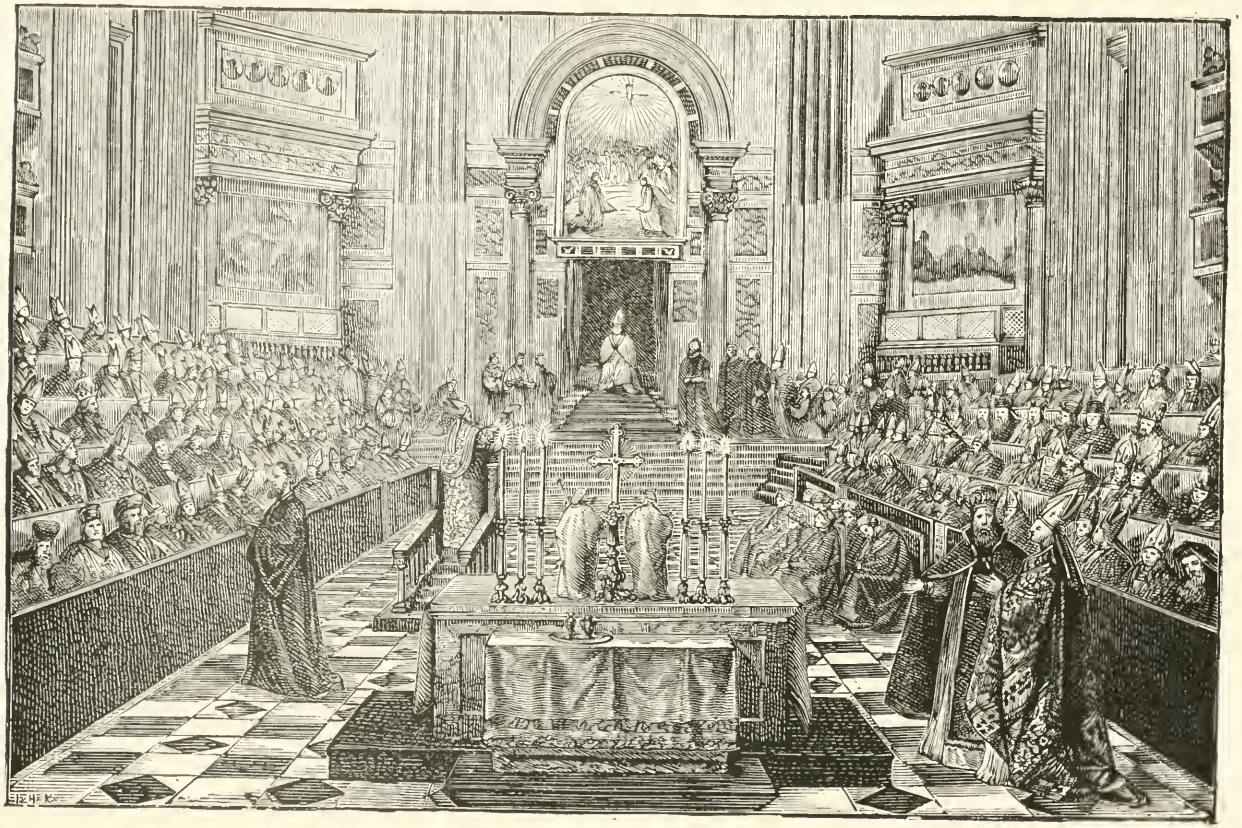
Chapter XVI.

The Bishops Gathered in Council.

God the Father dwells not alone in heaven. With him are his Son and Holy Spirit, forming the Council of the mighty Three in One. Before acting in creatures they take council. At the creation of man they conciled together, saying: "Let us make man to our own image and likeness."[1] All things God made, he wrought to the image of his divine Son. For having in himself all perfections in an infinite and measureless degree, he could not create anything which would not be like his Image, his Council, his Son, who "In the beginning was with God and the Word was God."[2] The Son therefore is the Councillor of the Godhead. "I Wisdom dwelled in council and am present in learned thoughts, ... Council and equity is mine. By me kings rule and lawgivers decree justice."[3] In all his works therefore the Father takes council with his only begotten Son.

The church the image of the Holy Trinity formed as the model of the mighty Three, the church also has her councils, where the Father of bishops takes council with his sons in the episcopacy of the universal church. When God established the Jewish religion as a preparation for the christians, he told Moses to make the tabernacle according to the model shown him on the mount.[4] Acting on the advice of his father-in-law, Moses appointed councillors over Israel,[5] while the high-priest never undertook any important matter without first getting their advice. Such was the figure given the christian church, and such has been the custom from the apostolic age. The Son and Holy Spirit are the councillors of the Father. They come forth from the Father. The cardinals are appointed by the Roman Pontiff, for they are his councillors, the cathedral canons are the councillors of the bishop for they are appointed by him, the bishops are the councillors of the Pope, for he creates them. When they assemble from all parts of the world round his throne, they form as it were the venerable congress of the whole church, under the presidency of him their head and father.

[1] Gen. i. 26. [2] John I. 1. [3] Prov. viii. 12, 13, 14ª 15, 16. [4] Exod. xxv. xxvi.
[5] Exod. xvii.



OPENING OF THE VATICAN COUNCIL WITH PIUS IX. AS CHAIRMAN.
THE VATICAN COUNCIL WAS THE LAST CONGRESS OF THE UNIVERSAL CHURCH.

Some knowing no better, think that the councils make new doctrines. But that is not so. For truth, being the image of the Son in the mind of man, it cannot change. As revealed and completed by the coming of the Son, these supernatural truths must remain the same as in the apostolic days, for they form the constitution of the church, which Christ alone established and only he can change them.

A council is a meeting of the bishops called by their head the Roman Pontiff, who in person or by his legates presides over them. They meet to make laws and to legislate for the churches under them. But they also meet to take council together, to pray with and for each other, to foster charity and brotherly love, and to unite as the successors of the apostles, as they did in the cenacle, the upper chamber belonging to the mother of St. Mark where the Holy Ghost descended on the apostles.[1] The apostles themselves give us the first example of a council, for we read that they often united in the upper chamber.[2] While in council the Holy Ghost came down on them in the form of tongues of fire.[3] Before their death they held four councils at Jerusalem, which meetings became the type and the model of all the future councils of the church. Again they came together at the death and burial of the Virgin Mother of their Lord. St. Paul also held a council. For "sending from Miletus to Ephesus, he called the ancients of the church...." and said: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the church, which he hath purchased with his own blood."[4] Councils therefore are not new in the church. They proclaim again the doctrines of the church held from the very beginning. Christ being the source and the fountain head, because from him through the apostles, come all the teachings and doctrines in the church. For all the bishops, priests and Popes altogether could not make a single new doctrine of the church.

While the church in unchangable in her doctrines, she is not so regarding her discipline. For discipline relates to the way of administering the church, and she regulates her way of adapting herself to the various customs, manners, nations, tribes and peoples of the world. As the people change from country to country and from age to age, so the church changes her own laws to suit these changed conditions of men. That is discipline. Councils are called then mostly to define doctrines when attacked, and to make disciplinary laws for the better carrying out of church work when the needs of the people require it. But no new doctrines can be manufactured by any council.

Let us understand the church in her councils. Having been made as an image of the Holy Trinity, the church shows us the likeness of the mighty Three in One in her councils. The Pope has his council, the bishops of the world. They are for him

[1] Acts ii. [2] Acts of the Apostles viii. 14; xi. 1-2; xii. 2-3; xv, 2-30. Gal. ii. 2, 9.
[3] Acts ii. [4] Acts xx. 17-28.

as the Son is for the Father, the image of himself, coming forth from him by his appointment. They never separate from him, but rule their dioceses in and for him, and united to him they form the grand presbytery of the universal church, as the priests of the diocese compose the presbytery of the diocese. Thus we see that the mystery of the church penetrates to each and every part and each part is a copy and an image of the whole church of Christ.

Christ first founded the universal church in the persons of the apostles, and they erected the dioceses over which they presided as bishops, ordaining priests to aid them in that work of their ministry. But they formed the diocese according to the organization of the universal church, and when later the parishes were formed out of the diocese they then became an image of the latter. Thus we see that each church is a reproduction of the church universal the image of the Holy Trinity.

The bishops of the universal church united in council, compose the congress of the universal church, as the college of cardinals form the senate of the Roman diocese, as the cathedral chapter makes the senate of the diocese. But because the bishops partake in the communion of episcopal orders, the bishops first of all belong to the universal church, as the cardinals belong to the Roman diocese, and as the members of the cathedral chapter belong to the diocese. But because of their titles, as bishops of certain dioceses they rule these dioceses. Whence their episcopal consecration gives them a subordinate power over the whole church, while their titles as bishops of certain dioceses gives them power to rule these dioceses as their own. Such it is in the universal church, and we see an image of the same in the diocese, the copy of the church universal. Ordination gives a clergyman the right of being numbered with the clergy of the diocese, and his appointment to a church of the diocese gives him the right to be the pastor of that church, and to rule it in his own name, guided by the discipline of the diocese and according to the laws of the universal church.

Thus episcopal consecration gives to all bishops the right of belonging to the universal church, making them all equal, and in episcopal orders one is not above another, for they all are complete priests, and all bishops have the same power over the real body and blood of Jesus Christ. But founded on holy orders, we find the title, giving the right to rule a certain diocese and in this the bishops are not equal. For because of his title as Bishop of Rome, the Pope is over all the churches of the world, while other bishops rule not simple dioceses but archdioceses and patriarchal sees, and in these things the bishops are not equal, and this difference of authority among them comes not from holy orders but from jurisdiction, because the Pope with the fulness of jurisdiction erected some dioceses over others, giving the bishops of these sees the titles of archbishops, primates or patriarchs.

Therefore as a priest may belong to no parish but to the whole

diocese, when he has charge of no parish, thus a bishop may belong to no diocese but to the whole church when he has no title. But because of the dignity of the episcopal order each bishop should have the title of some episcopal city as well as episcopal consecration, and in the early church no priest or bishop was advanced to holy orders, without giving him the title of a diocese or of a church. Whence the reader can see that the power of the bishops over the universal church differs from the authority by which they rule their dioceses, the great parishes within the universal church. For this reason St. Ignatius calls the bishops: "The pastors of the catholic church."[1] That St. Paul meant when he said to the bishops he had established: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost has placed you to rule the church of God, which he hath purchased with his own blood."[2]

The mystery of the whole episcopacy of the world, united with their head the Bishop of Rome appears above all in an ecumenical council, where they assemble with the Pope as their chairman, and in that meeting, the most august which can assemble, there the wonders of the episcopacy appears in all its strength, beauty and perfection. In such a congress or legislature of the church universal, under the presidency of the Roman Pontiff, there the mystery of the kingdom of God shines forth with all its brightness before the eyes of mankind. Let us stop and study it more in detail. But first we should raise our thoughts to heaven, to the Holy Persons of God, of which the church is the image.

In heaven the Father gives all his divinity to the Son, and all the Son has he receives from his Father. The nature of the Godhead is in the Wisdom of the Father, the Light, the Truth and every perfection of the Father, the Son receives all from the Father, and the church brings forth images of these perfections in God, but marked with the imperfections of created things. In the council, all the bishops being equal in holy orders, they are not nor can they be supreme in authority, or as teachers of faith and morals. What they have not they cannot give, and as they have not authority over the universal church, they do not elect their chairman or their head. The Pope is their head, as the Father is the head of the Son, and as the Father gives all he has to the Son, so the Pope the Father of bishops gives the bishops light, power, strength and divine influence.

Therefore an ecumenical council to have force, must have these three marks: it must be called by the Pope; he must preside over it either personally or by his legate, and he must confirm the decrees. If one or more of these conditions be absent the decrees or laws of the council have no force. As in the Deity all comes from the head, the Father, so in the church all comes from the head of the church the Pope. Without him no council can be held, he or one representing him is always the head and the chairman, and without him they could have no presiding officer.

[1] Epist. ad Philadel. ad Ephes. ad Trall. Liv. 1. Cap. v. vii. sec. III. [2] Acts xx. 28.

For the bishops being equal in holy orders, they could not choose a chairman in the place of the Pope or in place of his representative the patriarch, primate or archbishop or the papal delegate. The bishops who would unite without their head could not hold a council. For when united in such a council of bishops would be no greater united together than they were when separated. Now the bishops scattered throughout the world have but a radical, unformed and incomplete authority over the universal church, and united without their head, the Pope, they would have no more and no less than the same power. The presence then of the bishop of Rome completes their radical and incomplete authority over the church universal, because he is the Bishop of the whole world, the Pastor of Christ's sheep-fold to whom Christ said: "Feed my lambs Feed my sheep." From this appears how falsely conclude some, who think that the bishops of the whole world could meet in council, depose a Pope, make laws independently of him, reform his decrees and judge him or his actions.

The Pope being the bishop of bishops, he is the head and chairman of the council. He confirms the decrees, ratifies their decisions, vetoes their laws, and can reject the bills or measures which he does not approve. In doing this he uses the form: "The whole council approving," not that the council approves but because he approves. These words show that he and the council are one, and united as the members of the body with their head, it shows that there is no division among them. The force and authority of the decrees of the council come, therefore, not from the bishops composing it, but from the Pope calling them together, presiding over them, and promulgating the statutes and decrees. "The Holy See is of the Roman Church, by whose authority and sanction all synods and holy councils are strengthened and receive power.[1]

Again we must consider the united bishops sitting in this august assembly of that congress of the whole christian world. All the bishops of the world must be called to the council. If some stay away, because of sickness etc., yet by divine right all can come, and no power on earth can take away that right from any bishop in union with the Roman Pontiff. Every one with episcopal consecration, who is not excommunicated can come and take his seat. For they do not come as the representatives of their dioceses, but as the senators and the pastors of the universal church. Whence those bishops who rule flourishing dioceses, those bishops who have the title of dioceses now overrun by the pagans, bishops without titles, all without an exception have a right to sit in the council. Those who would hold a contrary opinion do not appear to understand the nature and the organization of the church of Christ. The bishops sit in council, because they belong to and are the pastors of the universal church. For the Lord Jesus first founded the church universal in the persons of the apostles, and they belonged to the universal church founded by him before

[1] St. Nicholas I. Epist. a Photus, Lab.

they become the pastors of any particular churches or dioceses. We read in the Acts of the apostles that they held the first universal councils of the church at Jerusalem before their separation, when only one of them, St. James first bishop of Jerusalem, was a bishop of any particular church or diocese.[1] The apostles sat in that first council by right of their pastorate over the whole church.

No one but a bishop who has received episcopal consecration can sit in the universal or ecumenical councils of the church, because only the bishops are the senators or pastors of the universal church. To them in the persons of the apostles the Lord said: "Going forth therefore teach ye all nations."[2] By that he made them the spiritual teachers, the doctors and the rulers of all the nations of the earth. The reader will therefore understand that the church is not a reunion of all bishops representing the dioceses of the world. The church was founded by our Lord in the persons of the apostles before there was a diocese in existence, and therefore the bishops sit in council, not as the heads and representatives and spokesmen of the dioceses, but as the senators, pastors and bishops of this same universal church founded by our Lord. By divine right given them by our Lord himself, the bishops teach the nations of the world, the matters of faith revealed to the apostles by Jesus Christ himself. The decisions of the council of the church are to be obeyed as the voice of God himself, for Christ said: "Behold I am with you all days even to the consummation of the world."[3]

As the bishops meet in council not as the pastors of their dioceses, but as the senators of the universal church, it follows that they are all equal as judges of faith and morals. From that it follows also that the votes of the patriarchs of the venerable sees of Alexandria, of Antioch or of Constantinople, have no more weight than the votes of the bishops of the most obscure dioceses, or even of those bishops who rule no dioceses. In the early church that principle was not clearly understood. In the council of Chalcedon, frightened at the tyranny and persecutions of Dioscorus, some of the bishops of Egypt pretended that the patriarchs of Alexandria could cast their votes for them, and claimed the right to abstain from voting, till Hierarchus archbishop of Alexandria had voted, saying: "We wait the vote of our blessed archbishop, and we ask your kindness to let us wait for the vote of our president, for we follow him in all things. For the Holy Fathers gave this rule, that all Egypt should follow the archbishop of the great name of Alexandria, and that nothing should be done by any bishop subject to him without his consent." At once the whole council cried out against the bishops of Egypt, and they had to vote in their turn.[4] The voice of antiquity tells us that the bishops in ancient councils did not vote because

[1] Acts of the Apost. [2] Math. xxviii. 19. [3] Math. xxviii. 20.
[4] Concil. Chalc. Sess. IV. Labbe T. iv. col. 513.

of the sees they occupied, but because of their episcopal dignity and consecration To give them any prominence or attach more weight to the vote of any bishop, because of the prominence of his episcopal see, is to lay the seeds of heresy and division. This we see in the case of the impious Photius, archbishop of Constantinople. Constantinople being the seat of the Greek empire, its bishop became very prominent over the bishops of the whole East. They all looked to him for direction. Although for many centuries the episcopal chair of Constantinople had been occupied by saints, still when Photius fell into schism all the bishops of the empire, who looked to Constantinople as to their patriarchs and archbishops, they nearly all followed him into the heresy of the Greek schism. Their followers are known to-day as the Greek schismatics. Ethiopia and Egypt followed the archbishop of Alexandria into the schism of the Copts. The same can be said of the christians subject to the patriarchs of Antioch. They now form the schismatics of the East. Only the Bishop of Rome has any superiority over the other bishops, and that comes from his position as Bishop of Rome, heir of Peter and supreme Pontiff over the whole church.

Yet we must admit an exception in the case of one of the old and venerable apostolic dioceses of the world, where the church has flourished for many centuries from apostolic times. A bishop of such a diocese is the witness of the old traditions of his church. As the bishop is the head of the diocese, he carries in his person all the perfections of the body of the people, his church and spouse, and therefore he can give a better testimony of the traditions of his church and people, than any bishop of a newer diocese. As the faith of the apostles comes down to us, not only by holy Scriptures, but also by tradition, so the words of such a bishop will have great weight in the council. In the same way the bishops of Jerusalem, of Alexandria, of Antioch, of Ephesus and of the old apostolic sees were better witnessess of the faith of the apostles transmitted by their churches, than other bishops of recently erected dioceses. The bishop of a people disturbed by false doctrines, by heresies and by the teachings of infidels, will be a better judge of the needs of the church to remedy these troubles, than the bishops of a diocese where exist no difficulties of this kind. But all these relate to the discussion and not to the decisions of the council. In deciding the bishops are all equal, but in discussing matters before arriving at the conclusion, they are not equal, for they may be of unequal learning, eloquence, experience, &c. The bishops are entirely free both in discussing and in voting in all the councils of the church. Thus when the decree of infallibility of the Pope was defined in the IV. chapter of the Vatican council, all voted for it but two bishops, who voted against it, thinking that the time had not yet come for defining that dogma held from the very days of the apostles.

As the Pope is the head and infallible guide of the church, his

confirmation alone is required that the decrees of any council may be legitimate and binding in conscience. Therefore the number of bishops, whether there be few or many at the council, makes no difference regarding the decrees. If they were confirmed by the Pope, that is enough to make them binding on the whole christian world. Following this rule, we find that many of the councils, which are now considered of the highest weight, were at first but provincial or national meetings, or attended by few of the bishops. They were afterwards confirmed by the Popes, and that made them binding throughout the whole christian church. In thus confirming national or provincial councils, the Pope shows his power as the head of the church universal by giving authority and strength to these partial assemblies, and sending their decrees outside the boundaries of the jurisdiction of the bishops, which compose them, and extending them to the whole church by virtue of his supreme pontificate. To him alone the Vicar of Christ it belongs to give force, sanction and authority to these laws, because from him flows the life of Jesus down on all the church his body.

Many examples of history could be cited where the councils were not universal, or they were formed of the episcopacy of the church, or labored under a defect or they were incomplete till remedied by the solemn confirmation of the supreme and visible head of Christ's body the Pope. Thus the second council of Constantinople was not called by the Pope, nor presided over by him or his legates, neither did any bishops attend beside the prelates of the East. But the Roman Pontiff afterwards confirmed the decrees of this council, and that was enough to supply the above mentioned defects, for they have since been considered as binding on the whole christian world. Although numerous councils were held in the early church, where all the bishops were called, and over which the Popes presided, either in person or by their legates, and these assemblies have great weight in the church, yet because of the importance of their decrees, the four councils of Nice against the Arians in 325, of Constantinople against the Macedonians in 381, of Epheseus against the Nestorians in 431, and of Chalcedon against Eutyches and Marcian in 451, these have been held in such esteem as to be compared to the four Gospels.

Up to the present time nineteen ecumenical councils have been held in the church, as well as forty-one remarkable particular councils.

But each and every council presided over and ratified by the Roman Pontiff as Pope, their decrees relating to faith and morals were considered as infallible, the same as coming from Christ himself. Such are the councils of Sardica, the IV. council of Rome held in the year 382, that of Bari presided over by Urban II., where was settled a difficulty regarding St. Anselm archbishop of Canterbury. The councils may be divided into two

classes, those which were presided over by the Pope, as Bishop of the whole church, and those assemblies where he sat not as Pope, but as patriarch of the West, as primate of Italy, or as archbishop of the Roman province. In the councils of the first rank, shine forth the mystery of the church in all the splendors of the whole episcopate, united to their head and receiving all their life from him.

The Greek schism caused by the rebellion of Photius archbishop of Constantinople, and the total destruction of the Greek empire by the capture of Constantinople by the Mohammedans in 1453 put an end to the great unions of the East and the West, or of the Latin and the Greek speaking nations. But the church still continued her legislative enactments and decrees by the councils she held in the West. The Greeks, having been cut off from the head by their rebellion, and by the devastations of the Turkish empire, they belong no more to the body of Christ, for they separated themselves from the head the Papacy. Before this time many general councils called Roman councils had been held, but from this epoch they began to disappear. They had been attended chiefly by Latin bishops of the West or European prelates, while the great ecumenical meetings were composed of all the bishops of the whole christian world. We do not include in any of these meetings the councils of the bishops of Italy under the Pope as their primate, or the numerous councils of the Roman province presided over by the Pope as archbishop of his province, such as Pope Benedict XIII. held with his suffragan bishops of the Roman province. These legislative bodies, not belonging to the universal church, or presided over by the Pope as head of church and Vicar of Christ, their statutes only bound the dioceses under these bishops who were called, and not the whole body of Christ, unless the Pope extended them to the whole church by a positive decree. Thus as a tradition of the Roman councils, the Pope at the canonization of the saints calls to take part with him in the ceremonies all the bishops present in Rome. That has the appearance of a council.[1] Thus the first council of Constantinople was not an ecumenical or even a general gathering of the bishops of the world. But later it acquired the authority of an ecumenical council, and its decrees were extended to the whole church by a decree of the Pope after it was held. In the same way the council of Orange was but a provincial meeting, but its decrees regarding faith were approved by Pope Boniface, and thus he extended them to the whole church, because it condemned the Pelagians and Semi-Pelagians and their peculiar errors regarding free will and grace.

We have written not only regarding ecumenical but also general and provincial councils. Let us understand it better. The church is the mystic body of Christ, receiving all her life, grace, strength and movements from him her head. He gives all his

[1] Benedict. xiv. de Beatif. et Canon. Sanct. L. I. C. xxxiv.

powers to the Pope his Vicar, from whom all jurisdiction flows down upon the rest of the body. As in any living organism all life comes from the head, as the branches of every tree live on the trunk, so live the branches of the vine of Christ—for he is the vine we are the branches. All men must be united to the Papacy to spiritually live. We have spoken of the patriarchs, the primates and the archbishops the branches of the supremacy of Peter. These are as so many little popes. They represent the Pope presiding over their suffragan bishops as the branches of the Papacy. To them by direction of the Pope it also belongs to call a council of the bishops under them. There again in that solemn assembly of prelates we find: "the form of Peter," the type, the image of the universal church. There the bishops of the patriarchate, of the whole nation or of the province united under their chief, from whom they received the impulse by which they hold the council. There we see again an image of an ecumenical council of the church universal. The presiding officer of these meetings is the archbishop, if it be a provincial council, the primate or legate of the Pope if it is a council of the whole nation, or the patriarch if a council of all the bishops of a patriarchate, the same as the Pope presides over all the bishops of the universal church. The bishops do not appoint a chairman, because they have no authority one over the other, as they are all equal in holy orders, whence authority over them must come from Peter in his successor.

As the Pope either in person or by his delegate presides over the bishops of the whole world, a likeness of Jesus over his church, so the patriarch, as the image of the Pope, presides over the bishops of all the dioceses and archdioceses subject to his patriarchate, and under his care. That is a council of a part of the church, composing only the prelates of that part of the world, over which the patriarch presides. The dignity of the chairman, the numerous episcopacy, and the extent of territory ruled by the assembled bishops make it the next to an ecumenical council. But in acknowledging the right of the patriarch to preside over them, they see in him not his own personal authority, but that of the Pope, whom he represents. The Pope being one with Jesus Christ, the Lord himself is their chairman in the person of their patriarch. When the bishops of a whole nation meet in council the primate presides over them in the name of Peter. When a provincial council is called, the presiding officer is the archbishop. Therefore the bishops do not choose their chairman, as is always done in political meetings, for the people have the right to choose their chairman, for they rule themselves. But in the church all having been regulated by our Lord at the time he was on earth, the whole machinery of its government, is provided by the common laws of its divine constitution. When the patriarch, primate or archbishop dies or is absent, the council is deprived of the head provided for it by the common law. The law of the church provides

that in case the archbishop, primate or patriarch representing the Pope be absent, the authority falls back on all the bishops equally to supply a chief. By the common law and custom the presiding bishop will be oldest in consecration. By priority of episcopal years he is the dean of the assembled college, because he is the senior bishop. But he is not their real and natural head, because he has not received the pallium or the appointment of the Pope by which he represents or heads a branch of the Papacy. His brethren of the episcopacy have been deprived of their father by death or accident, and he only supplies for the time being his place. Somewhat in the same way the priests of a diocese, the administrator, the cathedral chapter, or the vicar-general supply the absence of their bishop when the latter dies or is absent. Thus the divine life of the body of Christ flows from the heart of the church, the Papacy, through all the channels and arteries unto the uttermost ends of the earth, giving life and grace and salvation unto all in union with Rome through Peter and up to Christ.

When decrees of these councils relating to faith and morals have been formed, they must be sent to Rome for review, because to the Roman Pontiff it belongs to define matters relating to faith and morals. He alone is infallible in faith and morals, and not the bishops separated from him. He examines them to see that these decrees of councils have no false doctrines, before they are promulgated to the clergy and the people of the regions under these bishops. For these reasons the decrees of any councils are never published till they have been reviewed by the Popes, or the congregation appointed for that purpose.

When all the priests of a diocese assemble together under their bishop in an assembly of the diocese they make laws for the diocese. It is a kind of a council, but it is called a diocesan synod. The decrees of such a synod relate mostly to matters of discipline, the administration of church property, the sacraments, &c. Not touching faith and morals, the statutes of diocesan synods are not sent to Rome for review. For the Pope wishes to leave each diocese free in the administration of its home government or internal affairs. In the case of a diocesan synod, the diocese being the image of the universal church, of which the Pope is the universal bishop, the bishop presides in the diocese as the Pope in the church universal, and of which the diocese and the parishes are the image. Whence as the bishops are the pastors of the church universal, and in a council they all meet under the presidency of their bishop the supreme Pontiff, so in the diocese, which is a copy of the whole church, the pastors of the diocese meet under the presidency of their bishop, although they are not the judges of faith and morals. The bishop makes laws and enacts statutes for the territory subject to him. As in a council of the bishops of the universal church, the whole assembly receives its impulse, strength and power from the head, the Pope, so in an ecumenical council the Pope or his representative presides but if a provincial, it is the primate or arch-

bishop. From the Pope must come all movement and authority in any council. Without his sanction either personally or through his legate there is no council of bishops. Thus we see that the church like a living organism reproduces itself and brings forth its images in every part of its vast extent.

Ancient history offers us many examples of councils, which explains the mystery of the church we have been describing in her councils. We will cite but a few of them for want of space. We have said that the North of Africa was subject to the archbishop of Carthage. Under him were once six ecclesiastical provinces. The bishops of each province often assembled in council. Not having among them their metropolitan, the archbishop of Carthage, they fell back on the common law, and appointed as their chairman their dean, who by ordination was senior bishop. He took the name of primate according to the customs of these countries. In some countries such prelates were called deans of the episcopal college. In other places they were known as prothonotaries. These primates of Africa were in no way compared to the primates of other parts of the world. For while the former presided over councils only composed of the bishops of a province, when the archbishop was absent, the latter presided over all the bishops of many provinces, or of a whole nation, because they were the archbishops of the oldest or chief see in the nation. In Numidia, the primacy usually belonged to the see of Cirta or of Constantine, which never became the seat of an archbishop. Yet this rule regarding the senior bishop being the dean and primate in the episcopal college, was not always followed in the ancient church of Africa. For the primacy was sometimes attached to certain prominent sees of the ecclesiastical provinces. Thus we read that the bishop of London was the dean of the ecclesiastical province of the archdiocese of Canterbury, the bishop of Autun was the dean of the province of Lyons in ancient France. The most celebrated of these deaneries is that of Ostia in the Pontifical province of Rome of which the Pope is the archbishop. For that reason the bishop of Ostia has the right of consecrating the Pope, if the latter is not already a bishop on his election, and he crowns him with the tiara, the triple Papal crown, because he is the dean of the cardinals with the rank of chief bishop in the college of cardinals.

The councils presided over by the archbishops of Carthage were called plenary councils. Following that ancient custom, the councils of Baltimore, composed of all the bishops of this country and presided over by the archbishops of Baltimore are called plenary or national councils, although the church knows no race or nation, because national divisions and distinctions of peoples into nations, come from climatic and natural causes influencing them for many generations after they came from the race of Adam. The church tends to unite them all again into the race of Christ, which is the christian church. These councils of Africa composed of the bishops of many provinces must be considered as so many provincial

gatherings under the great archbishops of ancient Carthage. From what has been said, it will appear that the deans or prothonotaries as they were called, or primates of the African churches only presided in the absence of the metropolitan, the regular head of the council and not in their own name, as the latter alone represented St. Peter.

The councils of ancient Carthage, especially the first four, were very celebrated in history. It was at the third and fourth councils of Carthage that the apocryphal gospels were rejected from the Bible, and there the canon of the holy books as we have them now was finally established, as well as many measures, which the church follows even till our day. The ancient city of Toledo, Spain, as well as Orleans in France saw numerous celebrated councils meet within their walls. May we hope that Baltimore in future ages may become as famous for the wisdom and far reaching utility of the statutes of the plenary councils which will meet within the walls of its noble cathedral.

The archbishops, primates and patriarchs, who in the name of the Pope, and as his representatives, preside over these provincial or partial councils, shed down their powers on the bishops under them as the Pope himself. They publish the decrees with the words "the council approving." There again appears the authority of Peter over all bishops. For that authority and supremacy over the assembled prelates, comes from Peter through the Papacy to the presiding archbishop, who as holding that supremacy over them sits as another Peter. St. Charles Borromeo, archbishop of Milan, held that it properly belonged to the one archbishop presiding over the council as the representative of the Peter to define and interpret the decrees. But this does not take place when the archbishop or apostolic delegate being absent, the dean or senior bishop of the assembled episcopacy takes his place. For the latter has no part in the supremacy of Peter over the other bishops, the same as the patriarch, primate or archbishop. The common law and not the direct act of the Pope has made him chairman. The archbishop, primate and patriarch, when their office is attached to the see they occupy and ex officio come from the direct appointment of the Holy See, and they represent the Pope in presiding over councils. The archbishops are heads of the ecclesiastical provinces, and the bishops their subjects, are called their suffragans, and they preside as metropolitans. All this was determined by the Pope when he erected their episcopal metropolitan sees. We see at once that their whole authority depends on the Pope, the successor of Peter, to whom Christ gave to "feed his lambs and feed his sheep."

As the Holy See marks out the boundaries of the ecclesiastical provinces, and nominates the city which will be the seat of the metropolitan, and the bishops of these sees will be afterwards archbishops, primates or patriarchs. But no bishops of other provinces have any right to sit in a council of that province. Other bishops may

[1] Concil. Mediolan. in the year 1565. Concil. Burdigal, in 1624, &c.

come and take part in the deliberations, hear the matters discussed, but only the prelates of the province have a vote. History offers us many examples of this, but we will not take up space giving them. Archbishop Lynch of Toronto in this way sat in the III. Plenary council of Baltimore in 1884, but he did not vote, as he did not belong to the United States.

Ecumenical councils, being composed of all the bishops of the world, they extend to the whole church. But national and provincial councils, being formed of the bishops of these regions, their decrees do not extend beyond the confines of the the provinces of the bishops who sit in them, because their authority and jurisdiction does not extend beyond the dioceses over which they preside as bishops. The bishops being the pastors of the universal church, in a council of the province, they exercise their powers as bishops of the whole church only over the province, of which they compose the episcopacy. Having the titles of bishops of cities of that province, by virtue of which they govern their dioceses, in a council they exercise the common rights of the episcopal order, by which they are bishops or pastors of the universal church. By this episcopal communion, they apply the power they have over the whole church to the province of which their dioceses form a part. But while they are the bishops and pastors of the whole church, the Pope is their bishop, as they are in their turn bishops over their priests. Therefore the mystery of Peter spreads over the world, extends to the whole church, binding all into the most perfect and harmonious whole. There are wheels without and wheels within, all moving with the most wonderful harmony, but the whole machinery put in motion by the main wheel the Papacy, while this was first set in motion by the authority Christ gave to Peter.

The bishops sit in councils, not because they are bishops of certain dioceses, that is because of their titles to these dioceses, but because they are members of the whole college of bishops scattered throughout the world, united to their head the Pope, through their archbishops, primates and patriarchs. The limits of the dioceses having been marked by the Holy See, the bishops of a province sit in a provincial council. As the bishops are known by their titles, as prelates of certain dioceses, so these titles give them the right to sit in these particular councils. But in former times, they were not so restrained. We read that St. Hilary, bishop of Poitiers, when in exile from his native France, sat in the councils of the bishops of Asia assembled at Seleucia, after he had subscribed to the faith proclaimed by the Nicene council as was customary in these ancient times. [1]

The councils composed of the bishops of a province, of a country, or of a patriarchate held under their regular patriarchs, primates or archbishops are the regular councils of the church. The common or canon law of the church provides, that they should be held frequently, "for the reformation of morals, the correcting of ex-

[1] Sulp. Sev.

cesses, the ending of controversies," and for other things stated in the canons. Whence they are presided over by the metropolitans or if prevented, by the senior bishop. Such councils should be frequently held. "Within three years from the last they should hold another council."[1] An extraordinary council is formed not of the ordinary province, nation or patriarchate, but of many provinces united together by order of the Holy Father and under him or his legate as presiding chairman. They legislate for the special needs of the church in that part of the world. Such were the councils of ancient France under Pope St. Boniface,[2] the councils of Rheims[3] and of Paris[4] held under Pope Sts. Leo IX., and those of Poitiers, Wurtzeburg, Avignon, &c. under Pope St. Gregory VII.[5] The third council of Baltimore was called by order of Leo XIII. under archbishop Gibbons of Baltimore, afterwards a cardinal. It was an extraordinary meeting of the bishops of the United States to remedy the evils which threatened the church in this country. The church in the United States and in fact in about all English speaking countries is still in a missionary state not yet having its complete organization.

The Apostolic Constitutions say that a provincial council should be held twice each year.[6] But while that might have been done in the early days, it is scarcely practical now. That was also given in the councils of Nice[7] and of Chalcedon.[8]

[1] Concil. Trident. Sess. xxiv. de Ref. Cap. ii.
[2] Concil. German. i. apud. Labbe T. vi. col. 1555. Concil. Liptin Ibidem col. 1537. Concil. German. iii. Ibidem col. 1555.
[3] Concil. Rhem. Labbe T. ix. col. 1028. [4] Concil. Paris Ibidem col. 1059.
[5] Concil. Pictav. i. Ibidem col. 1046. Concil. Pictav. ii. Ibidem col. 1078. Concil. Wirtzeburg. Ibidem col. 385. Concil. Avenion. Ibidem col. 391, &c.
[6] Const. Apostol. n. 38. [7] Concil. Nic. can. 5. [8] Concil. Chalcidon. can. 19.

Chapter XVII.

History of the Diocese.

IN his vision of heaven, St. John saw the triumphant church of the saints and angels made perfect in countless numbers assembled before the face of God Almighty. There stood the twenty-four ancients, clothed in white robes, with golden crowns upon their heads. High on the throne of glory sat the eternal Father. The holy Spirit was represented by the seven lamps ever burning with the fire of Charity. There also stood the "Lamb of God slain from the foundations of the world."[1] In their midst were the four living creatures, which are the symbols of the four Evangelists. The book, the holy Gospel was closed sealed with the seven seals, for no one but the Lord Jesus could open it, because no one can understand its meaning unless taught by the church. Then all the members of that supernal court of God sang a hymn of sweetness and of gladness to the Lamb of God: "Who hath made us to our God a kingdom and priests and we shall reign on earth."[2]

Such was the first vision given to the beloved apostle in the Isle of Patmos, when he was banished by the cruel emperor Domitian. That was the model of the christian church. From the very beginning of their preaching, the apostles followed that arrangement which God gave the early church in the vision seen by St. John. When the apostles established dioceses and churches over all parts of the world, they introduced the services not only according to the temple of the Jews the model shown to Moses on the mount, but also according to the court of heaven St. John saw in the vision.

[1] Apoc. xiii. 8.

[2] Apoc. v. 10.

CHRIST IS HEAD OF THE DIOCESE AS WELL AS OF THE WHOLE CHURCH.

At Ephesus, where St. John lived the latter part of his life as a missionary superintending bishop of the churches of Asia Minor, he formed the services of these churches according to what he saw in heaven. He was the last of the apostles. For as his Master foretold he waited till he came.[1] In the feebleness of old age he could not celebrate the Mass with the golden diadem on his head, as before, nor was he strong enough to preach. Then they carried him into the church each Sunday and feast day, that they might see him at the celebration of the mysteries. As he passed along the rows of worshippers, each knelt to get the blessing of the last of the apostolic college, while he repeated to each one: "Little children love one another," his whole person beaming with that love which shines all throughout his Gospel, for he said love was the whole law.

Under him the churches of that part of the world were established. The other bishops and apostles copied after the services of the churches of Asia Minor founded by St. John. The people of that time were filled with the most extraordinary piety, devotion and good works.

In the mystic meaning of the church, while the nave where the people sit means the christians, the sanctuary signifies heaven. As St. John saw the members of the glorious church of heaven clothed in white garments around the throne of God, so he formed the services of his churches of Asia Minor according to the model shown him in his vision. The clergy of these churches of St. John were vested in white flowing garments, each in the rank of his orders while attending the holy services. From these customs introduced by St. John, all the other churches copied, and from his day to our time the clergy in the sanctuary, and the altar boys are vested in white garments, the altar and the sanctuary are lighted up with the candles, which but typify the light of glory of that heavenly church, which the beloved apostle saw in Patmos. Thus while Peter formed the Latin Rite and stamped his character of universal jurisdiction on the church universal, St. John first gave the form and the peculiar beauties to the diocese, while St. James composed the Greek Rite, and he was the model bishop. Peter, James and John were the witnesses of the glories of the Son of God in his transfiguration, when Moses representing the Jewish Law and Elias personating the Prophecy of the Old Testament on Thabor's heights spoke of the Saviour's death. And when his death approached, the Lord called these three apostles into the garden with him, for they were to stamp their character on the universal church, on the diocese, and on the episcopacy, and on the Liturgies for all future time.

The people of the apostolic age were filled with the most remarkable piety, devotion and good works. They often had no rulers but their bishops and the priests in union with him.[2] At the founding of the church by the preaching of the apostles, the

[1] John xxi. 22. [2] Acts. ii. 42, 46, &c.

whole time of the clergy was taken up with the work of the ministry. Often the people whom they converted were poor, some of them even slaves, owned by cruel pagan masters, and the early christians had to work hard for their living. It was only later that the church converted the rich. When not occupied with their daily labors, they frequently met in church and there recited the Psalms and canticles of the Bible in praises to the Lord. We do not find exactly when the services were formed, but the grand Liturgies, which at least in substance go back to the apostolic days, were then about forming under the guiding hands of either the apostles themselves or their converts.

As a great part of the people of the Roman empire spoke the Latin language, they soon translated parts of the Scriptures into that tongue, and later the whole Bible was rendered into that sweetly sounding language, and it became so well known that even in the apostolic age it was known as the Vulgate, that is the Latin for the common Bible. From that day to this the Vulgate revised by St. Jerome has been the official Bible of the whole church.

The laity with the clergy took part in reciting the divine offices of the breviary. St. Cyprian of Carthage tells us how the people of his episcopal city, not only on Sundays, but even during week days, came to sing the hours of tierce, sext and none. He says that they were so numerous that their united voices rose towards heaven. We do not think that the offices were always thus sung by the laity in the early church, because St. Ambrose tells us that only after the people had been shut up in his cathedral at Milan for some days by the soldiers did they learn to sing the offices. [1] It seems that the apostles and their disciples first said Mass, reciting the service as we now do at a low Mass, and that only later were the sacred words sung.

When the people of the early church met for prayer, if they had no clergymen among them, one of them read parts of the Bible, the acts of the martyrs, and some of the explanations of the early fathers. When the bishop was present, he explained the part of the Scriptures read by the reader.[2] St. Bazil tells us that in Arabia, Phenecia, Egypt, Palestine, Syria, and Mesopotamia, the people rose in the night to recite or sing the praises of the Lord. [3] We see these ancient rites to-day in the ceremonies of holy week, of Advent, of Lent and in other ancient ceremonies in the venerable liturgies, and in the monuments of the apostolic age. The Liturgies of the early church give us an insight into the way the services were carried out soon after the apostles. The Liturgy of the Babylonians, composed by St. Thomas, and which his disciples Sts. Adæus and Maris wrote down are precisely the same as they came from their hands. It is said that not a word has been changed. [4] The words of consecration and the substantial parts are the very

[1] Given by Cardinal Newman. [2] Const. Apost. I. ii. C. 59. Ibidem 27, 57.
[3] St. Bazil Epist. ccvii. ad Cleros Neoces. n. 3. Thomas Disc. Eccl. T. I.
[4] See Liturgy of the B. Apostles in Early Liturgies Ante-Nicene Fathers.

same in all these ancient Liturgies or services of the Mass, which among the Orientals is still called "The Mystery."

At these services the people brought their gifts to the church, and after the Gospel they offered them at the altar, on a table placed within the sanctuary. Hence even to our day this part of the Mass is called "The Offertory." The bishop alone was charged with the administration of the church property.[1] One of the early Popes decided that these gifts should be divided into four parts—one for the support of the bishop, the other to maintain the clergy of the diocese, the third for the expenses of the church, and the rest for the poor, for the widows and orphans.[2] When the conversion of the emperor Constantine gave peace to the church, these offerings became more numerous, the christians began to build more costly churches, to increase the splendors of divine worship, to erect asylums, hospitals, monasteries, &c., and to establish schools for education of both sexes. Then were laid the foundations of these great charitable and educated works, which flourish all over the christian world to-day, where every misfortune of poor fallen humanity finds a help and a cure. So many gifts were given, and such valuable property left to the churches, that in his time St. Ambrose tells us they were enough for all the poor of his episcopal city, Milan.[3]

At Jerusalem only, in the apostolic age, the people sold their goods and gave the price to the church.[4] As said the law of God to the Jews, in the following centuries the christians gave the tenth part of their goods to the church.[5] The christians, especially in Judea, having all worldly goods in common, they lived like the monks and religious orders of the present time, bringing the first fruits of the earth and the proceeds of their business to the church, as the Jews did to the temple under the law of Moses.

The diocese of Alexandria in Egypt fitted out ships, loaded with provisions from the historic Nile valley, and sent them to the christians stricken with famine in the East also appointing a general manager with officers under him to take charge of all such kinds of charitable works. Many of the ancient councils speak of these things.[6] St. Gregory says that they often rebuilt the walls of, and repaired the cities of the christians, after they had been captured and pillaged by pagan enemies.[7] At one time the early christians gave so much to the churches, that the bishops complained that they gave too much, but they did not stop but continued still to give.

In the early church the chapters of the cathedrals were like courts, before whom the people came to confess their sins, both in private and in public. The private court for the hearing of confessions was composed of the bishop himself, and associated

[1] Const. Apost. n. 37. [2] Greg. Naz. Orat. xliii. in Laud. St. Bazil. n. 63.
[3] Sermo Contra Auxent, n. 3. [4] Acts iv. 34, 35. [5] Const. Apost. L. vii. C. 30.
[6] Concil. Chalcedon. Sess. xv. Can. 26. Concil. Hispal. Can. 3. Concil. Toletan. iii. Can. 9. Concil. Toletan. iv. Can. 18 &c. [7] Epist. v.

with him were a number of the chief cathedral clergy, which formed a court presided over by the bishop. Before this court came all who wished to go to confession, and openly they confessed, then the court gave them absolution. The public court of the diocese was also formed of the bishop and the same clergymen, and in public they decided the disputes among clergy and people; and heard cases relating to both temporal and spiritual matters. The court thus repressed disorders, punished the guilty, legislated for the diocese, presided at the divine offices of the church, at the reciting of the breviary, sang in some places the daily Liturgy, and fulfilled the same duty as the cathedral chapter of the present time. They called and educated the students for holy orders, and in the name of the clergy of the diocese, the archdeacon presented them to the bishop for holy orders, the remains of which are still seen in the ordination of the clergy of our day.

In the apostolic age the diocese was much simpler than it is now, and there appeared to be a bishop in almost every small city, as there were no parishes in the country till the fourth century and in cities till the tenth century. The bishops therefore looked after the spiritual wants of the people. But the various departments of the diocese and her offices grew, as the christian nations and states multiplied, and as the wants of religion required.

At the head of the diocese stood the bishop, daily at the altar offering the "Mystery," the sacrifice of the Cross, surrounded by his priests, the creations of his own priesthood. In the catacombs, in the forests, or in the deserts, the whole sanctuary was lighted with the candles, like the vision of heaven which St. John saw. In the nave below the clergy, were the members of the church in good standing all following the services in Greek, Latin, &c., for then the laity well knew these ancient tongues as we know English now. Lower down were the catechumens, that is the applicants for admission to the church, but who were on probation and under instruction, while outside the door were the public sinners, whose crimes, prescribed by the law, prevented them from entering the church till they had finished their penances. During the persecutions, which lasted for more than 300 years, all members of the church expected to be put to most cruel deaths, and they lived most devoted and pious lives. At their conversion at the hands of the bishops, or of a priest delegated by him for that function, the converts received baptism, and on the same day, or soon after, they were confirmed by the bishop, and often they also received Holy Communion. On each Sunday at least, they secretly came to the church, where the bishop offered up the Mass, which in the Latin speaking peoples was called the Communion Service, among the Greeks the Eucharist, that is the Sacrifice of Praise to God, and among the Orientals it was called "The Mystery." For the first few years, the Mass was said in the evening after supper, following the example of the

Last Supper of our Lord. In that service the bishop was always surrounded by the priests of the diocese, his presbytery, who with him formed one spiritual government. All together with him they pronounced the words of the Mass. We see the remains of that ancient custom in the ordination of a priest, who says the very same words with the bishop ordaining him. There at the very beginning of the church in all the meetings and services, the bishop presided at the head of his priests. Sitting on his episcopal throne, often erected in the apse of the cathedral, with them hearing the confessions of clergy and laity, acting as judge in the disputes of the members of the church and of the clergy, or sitting on his episcopal throne at Mass and other services, in the name of Christ he ruled, surrounded by his clergy. The clergy of the city or the priests attached to the cathedral first formed the chapter or the senate of the diocese in the early church. Before any important matters could be undertaken by the bishop, they had first to come before this spiritual legislature to be passed upon by them. The bishop could veto any measure he did not like. The catechumens and the pagans, attracted by the teachings and the beauties of the church, each century approached nearer the church, till at last all Europe became catholic. Then christian civilization spread over the known world, and the light of truth coming from God shone over the world from the Vicar of Christ, the Teacher of mankind.

At that time every church was an association of prayer, a charitable society, a community for the teaching of men, and a powerful organization for the reformation of morals. The central sun was the Bishop of Rome, who in every age was most zealous and active in sending missionaries into every nation of the world. Thus the ancient saints and monks started from Rome, destined for every part of the then known world, penetrating everywhere where there were souls to save. The clergy from Rome penetrated to every clime, and began to preach the Gospel of the Crucified, in the tents and the cabins of the poor, in the streets of the pagan villages, in every place they could find an audience of people to hear them. With few exceptions they ended their lives of suffering and of self-denial by a martyr's death. St. Peter sent St. Barbara to preach to the people of Milan; priests from Rome first announced the Gospel to the people living where now stands the great city of Vienna; St. Remi came from Rome to the city of Rheims; Lazarus raised from the dead, after being with his sisters sent adrift to France, and fixed his episcopal residence at Marseilles, his sister Mary Magdalen passed her days in a cave of a neighboring mountain; Longinus, who opened the side of Christ with the spear, evangelized the people of the south of France; St. Dennis with Rusticus and Eleutherius came and converted the people of Lætetia, the ancient name of Paris. From Rome St. Patrick came to Ireland. Gregory I. sent St. Augustine as first bishop of Canterbury, England, with Paulinus first bishop of Lincoln, and

Miletus first bishop of London with their thirty followers, sending them with full powers for the conversion of pagan England. Another Pope sent St. Boniface as his legate to Germany, where he laid the earliest foundations of christian civilization in that nation. Every civilized people and tribe and tongue to-day upon the surface of our planet who rejoice in liberty and christianity are indebted to the church, especially to Roman Pontiffs for the benefits they enjoy.

The monks and the priests from Rome, when coming to establish the church among the pagan people of that age found great difficulty. Simple was their way of carrying out the services. In the open air, in the cabins of the poor, in the basilicas or court houses of the Roman empire, in every place where they could call the people, there they said Mass, and there they established missions. Soon by conversions and by the natural increase of the populations, the churches they founded, increased and became the parishes. When these parishes or cities grew larger, they became the seats of the great dioceses of Europe, of Asia or of Africa, since so famous in past history. The people of that time took a lively interest in the workings of the church, in the ordinations of the clergy, even in the consecrations of the bishops, the people took an active part. Thus we read that the laity took part in the elections of the Bishops of Rome and in the selection of the other bishops all over the world. This was the discipline for the first centuries.

But by the intrigues of designing politicians and by the interference of the Roman emperors, that concession granted to the laity was revoked, and the other dioceses of the world following Rome, soon reserved the election of their bishops to the clergy. Thus an ancient Roman Ritual during an ordination service says to the laity: "Speak, we cannot hear you if you keep silent." St. Cyprian [1] gives his reasons for ordaining Saturus a priest. St. Augustine tells us how he resisted the clamors of the people of Hippo, who wanted to force him against his will to ordain St. Pinian. The history of the election of the first Bishops of Rome shows us the manner of electing the clergy of the first ages.

Excepting the Popes, whose office belonged to the whole world, the clergy of the early church belonged to the parish or cathedral for which they were ordained. For that reason the people know them, as they saw them in the ranks of the lower clergy waiting on the bishop, as the inferior clergy of the cathedral, or attached to the parish churches, aids and helpers of pastor of the church of which they frequently became pastors. They were educated in the house of the bishop or of the pastor, for there were no seminaries at that time. Pope Sergius first established schools, which were enlarged afterwards by Popes Leo III. and Sylvester. The ancient councils forbade clergymen to change from one diocese to another. [2] At that time the clergy rarely or

[1] Epist. xxiv. Ad Cler. [2] Concil. Nic. Can. 16. Sardic. Can. 18. Chalc Can. 20, &c.

never resigned. And seldom were they deposed from administering the sacraments or their titles taken from them. In the early church the suspension of a priest happened very frequently. It took place only after open trial before the bishop and the members of the chapter. They were never tried except for enormous sins, which shocked the whole church. Such trials took place usually in a council of the bishops, in the case of an accused bishop, or in a synod of the priests if a priest were accused.[1] Seeing in the clergy, united to their church and congregations, an image of the union of Christ with his church universal, that union was only broken by the death of the clergy, bishop or pastor. As the people chose and presented to the bishop the candidates for holy orders, as the clergy and laity of the diocese chose their bishop and presented him to the archbishop, or to the three consecrating bishops, so these churches or spiritual brides chose their spiritual husbands, and that ghostly marriage only ceased at death.

Such was the state of the church in Europe while the Roman empire lasted, up to the time when the barbarians from the North came down with fire and sword on the sunny plains of Southern Europe, when they wiped out the last remains of pagan Roman civilization. All the laws, literature, letters and customs of pagan civilization fell before the rude attacks of the savage hordes of the Teutonic races. When the captains of these robbers found no more rich regions to conquer and pillage, they built their castles in the fairest valleys, or on the strongest natural positions, and then turned and made war on their neighbors. Then the wealthy people of all Europe looked to Ireland for the education of their sons and daughters, while the common people sought the protection of the bishops and the clergy of the church, who alone had saved the laws and the literature of Rome from the destruction of the barbarians.

In the following ages the bishops and the pastors became the judges and the magistrates of Europe. They gave the peoples and nations their laws and customs. On the ruins of the Roman empire, they laid the foundations of a new civilization, differing from that of destroyed pagan Rome, which had been completely swept away. Everywhere the clergy of the catholic church became the fathers of the people. The first work of the church was then to convert, to reform and to educate this horde of Northern savages, and to civilize and christianize them. The proud, haughty aristocrats of Europe, being the descendants of these robber-murder chiefs, they resisted the church more than the common people. For that reason even to our day the poor are in the church, which ever protected them from the rapacity and the slavery of the rich. Slavery then existed in every part of the world. Those captured in battle were always sold into slavery.

Above all the Roman church and the diocese of the Pope, showed herself most anxious for the softening of the rigors and

[1] Concil. Reg.

the gradual suppression of slavery, for the protection of the poor, for the refining of the manners of the people, for the spread of learning, for the peace, advancement, and the prosperity of the church. When Pope Leo I. stopped Attila on his march to Rome, when Leo requested him to spare the eternal city, no king could resist him. Then left without a government, without laws, without any stability of institutions, the people of Rome and of Italy looked up to the Pope, as to their protector. Then rose the temporal power of the Popes, which has existed even to our times, the only government which goes back 1400 years to the destruction of the Roman empire, and which was recognized and strengthened by the great emperors Pepin, Charlemagne, and by all the great rulers of the world.

After the fall of the Roman empire the Gospel was preached in the country places. When the monks first taught the rotation system of farming, as we have it to-day, then the people became fixed to the soil. Gradually the church taught them to turn from robbery, bloodshed and war, and to change their swords into the instruments of peace. The chief work of the church then was the conversion of Europe, the reclaiming of the barbarians, and the civilization of the nations. All Europe, lying in ruins from the invasions of the barbarians, the only salvation of mankind was the church, and to the church alone the nations of the world then looked for their safety, as the civilization of Greece and Rome had been completely wiped from the face of the earth.

The saviours of society at that time were alone the clergy. Above all, the Roman Pontiffs, following the example of St. Leo, who arrested Attila, gave an example to all the other bishops of the world. Under the instructions of the Popes, the bishops began the conversion of the robber princes and their descendants, living in the castles they had built in the regions they or their fathers had conquered and settled, surrounded with their half-civilized and half-clothed soldiers. Pope Anastasius in his letters to Clovis, king of France, approved all the good work of bishop Remi in his instructions and conversion of that king. St. Gregory I. did the same with the Goths, the Lombards, the English and the Irish.

At Gregory's time first rose the temporal power of the church, and Pontiffs with all their power who came after him aided the bishops in their contest with these robber princes. In every country the legates of the Popes pleaded with the savage, ignorant kings, and nobles the cause of learning, of literature, of manners and taught refining morals. In that way they gradually impressed the Roman civilization on all Europe, and little by little the nations of that part of the earth received from Rome the religion of Christ. This was the chief work of the clergy and monks who received their constitutions and their foundations from the confirmations of the Popes. Thus in Ireland flourished St. Columba, who after his exile at Iona, formed numerous monasteries according to the rule of St. Benedict. The cities of Germany were called

burghs in the mountains and forests where the monks settled. St. Bruno founded the Great Chartreuse in France. St. Miletus founded the monastery of the famous Westminster Abbey in England, and thus that great and famous monastic institution became the cradle of the British parliament, which was the model of all legislative bodies all over the world.

In every place the bishops, the priests and the monasteries opened schools for the children, colleges for young men and convents for young ladies. As the church grew in numbers dioceses were formed, archdioceses erected, parishes established all over Europe, and religion spread. The clergy were mostly chosen from the higher ranks of the people, and in each nation a national priesthood and episcopacy sprung up devoted and loyal to the church and to the nation. Some of the teacher priests became famous in all history, as Miletus and Bede in England, Jerome and Gregory in Rome, Wilfred, St. Thomas Bernard, &c. Slavery then extended all over Europe as human ownership is the remains of pagan times. The rich oppressed the poor, the strong ground the weak the nobles sometimes treated the people as cattle. The rich and powerful often lived in splendid idleness, their only occupation robbery, war and bloodshed, while the poor labored in hovels built under the shadows of the castles. In these early ages the clergy, the monks, the priests and bishops were the only protectors of society. The poor fled to the protection of the clergy, the bishop's homes, the churches and the monasteries became the asylums of the oppressed. Whence the people crowded around these ecclesiastical institutions, and in a short time populous towns grew up around these church foundations, till in time they beame great cities.

As the population grew, parishes were established, which were attended by the monks or by regular clergy from the monastery. At last what was only a forest when they came, later became the seat of a bishop. For that reason most of the bishops of Europe at first came from Rome, while the second generation of bishops and clergy were chosen from the native clergy of the monasteries. As the clergy grew to be more numerous, duties were assigned to each. Then divine service and the church functions belonging to each order were marked out for each, so there would be no confusion. In episcopal ceremonies, they reserved all the duties of the deaconate to the archdeacon, and as time went by he became the vicar-general or the natural aid and lieutenant of the bishop. For that reason in the early church, he fulfilled the office and place of the vicar-general in many parts of the church. The archpriests, provosts, priors and other officers of the church were established as the needs of religion required. As the parish grew in importance and in numbers, their pastors became more and more prominent in the diocese, and the bishops consulted them in ruling and in making important changes in the diocese. From that in the lapse of centuries, rose the cathedral chapters in every diocese, copied after the constitution of the Roman diocese.

"DO THIS FOR A COMMEMORATION OF ME."

As certain princes became by force of arms, by diplomacy, or by other means more powerful than the others, they at last became the ruling house, and they thus gave the kings and rulers to their nation. This was the origin of all the ruling families of Europe. As the clergy had rights given them by Rome, by which the bishops could not oppress them, as Rome ever followed her constitution in dealing with bishops, so the laity soon copied after the church and founded civil courts after the manner of the Romans, as the church taught them law or order when the Roman empire had fallen before the barbarians. In this way civil courts were founded all over christendom. The settlement of disputes between man and man came before these tribunals, and the rulers of christendom were forced by the church to listen to the people, and and to give the people their rights. Many of the clergy when ordained brought their property to the church and gave it to the diocese when they died. Frequently rich families, when they had no heirs, left all their riches to the church. In this way the churches became rich and powerful, to uphold the trampled rights of the people, to educate the masses, found colleges and universities and to christianize all Europe.

After a thousand years had passed by, the feudal system of the nobility and the poor, the castle and the cabin were found side by side. The remains of the fallen Roman empire had been converted, civilized and educated. All else of the ancient world had went down before the incursions of the barbarians, but the church alone had survived the shock, and she came forth from the ruins of the ancient levelled destroyed world, more beautiful, more perfect than before. She turned and reformed the modern nations coming from these ruins, but they were christians, not pagans. Above the kingdoms of the earth rose the church, the mother of them all. Then the Popes were the fathers of rulers and of nations. For that reason the nations of the middle ages gave to the Popes authority to settle disputes. The people called on the Pops when their rulers oppressed them. Therefore we read that the Bishops of Rome deposed kings and princes, for the Roman court formed a court of arbitration in the disputes between kingdoms and peoples. During these times, called the middle ages, there were many wars but moderated by the "truce of God," the sufferings, the carnage and all the ills of conquest and of invasion were avoided, for the church forbade wars and the Popes were the supreme courts for the settlements of disputes among nations. Many of the foremost statesmen of that time were monks, priests or bishops, and they guided the destinies of the chief governments of Europe, during the age when few men were educated. Thus history gives us the example of St. Thomas a Becket, prime minister of England, before he became the great archbishop of Canterbury, of Suger, Abbot of St. Dennis, Paris, prime minister of the king of France before he began to rebuild the monastic church of St. Dennis, of Cardinals Richelau, Maza-

rini, and all the great statesmen of the chief European governments who stepped down from the ranks of the clergy to guide the ship of state in troublous times.

The church consecrates the Pope and the Pontiff, that they may like Aaron and Moses rule the people of God with judgment and equity. She consecrates the king, she enthrones the emperor as the prophet anointed Saul, David and Solomon, that the spiritual may bless the temporal, for the spiritual church ever sanctifies and completes the temporal. For that reason every king or ruler of the middle ages was crowned and consecrated by the bishops or by the Popes.

In the days of feudalism, that is when the nobles and the poor lived in the relation of master and worker, rather when a few aristocrats owned the people under them and kept them almost as slaves, then the church fought the rich and powerful. She gained the rights of the poor. She forced from the rich and the powerful, the concessions which the people enjoy to-day. For we must remember that in those early days the common people were sometimes oppressed by pagan princes more than the people of Russia are oppressed to-day. There was not a constitutional government on the face of the earth at that time. The government of the church alone was the constitutional government, from which the nations copied in the middle ages. Right then took the place of might, till the church forced kings and rulers to give the people of the European nations justice and right, and if the people of the world to-day have their rights they are indebted to the church for them. It is true that the fight for their rights was long and bitter. Even to our day the lies and the slanders which wicked men heaped on the church, still live in the minds of the children of those who fought her, still the world is getting to know and realize that the church was right.

From the tenth century, the church, having recovered from the evils arising from the incursion of the barbarians by the complete conversion of their children, soon she began to refine and civilize them.

At that time the kings of the christian nations claimed as a right what was only a concession or a privilege, that is the presentation of the bishops and of the pastors of the church. The Roman See alone has the right of naming the bishops of the universal church, as the bishops alone have the right of appointing the pastors of the diocese. When Henry IV. of Germany came to the throne of the most powerful empire upon the earth, he claimed the right of naming the bishops to the vacant thrones of dioceses, and of appointing to the vacant parishes the men whom he wanted, or the clergy who gave him the most money. This sin was the crime of simony so called from Simon Magus who offered money to St. Peter. It had spread into many parts of the church, and dioceses and parishes were suffering from the unworthy heads forced on them by civil rulers. This was the condition of things,

when the great Hildebrand under the name of Gregory VII. came to the throne of Peter. He determined at once to reform this abuse, which was poisoning the church in its very root and foundation, the clergy and pastorate. The powerful Henry fought the Pope. He invaded Italy. He declared war against the Pope, and the latter was obliged to fly from Rome. For years the fight continued. The great Pope was broken down in health by his fights for the purity of the clergy and for the rights of the church, he found a refuge and asylum in the fortress of Canosa. Here at last came Henry IV. of Germany to make peace with him, when he found he could not fight that spiritual power the church. Standing at the door, the emperor sent up word to the tottering, feeble Pope saying that he wanted to speak with his Holiness. Gregory VII. sent word, that if he wanted to see him he should stand three days and three nights barefooted in the snow before the door of the monastery before he could see his Holiness. And Henry stood, thus penitent, before his army, and in the eyes of all his court, and there he made peace with the church. From that day the church is free in the appointment and the dismissal of the clergy. No civil power can claim the right of interfering with the election of Popes, bishops or pastors of the church. That is the meaning of the words: "Going to Canosa."

Then opened the greatest religious epoch of the church. In every city of the christian world, she built a cathedral which Sundays and holidays could not hold the multitudes of people who crowded there to worship God. The bishop presided, surrounded by his clergy. The kings and members of royalty sat within the sanctuary, for the church granted this privilege to honor the law and to bless the government in their persons. The lofty vaulted naves and aisles re-echoed with the grand and stately strains of the plain chant, the solemn music of the church. The entire people took part in the congregational singing. The voice of the people rose towards heaven as a mighty sound. That Latin service was in the language of Rome, the chief liturgy which the church had treasured and rescued from the remains, of the mighty Roman empire, which centuries before had been blotted from the face of the earth. In the cathedral cities of England, we find still standing to-day the great cathedrals built in the time of which we write, but now silent and abandoned monuments of the ages of faith, before the political rage and the spiritual delirium of the reformation tore from the heart of the English people that catholic religion, which had flourished among them from the preaching of St. Augustine in 492. Now but a small wing of these cathedrals holds the protestant people, children of noble catholics of England, who built them. There you find the sanctuary where the clergy sat surrounding their bishop, the nave where the people heard Mass, often closed from the sanctuary by the chancel screen, the charter house for the meeting of the senate of the diocese, the cathedral chapter, the bishop's house, the cloisters for the monks,

the buildings for the convent and monastic schools, and the buildings for the whole machinery of the complete diocese. The English church was one of the noblest daughters of the universal church, before the bad king Henry VIII. persecuted and put to death the bishops, priests and monks of the English church, and appointed laymen in their place, such as we see in the English Protestant church of to-day.

As the church then enjoyed peace, she could give her whole attention to the work of converting and saving souls. The clergy were found in every walk of life, at the head of every public movement for the advancement of the race. They established schools and colleges in every land. They laid the foundations of the great universities of Oxford, of Cambridge, of Paris, of Salmanca, of Freiberg, of Rome, and of every seat of learning. No work was begun without the blessing of the priest. More than 30,000 students each year flocked to Paris to attend the great university. The other universities were as nearly well attended. The priest professors opened their classes in every department with the prayers, and all great works were undertaken with the blessings of the priests who were the leaders of men. There in the university of Paris, Albert the Great taught St. Thomas, there Abelard delivered his lectures, which opened the way for the rationalism of our day till he was condemned by the Bishop of Rome.

In the country and in the little villages which grew up with the settlement of Europe, the missionaries labored till they had founded parishes, built parish churches, established monasteries and schools to educate the people. By the lapse of ages these little hamlets grew into cities, great and famous in history. In Ireland the original people were patriarchal in their habits, living on their flocks. They had no cities till the Danes came and conquered certain parts where they built cities. The whole Irish nation was divided into certain districts or counties, which the people owned in common, and where they pastured their flocks. The people of each section were related either by descent or marriage, and they elected their chief. This was the origin of the counties of Ireland. This is why the people from each county have a peculiar affection for those who come from the same neighborhood or county. A number of counties formed a province, over which reigned a king elected by the chiefs. Over all kings, chiefs and people ruled the monarch of all Ireland. This was the state of society in that country when in 432 St. Patrick, sent by Pope Celestine, come to convert the Irish to the faith.

When in the rest of Europe the clergy had converted the nobles, children of the robber chieftains, who had generations before destroyed the Roman empire, the clergy established chapels in their castles. That gave rise to the discipline of the private chapel. Rome made laws relating to the services held in these private chapels of the nobility so they would not interfere with the regulations of the parish Mass. The nobility had their chaplains. They were often the tutors of their children. To the clergy were the nobles

indebted for their education, their manners, their social culture and their breeding. When they were at war with their neighboring chiefs, the church was frequently built under the walls of the castle, as a protection against robbers, or on a high rock, as we see in the examples of the churches near the castles of central Europe, in the monasteries of the Orient, in Cormack's chapel on the rock of Cashel, Ireland and in numerous other examples of Europe. Religion then penetrated into every fibre of social life. The kings sometimes recited the breviary, or they became honorary members of the cathedral chapter, the brightest sons of the nobles entered the ranks of the clergy.

The discipline of the diocese gradually changed from age to age. The stations in private houses became parish churches, the clergy of the city took part in the episcopal ceremonies, the cathedral clergy replaced the ancient presbytery, the clergy of the bishop's household became the cathedral chapter, the pastors ruled by right of office and not as vicars of the bishops, and Rome defined in canon law the movements of that vast organization, the church the body of Christ. Many disputes rose relating to the rights of certain members of the clergy in the same orders. The limits of authority and the places of all those, and the dealings between the bishops and the parish priests were defined by the councils, or they were referred to Rome for the decision of the Pontiff. These decisions forever regulated the standing of each office. From time to time the Roman Pontiffs gave decrees relating to these functions, and these decisions explained the canon law, which regulates the movements of every officer and clergyman belonging to that vast army of the church, in its most minute details. The eyes of the whole world turned to Rome and to her Bishop in all their disputes.

The Roman diocese of Peter was the model for all the other dioceses of the world. From the Lateran church, where the Pope lived for a thousand years, the Mother of the churches of the world, came the mighty impulsions which moved and formed the other diocese and brought order into every rank and file of the other parishes and dioceses. In her seven cardinal bishops, her cardinal priests and deacons, her twelve canons, her archpriest and archdeacon, in her rites and ceremonies, in her unchanging customs they heard the voice of God the Son, and saw the image of the Holy Ghost. The world copied these till the constitutions of the Popes, their diocese and cathedral gave a constitution to all the churches, parishes and dioceses of the world, born of her their Mother at their erection. The Popes with their senator cardinals had direct jurisdiction over each and every cathedral, church and parish of the world. That was the doctrine of every church even before it was defined by the Vatican council.[1] Thus we read that St. Leo IX. visited Besancon, and that the members of the two chapters of its double cathedral met under his presidency as had been done before by Pope Calixtus I.

[1] Concil. Vat. Sess. iv.

In that age the chapters of the cathedrals all over the world were divided into three ranks, following the example of the cardinal bishops, priests and deacons of the Roman church. The canons of the diocese living at and attached to the cathedral represented the seven cardinal bishops of Rome, the clergy of the city parishes or pastors of the city represented the cardinal priests, pastors of Rome, while the country pastors, who became by right of pastorate, or who had been made honorary members of the chapter, represented the cardinal deacons of the Roman diocese. As all matters of importance came first before the chapter of the diocese, so the execution of its decrees belonged to the bishop, as the governor and the president in the United States are the executors of the laws. So in every diocese the bishop had his archpriest, his vicar-general, his archdeacon, or his legate, to execute his decrees and the decrees of the chapter. As the needs of the church grew by the natural growth of its members, or by conversions, so the church offices grew, till at last the perfect diocese rose on the foundations of the mission, the parish, the missionary diocese or the vicar apostolic. Thus we see the perfect diocese existed with her own bishop, her chancery office, vicar-general, cathedral chapter of canons, &c., and they were formed in all the dioceses of central Europe during the latter part of the middle ages before the reformation.

The thirteenth century appears to be the golden epoch of the middle ages. Then flourished the great writers of the church. St. Thomas codified all the writers of the world from the ancient Greeks to his teacher Albertus Magnus, and he gives us the substance of the learning of the race in his wonderful codifications. Before him flourished St. Bernard the model of the monk and the man of the world, who ruled nations, regulated society, saved the church from a schism by a dispute about the chair of Peter, and wrote the sweetest works of later times. We must not pass by St. Bonaventure of the Franciscans, or Abelard teaching rationalism at the university of Paris, till condemned by the Bishop of Rome. He was the father of modern rationalism or the right of reason to examine all the works of God and reject what we do not understand.

At that time the church had converted the remains of the Roman empire. The Turks were knocking at the gates of Constantinople. The Moors had captured the fairest parts of Spain. The followers of Mohammed had wiped out the church in Arabia, Asia Minor, Egypt, Syria. Europe was threatened by the Saracens. The nations of christendom looked to the Pope their christian father to save christian civilization from utter destruction. Peter the Hermit was preaching the Crusades. The religious orders were doing a wonderful work. A schism devastated parts of the church. Kings and princes ceased to hear her teachings. Europe was torn by cruel wars, when the voice of the Roman Pontiff cried out calling them to save Europe from the invasions of the Turks, the infidel followers of Mohammed. Then rose the cry of saving the Holy

Sepulchre of our Lord from the despoiling profanations of the Saracens. That turned the attention of warlike European peoples to Jerusalem. The latter city was captured, Godfrey de Bullion the first christian king refused to wear a royal crown in the city where our Lord wore a crown of thorns. Often the priests imposed as penance on sinners an obligation of going to Jerusalem. They enjoined it especially on those guilty of great sins, and the holy city was filled with pilgrims from every land. Such was the height of perfection to which the church had elevated society, that all Europe appeared peopled with saints, and the foundations of the civilization of our modern society were laid so deep, that we are reaping the benefits of the work of the church even in our days.

The first parishes, having been founded by the monks and by priests who lived together in the monastic community life, that custom continued in Europe down till almost modern times. Some of the clergy of the cathedrals lived together as regular canons. They ate at the same table with the bishop, and they had their living from the common fund. When the rich died childless and left their wealth to the churches, at later times each diocese or parish church had a certain revenue. Later, parts of this revenue called benefices were divided among the clergy. Even in our time they are called benefices or livings in the church of England. In the Episcopal church in England to-day they are sold or given by the nobility to the highest bidders. To such a degree of corruption has the noble English church fallen, since England fell away from the authority of the Roman Pontiffs, who alone receive power from Christ to heal the wounds of society and to keep the sheepfold of Christ pure and undefiled. Even in our time and country the people of other churches call their ministers, and they dismiss them at will, and give them the salary they think they earn by their eloquence and popularity. Thus church salaries and ecclesiastical livings outside the catholic church have degenerated into wordly professions.

When benefices were established in the 13th century, the common monastic life of the canons of the cathedral ceased, and they met only at stated times, or at the call of the chairman as members of the same corporation. The clergy of the great cathedral churches separated, the cloister regulations ceased, the great dining rooms were found only in the colleges and seminaries, the clergy slept no more in large dormitories as before, the offices of the breviary were not sung by the chapters in the cathedrals, the reformation disturbed christendom and the discipline of this age was introduced.

Up to the times before the reformation the canons of the cathedrals lived as monks. They now lived as secular priests and the monastic customs were abandoned. At this epoch, the whole discipline of the middle ages relaxed, not only in the cathedrals but also in the monasteries and convents. Lent was not kept with such rigors as before, the nuns mitigated their rules, the

clergy and laity relaxed their austerities of the body, and the church mitigated the harsh customs of the former ages. The mildness of Rome spread over the world. The knowledge of the sacred rights of man became better known. The church began to accommodate herself to the changing opinions, peculiarities and the modern customs and beliefs of mankind. The clergy mixed up more with the laity and the laity better knew them.

But the clergy of the religious orders did not change their rules. They regulated and modified the most rigorous discipline, and they submitted their rules to the Roman Pontiff, to whom alone they belonged. Because of their regular lives and customs, they were called the regular clergy, while the clergy who belonged to the different dioceses, and who as pastors gave themselves up to the salvation of others, because they lived separated in the world from those they preached to, they are known as secular clergy. Only those ordained to the priesthood had charge of souls. The lower clergy took part in the divine office, they looked after the poor, the orphans, and took charge of the temporal matters of the churches. They were appointed to these offices by the bishop, with and by the consent of the chapter, or the senate of the diocese. At first the chapter and the bishop were one. But by the lapse of the ages, they separated, and each had the proper functions belonging to them by law, and which the others could not invade, somewhat like the president and the senate of the United States, and other civil offices in our country. That there might not be any conflict of authority, the Roman Pontiffs regulated the relations of the bishops with their chapters, and the Popes defined the rights and limits of each authority. There was but one authority in the diocese. But it came from one episcopal throne in two streams, through the bishop, or through the chapter to the clergy and people of the diocese. When disputes rose between the bishop and the chapter, the Roman Pontiff was the judge, and his decision was final, because he as the Vicar of Christ has direct authority over the whole church of Christ.

The archpriest or archdeacon of the diocese, being like the vicar-general, one authority with the bishop, he did not belong to the cathedral chapter. The bishop was not the chairman of the chapter, as the president or governor are not members or chairman of the senate. The vicar-general, archpriest and archdeacon, were appointed to execute or carry out the orders of the bishop, when these orders had been passed by the chapter and signed by the bishop.

The clergy having belonged to and having been raised up from the ranks of the laity, they worshipped in the church to which they ministered, the clergy belonged to the parish and all knew them. They were not therefore strangers to the people to whom they ministered. When the clergy changed from the regular to the secular life, at the division of the benefits, when they no longer lived a community life, then the people and the clergy became more united. The bishops and pastors having charge of souls, had as-

WESTMINSTER ABBEY.—THE GREAT HISTORIC CHURCH OF ENGLAND.

sistants to work in their place, while they sometimes spent the most of their time away from their charges. That abuse was reformed by the council of Trent, which forbade bishops to live away from their dioceses. From that rose the custom of having assistant priests and assistant bishops, or as they are called vicars and curates. In England the names were reversed. For the word curate or curé in French means one having the cure, that is the care of souls. Those having the care of souls are attached or united by a spiritual marriage to their parishes or dioceses, while the assistants aid them in their charges. When towards the end of the middle ages, pastors of large parishes got others to assist them, then rose the custom of ordaining priests as assistants, who had no care of souls, but who belonged to the whole diocese. After some time they did not ordain the clergy for their particular church, as in the early ages, but they ordained them for the diocese. This the bishops do at the present time. When these priests have exercised the ministry for some years as assistants, they are appointed pastors. But bishops were never consecrated without a title. For the episcopal office has better preserved the dignity of the apostolic age. When a bishop was consecrated as assistant bishop, or to rule a diocese as coadjutor to another infirm bishop, he receives as his title one of the ancient dioceses among the infidels.

The ancient customs having changed, it came to pass in modern times that a clergyman can resign his benefice, his charge of souls, his parish, into the hands of his bishop, which could not be done in early ages. But no one can resign unless to his superior, the pastor into the hands of the bishop of the diocese, the bishop into the hands of the Pope. But the Pope, having as his superior only Christ, he can resign as Pope Celestine did. From the frequent resignation of the clergy rose the custom of moving from one diocese to another, which became so common that it became an abuse. Thus we read that the canons of the cathedral of Toledo, Spain became canons of Lincoln, England, and that the priests of one diocese in this country often left and went to other dioceses. The legislation of the third council of Baltimore made strict rules to renew the ancient canons. But the laws of missionary countries laid down by Rome for this country directed the clergy to take an oath that they would not leave their own diocese. But these laws perhaps were required for the countries settled by emigrants from all parts of Europe, for their priests naturally followed their people into exile to attend to their spiritual necessities. Thus we see that the first clergy of America, of Australia, of India and countries settled by the English speaking race were Irish, for these countries received the faith from the Irish emigrants.

When the French Popes lived for seventy years at Avigne, France, there they had the usual revenues of their estates. They invested many of the bishops of other dioceses with the dignity of the car-

dinalate of the Roman church, and they incorporated the lower clergy of other dioceses into the Roman diocese, so they might derive a revenue from other dioceses and from the livings and benefices of these rich churches. That was the beginning of the custom of making the clergy of other dioceses members of the diocese of Rome. Thus the acts of the Pontiffs at that time is felt for the good of the church even in our day. For from that time the brightest and best of the clergy of the world, became members of the apostolic college of cardinals. Thus every people and nation can have a voice in the election of the Pontiff through their cardinal.

The diocese and religious orders became very rich during the middle ages, and the bishops and superiors of these orders were the administrators of this wealth. In the hands of the church it was the property of Christ and of the poor, when the reformation, like a destructive flood swept over the north of Europe. Covetous for the wealth of churches and monastic institutions, the bad kings and corrupt nobles raised an insurrection against the clergy, and put them to death, or drove them from the country. They seized these rich estates of the church and stole the property of the clergy. From that date they began to lie about the clergy and to paint them in the blackest light, so as to poison the minds of the laity against their priests, so that they could confiscate their rich possessions. That was the origin of the calumnies and prejudices, which have lived in the minds of the Protestant people for generations, and only in our day are they finding out, that by bad designing warfare their fathers were driven from the church their mother. Then in all the northern countries of Europe, the property of the church was stolen, and the ancient catholic faith of the people of the catholic church was driven out. Feeling the want of some religion, still keeping a part of the christian religion, they had received from the teachings of the church, these people founded other systems of religious belief, or organized churches on the foundations of the catholic teachings, their fathers had received during the thousand years when all Europe was catholic, and when a Protestant church did not exist. Thus the difference between Protestants and Catholics consists in this, that while the Catholic church holds all the revelation made by God to man, the Protestant churches have only a part and their belief is fragmentary. The church has all truths which Protestant churches hold and more, but they are known under a different name.

Thus, coming from a Protestant church into a catholic church, one has not to reject anything which is true that he learned in the Protestant church, but he holds all and believes with a little more added to it, then he is a catholic. From the days of the reformation, when the church received such a shock, the English speaking clergy had to devote their time to saving the few souls left to them. They could not give much attention to writing. For that reason, the English literature of the church is very poor compared to the

great riches of the church in Latin, French, Italian, German, &c. In reality the literature of the church by far exceeds all the books ever written on any other subject in all languages. But we see little of these great works unless we go into the other languages.

When impiety, fanaticism and irreligion, roused by the reformation, tore peoples from the bosom of their mother, the Holy Spirit roused St Ignatius at Manresa to found his order for the combatting of Protestantism. Before this Pope Innocent had seen Sts. Francis and Dominic upholding the shaken Lateran church the cathedral of the world. Then rose the Jesuits and many other religious orders, and likewise the great sisterhoods. The divine Spirit appeared to be poured out upon the world in greater measure than even in the apostolic age. The invention of printing, the spread of commerce, the discovery of America, the attacks and defence of different revealed truths, the proclaiming of infallibility, all combined to the spread of religion and to the strengthening of the bonds of unity. In our day the world is becoming one. The greatest minds of men are turning to the church, looking to her for relief from the wounds of sin and ignorance.

The reformation of manners, and the changes of modern times are felt even in the religious orders, in the clergy as well as among the laity. The rights of man to life, liberty and happiness, in the political sense spreads over the world. The self inflicted tortures of the middle ages have given away to the bowing down of the will, to the obedience of the religious orders, and to the submitting of the mind to the teachings of the church. The altar boys have taken the place of the lower clergy, under the direction of the council of Trent. The ancient rites and ceremonies are better understood by our congregations; the modern music and the plain chant live side by side in the choir and in the chancel; the church has harnessed to its use the press, that modern, tremendous power for good or evil first turned against her; the English speaking race spreads over the earth, bringing the catholic Irish with them. The telegraph, the mails, the steamships, the telephone are uniting mankind. Business enterprise penetrates all nations, and on the wings of modern progress in triumph, rides the church coming with her words of peace and salvation to all men. Never before had the church such a prospect before her. Never before was she so united within and so admirable without. Now the attention of the human mind is attracted by her beauty, her teachings, and her most wonderful unity and discipline.

No longer are the offices of the breviary sung in the churches, as in the days of yore, but the vespers, the high Mass, the episcopal ceremonies, the beautiful rites of the church still remain to remind us of the early ages. When the church shall have again for the third time converted Europe, when the errors of the reformation will have been cleared up, the church in triumph shall again enter her grand cathedrals, in England, in Scotland and in all the north of Europe, and from the Pacific to the Atlantic,

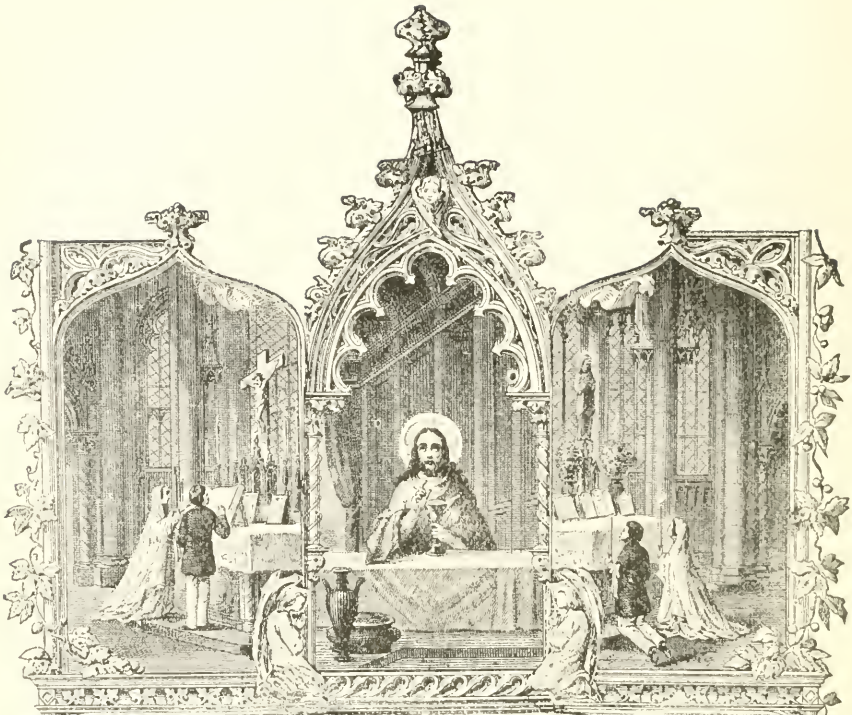
from the Hudson Bay to the Cape of Horn, from the straits of Gibralter to the shores of China, the daily offices will be sung in all our cathedrals, and anew the poems of praise and of gladness will rise to Christ the King of glory, for his greatest victory over error and over all the powers of hell.

Never in the history of the church were so many religious orders of men and of women working for the good of mankind as at the present time. There every soul can find repose and an outlet for zeal of every kind, and fully gratifying their desire for the good of their fellow man. The church is gradually repairing the wounds of human nature made by the fall of Adam, and the times of peace prophesied by the sages, and foretold by the prophets come to pass. The Roman diocese, to which these great religious orders belong, foster them and guard them from the encroachments of the other churches. When they are persecuted in one place, according to the words of our Lord, they fly to other places, and there they still continue their work for the benefit of their fellow man.

When fifty years had passed after the rise or the revolt of Protestantism against the church, the fanaticism started by Luther had made no headway. The council of Trent then reformed the morals of the laity, the lives of the clergy, and re-established the ancint discipline of the church, in these matters where they had fallen away from the normal given by the Roman Pontiffs. The children of the once catholic peoples after the reformation established numerous Protestant churches, each man and woman by the so called right of interpreting the Bible to suit themselves made each man his own Pope, and by the lapse of 300 years scarcely a vestige of religion remains in the Protestant churches. In our day every doctrine is attacked and the rising generation have not the faith of their fathers. Now is the age of infidelity, when every teaching, even the very existence of God and his creation are attacked. When the Protestant churches were tottering with their own frailty, the church again comes to the rescue to save the race from the utter horrors of infidelity. Then our great writers tackled infidelity and saved religion.

This is the state of religion at the present time, when the church has come forth from her last and greatest fight, first with Arianism, later with Protestantism and then with infidelity. Now she lifts her glorious head, crowned with the Holy Spirit. She raises it aloft above the waters of every system of modern and of ancient times, and she calls all people into the fold and rescues them from the floods of error sweeping over the human mind. Now begins her greatest conquests. Now she is united. No more can the bishops of France or of any other country proclaim their independence of the Holy See. No Luther now can hide behind the excuse of calling a general council to examine his errors, and still keep poisoning the mind of man before the council can be called. The decisions of the Bishop of Rome will be heard at

once and flashed under the ocean, teaching the nations the revealed matters of faith, and the ways of daily life as revealed in the Bible, and contained in holy traditions. He is the teacher of things relating to the faith and morals of mankind. The walls of the heavenly Jerusalem have now been firmly built, its streets are covered with the gold of everlasting truth, its buildings, pearls of purity are finished, the decree of the infallibility has made it impregnable. Now let the gentiles rage, and let the kings devise new things, the church has come out triumphant and glorious from every contest, her march from now forward will be more glorious than in any of the ages of the past.

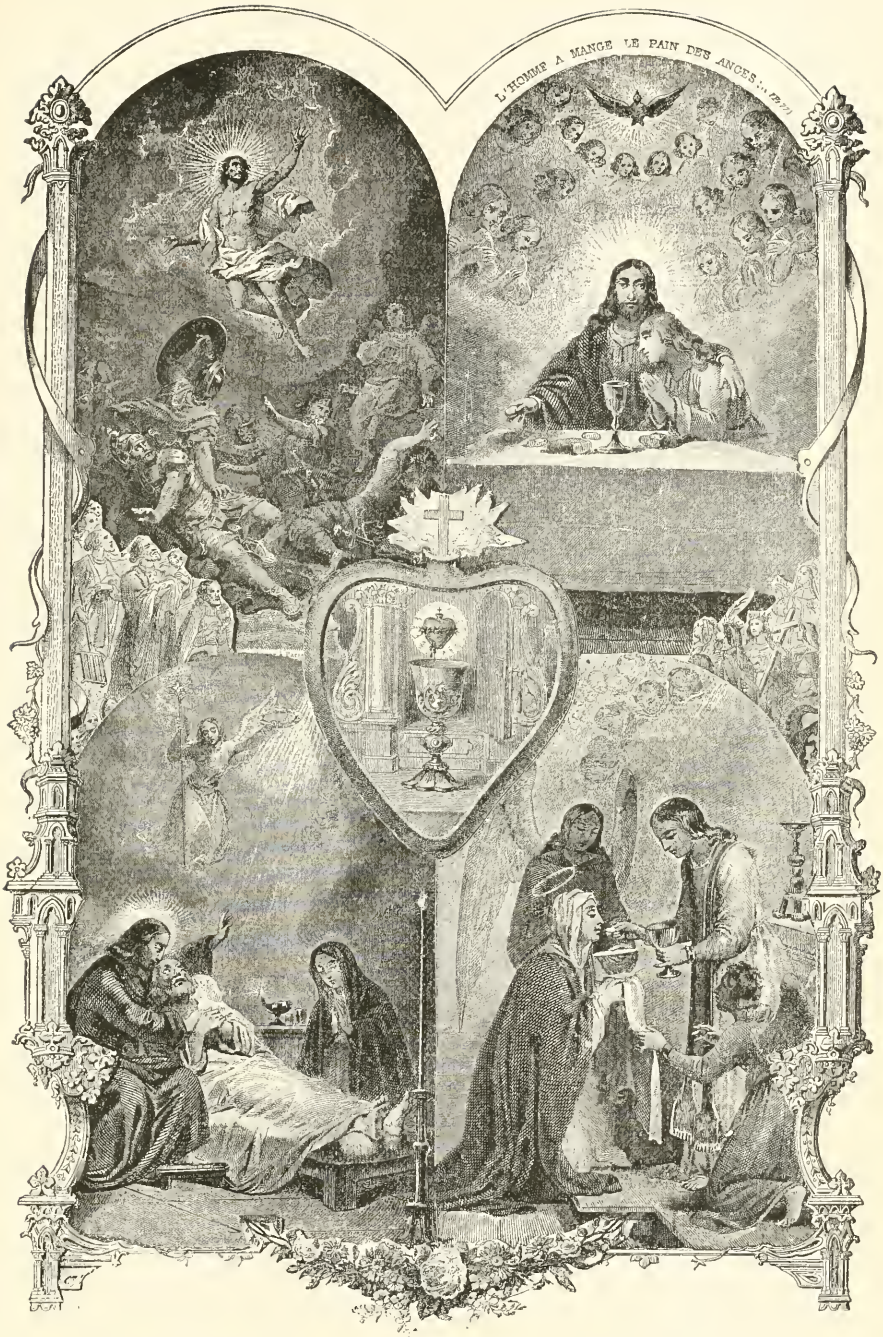


Chapter XXIX.

The Diocese of Rome.

THE diocese has all the spiritual perfections of the universal church its mother from which it was born. As the Son lives in the Father, as the universal church lives in Christ her head, in the same way the particular churches, the diocese and parish live in the universal church.

But now we begin to see the imperfections of creatures. The dioceses are not immortal like the universal church. Only one, the diocese of Rome, is immortal, indestructible, eternal. Rome is everlasting because of its peculiar and remarkable relation with the universal church, of which it is the centre and the heart. Thus while other dioceses may fail, while their people may lose the faith, while their sees may be overturned by wars or be wiped out by conquest, the diocese of Rome alone stands, eternal, inde-



"FEED MY LAMBS"

"FEED MY SHEEP."—JOHN XXI, 16-17.

structible, immortal, because it is upheld by the power of the Son of God, whose Vicar is the bishop of that central Roman diocese. Thus we read that all the old dioceses founded by the apostles, or by their successors, fell away and died, while the See of Peter, the Roman diocese alone rises above the ruins of the ancient world, still she holds aloft its head the Papacy in all its strength, beauty and indestructibility. Where is the diocese of Hippo, the chair of the great St. Augustine? Where is ancient Carthage the see of St. Cyprian? Where is the archdiocese of St. Mark at Alexandria? Where is Ephesus the diocese of Timothy and the house of St. John? The schismatic or half pagan Copts are the remains of the once flourishing christian church of Egypt, where for centuries every apostolic virtue bloomed and in the Nile valley flourished. Where is Cesarea the church of the great St. Bazil? From the destruction of Jerusalem under Titus and Vespasian, when not a stone was left upon a stone, as foretold by the prophets and by our Lord, when the very site of the holy city was plowed and sowed, to the beginning of the IV. century, the very name of Christ was blotted from the see of St. James. Ælia was the name of Jerusalem till Helena, Constantine's sainted mother found the holy site of Calvary and there restored again the worship of the living God. Again the Mohammedans, the Saracens laid waste the great apostolic cities, and again the lines of the bishops of the apostolic sees were broken. Alone amid the ruins of the ancient world the See of Peter stood, and still she stands to our day, the only direct Apostolic See. Her Bishops alone go back in an unbroken line to the days of her first Pope Peter. Was not this the work of holy Providence carrying out the words of Christ to Peter: "on this rock I will build my church and the gates of hell shall not prevail against her."[1] The ancient sees of the apostles have perished from the earth. War, conquest, famine, infidelity have done their work. The apostolic dioceses now live only in the persons of their titular bishops, who rule other churches in the name of the Pope, as vicars apostolic, as assistant bishops, or they live attached to the congregation of Rome aiding the Pope in his universal government of the church.

How history has proved the words of the Lord to Peter that he was to be the rock of eternity. In the Chaldean language spoken by our Lord and probably by Adam, as well as in nearly all the ancient tongues, Peter means the Rock the Stone. And that Peter, that Rock, came to Rome and there became the foundation Stone of the universal church. His body still rests under the great St. Peter's church as the corner stone of that greatest temple built to the worship of the true God. On that Rock, that is on Peter and on his successors, the Lord built his church and against them the gates of hell will never prevail.

While Rome has stood, while the diocese of Peter never waved in the faith, the other dioceses have not been as immovable in

[1] Math. xvi. 19.

truth. The great christian churches of other lands may fall away from the religion of Christ, such as Canterbury, Jerusalem, Constantinople, Cappadocia, Alexandria, Antioch, &c., because of the sins of the people, or because of the secret designs of God which we cannot now understand, but the church universal with its central diocese Rome will last forever, to show the truth of the prophecy of Christ. Thus the Roman diocese is upheld from on high, for its head its summit is crowned by the Person of Christ the Son of God himself. It has withstood the greatest onslaughts that any government has ever met, and lived, and still it stands the only institution which binds modern times with the dead and silent ages of the world, which have gone and which lie buried in the tomb of the bygone ages. The Roman diocese is therefore like a vast pillar of spiritual light, reaching from earth to heaven, its base jarred and buffeted by the revolutions, the changes of time, and the weakness of fallen human nature, but it is upheld by Christ himself, for it is his diocese, and the Pope is only his Vicar General, ruling it for him till he comes again.

Christ therefore founded the dioceses in the persons of the apostles, the first bishops of his church. His design was to divide the whole world into small districts and territories, over each to be a bishop ruling for Christ that part of the people of God. While the chief matters which related to the whole church belong to the central authority of Rome, the simpler matters of administration, the carrying out of the discipline, the administration of property, the purely local affairs were to be left in the hands of the other bishops. Each diocese has then at its head a bishop, the chief minister of Christ, in whose person and authority the whole clergy and laity see Christ himself. The diocese as well as the whole church is the spouse of Christ. Through the bishop, at her head, who wears the marriage ring, the diocese is wedded to Christ. She has all the riches of the graces of Christ her spouse. The bishop by the laying on of hands brings forth his clergy, the fruit of the superabundance of the complete Priesthood of Christ. He administers the saving sacraments, the channels of the graces of the Crucified. He enforces the rules and laws of the universal church. He celebrates the wonders of the crucifixion and of the last supper in the Mass each Sunday, and the Gospel he preaches to the people. All the benefits and the riches of the universal church are in the dioceses. That is the nature of any living organism. Whatever is in it is also found in each and every part of it. Each part of the church, each diocese, each parish is a reproduction of the whole church. "Whatever belongs to the whole organism in a certain way it appears also to belong to a part."[1]

But we must not fall into the error of thinking that the dioceses and churches are independent, one of the other, or that they form so many independent churches. They are all in the universal

[1] St. Peter Dam. Lit. Dom. v. vol. c. 6.

church. They are the members of her that is the body of Christ. Each diocese being a perfect church within and living in the universal church, there is a perfect home government in each diocese. But they are all subject to the central diocese Rome, for the dioceses live not in themselves but in the universal church, of which the Roman Pontiff is the universal bishop and the Vicar of Christ, who is the head of the jurisdiction of the whole church. Hence those who try to find the model and the image of the church in earthly governments will be mistaken, for she was formed and modeled according to the image of the Holy Trinity. "She adheres to the heavenly mysteries. She is founded on the divine stability."[1]

Thus as Christ is the head and the spouse of the church, by whom he brings forth his spiritual sons and his daughters, so the Pope, his vicar, is the spouse of the diocese of Rome, and each bishop is the spouse of his diocese, as the pastor is of his parish. The Holy Ghost organizes the churches and brings these forth as so many images of the Persons of the Trinity, "made conformable to the image of his Son."[2] That Holy Ghost who is the Breadth of the Father and of the Son, he was promised to the world to be sent by the Father and by the Son, when he breathed on his disciples saying: "Receive ye the Holy Ghost."[3] That same Holy Spirit, who is the bond of union between the Father and the Son, he is at the same time the bond of union between the Pope and the bishops, between the clergy and their bishop, and between the people and their pastors. By the bishops, as the chief ministers of Christ, the Holy Ghost teaches the races of men. "The bishop has the power of enlightening, because he resembles the Father of lights, and abundantly he has this power. There is but one grace and power and order coming forth from God first, and from the Father alone and from the bishop."[4]

As Christ the eternal Bishop of bishops, comes down from his supernatural sanctuary, the bosom of his Father, into the world to found his universal church, which he rules by his Vicar the Bishop of Rome, so the church universal by the voice of the Vicar of Christ, sends the bishop into the diocese to be her head, her spouse, as Christ is the spouse and the head of the church, as the Father is the head of Christ. The bishop, head of the diocese sends the pastor to the parish, to rule and govern it in the name of Christ the head of every church on earth.

The world then is a great diocese, of which Christ is the head, and the Bishop of Rome is his Vicar General ruling and administering it till he returns. The dioceses are the great parishes of the universal church, and the Pope is their Bishop. But the bishops divide their dioceses into parishes, and over each they appoint a rector. Wonderful is the church in her sublime perfections, the last and most stupendous work of the Almighty. God

[1] St. Cyprian De Unit. Eccl. C. 5, n. 6. [2] Rom. viii. 29. [3] John x. 22.
[4] Simeon Thas. de Sacer. Ord. c. i.

the Father embracing the Son, who came to earth, Father and Son giving all their divinity to the Holy Ghost, he comes into the world and forms the universal church of the fallen race of Adam. The universal church gives birth to the diocese, and the latter to the parish, which bring forth the laity "born again of water and of the Holy Ghost" into the kingdom of Christ, all peoples and churches being held together by the bond of the very Trinity. "That you also may have fellowship with us and that our fellowship may be with the Father and with his Son Jesus Christ."[1] Thus as Christ is the head of the diocese and church, we are all united to him, and through him to the Persons of the Trinity, "I in them and thou in me that they be made perfect in one."[2] The adorable Persons of the Trinity are in the diocese, poured out into the hearts of the people by the ministry of the clergy, all spiritually born of the infinite richness of the atonement of Christ the head of the diocese, "I in the Father and the Father in me."[3]

Thus Christ the head of the diocese presides over it in the person of the bishop and in the ministry of the priests, "In that day you shall know that I am in my Father and you in me."[4] The body lives in and by the head. As Christ is the head of the diocese, so the members of the diocese live and move and have their whole spiritual being in Christ, who is their head. As St. Ambrose speaking of the universal church said: "Where Peter is there is the church"[5] so we can say that the whole diocese lives and has its being in the person of the bishop. According to the designs of Christ, all the learning of the clergy, all the sanctity of the people, all the virtues of the whole diocese should centre in the perfections of the bishop, as all the perfections of the universal church centre in Christ. "You must know that the church is in the bishop and the bishop in the church."[6] Each bishop therefore should be a model of every virtue and learning to both clergy and people, as the Bishop of Rome shows every virtue and perfection of law and of order to the other bishops and dioceses of the world. "It is necessary that where the bishop is there is his people, as where Jesus Christ is there is the catholic church."[7]

All science and learning centre in Christ. For "all things were by him made, and without him was nothing made that was made."[8] The sciences of the saints, the knowledge of holy things are found in the Pope the Vicar of him, to whose image and likeness they were made. To him in the person of Peter was given to feed the laity, the lambs, and the other diocese the sheepfolds of Christ. Alone of all the bishops of the world, he confirms the bishops whom satan hath desired to sift as wheat. Aloft, sitting on the Chair of Peter, crowned with the triple crown of the teaching, the sanctifying and the ruling powers of Christ the Prophet, Priest and King of ages, to whom be power and glory the immortal and invisible God,"[9] the Bishop of the Roman diocese

[1] John i. 3. [2] John xvii. 23. [3] John xiv. 10, [4] John xiv. 20.
[5] St. Ambrose In Psalm xl. 30. [6] St. Cyprian.
[7] St. Ignatius of Antioch Epist. Ad Smyr. n. 8. [8] John I. [9] I. Tim. I.

guards the "deposit of faith," given to the saints. From him go forth apostolic men into every diocese and parish, teachers of the nations sitting in the darkness of death.

Shining with the spiritual light of Christ, reflected from the everlasting Throne of the Fisherman of Galilee, bishops preach the Gospel of the Crucified, administer the sacraments, rule churches, because they partake in the jurisdiction of the Vicar of our blessed Lord. He is the administrator of the constitution and the laws of the church universal. Sent by him the bishops come into their dioceses, bearing all the spiritual riches of their pastorate, giving them without money and without price to the races and the nations of the earth.

Following then these principles, the dioceses live in the persons of their bishops. Even the fallen churches, the once flourishing dioceses of Asia, of Africa and of other parts of the world, but now fallen from their ancient glories, still they live in the persons of the titular bishops, who now bear their titles. Thus the bishops who have been consecrated to these dioceses, bear radically in their persons all the rights and privileges of these ancient fallen sees.

Christ established the Papacy in Peter, the episcopacy in the apostles and the priests and ministers in the disciples.[1] As the Pope rules the church universal, so the bishops rule their dioceses, so the pastors administer their churches. The Pope appoints the bishops, the bishop appoints the rectors of the churches of the dioceses. Christ laying down the supreme principles of the constitution of the church, appointed the Papacy, the episcopacy as well as the priests and the ministers of the church as the Council of Trent declares. He founded the church universal alone, and left the appointment of pastors and bishops to particular sees, to the administration of the church. The administration of the church is an act of jurisdiction, and it belongs to the Bishop of Rome, in whom alone centres all jurisdiction in the church.

The bishop saying Mass, administering the sacraments or preaching the Gospel is the most perfect image of Christ. He does so according to the laws of the universal church. In him the clergy and people see Christ the Bishop of eternity. "He that receiveth you receiveth me. He that despiseth you despiseth me." That relates not only to the Pope, to the bishop, but in a less degree to any pastor, to any minister of Christ. For the ministers of Christ preach not themselves but "Christ and him crucified."[2] The bishop is the head of the diocese. He is the father of all the faithful in the diocese. For he brings forth his spiritual children, his priests and clergymen by rite of holy ordination. They are the images of himself. The Priests he ordains are his sons whom he brings forth to God. He feeds his children by the words of life, by good example, by heavenly food, by the teachings of eternal life. Happy is the diocese and the clergy who have a bishop after the heart of Jesus Christ, who lives the life of the Master.

[1] Concil. Trident. [2] I. Cor. ii. 2.

The good bishop loves his clergy; looks on them as a father on his children; he upholds the good priest; he rewards the men of God; he defends the weak; he treats them with justice, benignity, gentleness, kindness; he is clothed with the bowels of the mercy of Jesus Christ, with forgiveness looking down from on high on those who falter on the way. Behold his name will be called blessed, his clergy and people will love him, they will uphold him; like Moses on the mount, they will stand under his weary hands, strengthening him till he gains the victory over all enemies of the Lord and of his church. Both clergy and people will love him because he is "like unto the only begotten Son of God full of grace and truth"[1] who "for us men and for our salvation left the bosom of his Father, came down from heaven and was made man and dwelt among us"[2] to show pastors how to rule their subjects.

The church universal then becomes individualized and personified in the person of the Roman Pontiff, as God the Son became visible and walked the earth, as Christ both God and man. Now invisible to the eyes of men, he is visible to us in the person of his Vicar or in the other bishops or pastors, the ministers of Christ the spiritual heads of the churches, wherein God dwells whose "delights are to be with the children of men." As the laity are under their bishops and pastor, so the bishops and pastors are under their superior in the Roman See. In spiritual power the clergy are the same as Christ, because the sacraments administered by them are the very same in healing power as though Christ himself came and gave them. For to them in the persons of the apostles the Lord said: "All power is given me in heaven and on earth. Going forth therefore teach ye all nations."[3] "Whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven."[4] The Pope has this power over the canons and laws made by himself or by his predecessors in every age. He binds and loosens the doors of heaven, by making laws for the good of the community which bind the consciences of men. For being the Vicar of him, who received all power from his Father in heaven and on earth, he is the chief legislator of the church universal and of each diocese, for he takes the place of him who is the real head of every church and congregation in the world. Leaving untouched and inviolate the laws of God in the revelation and the primary truths of human reason, the Bishop of Rome can annul, reform or abrogate every law enacted by the councils or by his predecessors, for he has the same power and authority as they had. To him was given charge of the sheepfolds of Christ.

For Christ in heaven now reigns over the spiritual church rejoicing in the happiness of these celestial abodes. There, as the head of "the saints made perfect," high over the prophets, patriarchs, over angels and archangels, "the first born among many breth-

[1] John I. [2] Nicene Creed. [3] Matt. xxviii. 19. [4] Matt. xvi. 19.

ren," there sits Christ as the head of the church universal. But the church universal takes in not only the saints in heaven and the saints not yet made perfect, but those who after death still suffer for their sins and faults. He is at the same time the head of the church on earth. But he presides on earth in the person of the Bishop of Rome over all the dioceses into which the church on earth divides. We give some of the beautiful words of St. Ignatius, the second archbishop of Antioch after St. Peter and disciple of the Prince of the apostles. As he lived in the apostolic age his words have great weight: "I ask you to unite to the Sentence of God, for Jesus Christ is the Sentence of the Father, as the bishops scattered over the world are the sentences of Jesus Christ; and you [1] should unite in the words of the bishop, because your worthy priests of God unite with and harmonize with the bishops as the strings of a lyre, and thus in your union and in your charity Jesus Christ is praised without ceasing."[2] In another place he says: "I think you are happy, you who are united to your bishops, as the church is to Jesus Christ, and as Jesus Christ is to his Father."[3] "If the prayer of one or two has such power, how much greater that of the bishop and the whole church united." "It is then true that we should receive the bishop as the Lord himself."[4] "Obey the bishop and the priests as one undivided."[5] These words, still sounding from the apostolic age, he wrote when he was about to die the most horrible death of martyrdom, and consequently his words have great weight.

The bishop then the head of the diocese takes the place of Christ, both for priests and people. But we must consider the first diocese and the first bishop of the world. The bishop and the diocese of Rome is the model for all the bishops of the world, and the diocese of Rome is the normal and the pattern according to which all the other dioceses of the world are founded.

Christ founded the church on Peter saying: "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."[6] Peter, the head of the apostolic college, came to Rome. There on the very steps of the throne of the Cæsars he fixed his apostolic Chair. "When the twelve apostles had received from the Holy Spirit the power of preaching the Gospel in all the languages of the earth, and when they divided the world among them, blessed Peter the prince of the apostolic order, reserved to himself the imperial city and Roman Empire, that the law of truth, which was to bring salvation to the Gentiles, might be better preached by him the head to the whole body of the world from the head. You did not fear to come to this city. O most blessed Peter the apostle, and thy companion was Paul, that apostle taken up with the ministry of so many churches. You entered this wood filled with wild beasts of prey, this ocean of deep iniquity, you walked over it safer than when you walked

[1] Church of Ephesus. [2] St. Ignatius Epist. ad Ephesus n. 3. 4. [3] Ibidem n. 5.
[4] Ibidem n. 6. [5] Ibidem n. 20. [6] Math. xv. 18.

over the waters. Now you teach the people who believed coming from the circumcision. You founded the church at Antioch, where the dignity of the christian name rose, you filled Pontus, Galacia, Cappadocia, Asia, and Bithania with your preaching of the Gospel," &c. [1]

The diocese of Peter was to be the foundation of the church. As Christ said to Peter: "And I say to thee that is as my Father has shown you my Divinity, thus I will show you your excellency, because thou art Peter that is, as I am the unchangeable Rock, I the corner stone, I who make both of us one. I am the foundation on which no one can lay another foundation, but thee thou also art a rock, because thou shalt be strengthened with my power, and those which belong to me by my own power, I will give you, so they will be common to us both, 'and upon this rock I will build my church and the gates of hell shall not prevail against it.'" [2] "Upon this strength I will build my everlasting temple, and the height of my church shall pierce the heavens, and in the strength of this faith it shall rise. The gates of hell shall not hold out against this confession. The bonds of death will not bind it, for this word is the word of life....Therefore he said to blessed Peter: 'I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind upon earth, it shall be bound also in heaven, and whatever thou shalt loose upon earth it shall be loosened in heaven.'" [3]

An ancient tradition tells us that Pontius Pilate sent such on account of the life and miracles of Christ to the Roman emperor Tiberius, that the latter was very angry at him for allowing Christ to be crucified. The Aprocryphal Gospels give some curious details of these times.[4] But the persecutions at Jerusalem still continuing, twelve or fourteen years after our Lord's ascension, the apostles divided the world up among them. St. Peter started on his famous journey to Rome. He stopped at Antioch and there he lived for seven years. He used to travel into different parts of the surrounding countries giving missions to the people. He was at Jerusalem in the year 37, when St. Paul came to see him and stayed with him fifteen days. [5] The historian Eusebius tells us that he preached to the Jews in various parts of Asia, before setting out on his historic journey for Rome.

When Peter came to Rome, being a Jew, he first preached to the Jews residing in the Jewish quarter of the imperial city. He came in the year 42, in the reign of the emperor Claudius. Two years after he returned to Jerusalem, where in the year 44 he was arrested and thrown into prison by king Herod Agrippa, [6] from which he was delivered by an angel, for it was God's design that he might die not at Jerusalem but at Rome. He then travelled into many parts of Asia, preaching and establishing bishops in many cities. When again he returned to Rome, the Jews raised such a

[1] St. Leo Ser. de SS. Apost. Petri et Pauli ante med. [2] Matt. xvi. 18.
[3] St. Leo Sermo 3 In Anniv. Assumpt. Suae p. in.
[4] Butler's Lives of the Saints. St. Peter. [5] Gal. i. 19. [6] Acts xii.

disturbance over his coming, that the emperor Claudius banished both christians and Jews from the city. With St. Paul, St. Peter soon returned again to the eternal city, and there he made his home. He still travelled into many provinces, even into Judea, but soon the increase of the christian religion at Rome engaged all his time.

One of his first converts was the celebrated Senator Pudens and his daughter Pudentiana. The latter waited on the Prince of the apostles in her father's house, where Peter took up his permanent abode. The table on which Peter said Mass in this senator's house has been preserved in Rome as a relic of the times of the great apostle. We must remember that the senators of the time of Christ were great and powerful men, which Pyrhus compared to kings. At that time they had collectively greater power than kings at the present time. The conversion of this celebrated and wealthy family gave not only a place of residence for the prince of the apostle, but the power and the standing of this family attracted the attention of the Roman nobility.

Peter found opposition from an unexpected source. The reader will remember, that when Peter went to comfirm the converts of Samaria[1] when they received the Holy Ghost the made new converts worked many miracles. Simon Magus had practised his trickery and magic among the Samarians, and being in league with the devil he had deceived many of them. He wanted to perform as great wonders as he saw the apostle and the converts work, and he offered Peter money for the power of conferring the sacrament of confirmation. For that incident, to buy spiritual things with money or with worldly gifts is called the sin of simony.

Simon was a complete hypocrite, yet he pretended to be a firm christian. The works of Simon made him famous and his reputation spread even to Rome, where he went and soon made an impression on the superstitious Roman people, especially on the mind of the emperor. In Rome all the errors of the world had found a resting place, and Simon was received with great favor, even divine honors being offered to him, and on an island in the Tiber they erected to him a statue with an inscription.[2] Above all he exerted a great influence on Messalina, wife of the emperor Claudius. Because of her adulteries and crimes, Messalina was put to death in the year 48, and then the emperor Claudius, who was like a child with gray hairs and as big a fool as ever reigned took to wife his niece Agrapina, a crime till then condemned by the Roman law. By her first husband Agrapina had a son Nero, whom Claudius adopted as his own son, although he had another son by Messalina called Britanicus. This bad woman pushed Claudius to every extreme, and enflamed the Romans against the church. Thus rose the first persecution against the Christians. It was directed especially against Sts. Peter and Paul. In the year 51 Agrapina poisoned the emperor Claudius, and by a series of aw-

[1] Acts. [2] "Semoni Deo Sancio." Sts. Justin. Ireneus. Tertullian. &c.

ful crimes, she prepared the way to the throne of the Roman empire for her son Nero, who became the greatest monster of the fallen race of Adam.

For five years the young prince Nero, ruled well, after he had set aside his bad mother. He did this because in his administration he was guided by his master Seneca. In the year 55 he poisoned his brother Britanicus while they were at supper. In 58 he killed his own mother, so as to put her out of his way to complete mastery of the throne. Simon Magus soon gained the esteem of this tyrant, by acting on his superstitious mind. The emperor's only ambition was to become master of magic. For this reason he called the chief magicians of the world to Rome to teach him their magic arts. This was the state of things when St. Peter returned to Rome, and there he found as his chief opponent this impious Simon Magus, whom before he had met at Samaria.

Peter continually suffered from the persecutions and the plottings of this Simon the Magician, who had become the leader of the Jews against him. When St. Paul returned from his preaching among the gentiles, after the Romans thought him dead, Peter told Paul all the difficulties raised before him by this bad Simon.[1] It is said, but we do not vouch for its truthfulness, that when a tumult rose between the Gentiles and the Jews, St. Paul came to Rome and Peter rose up and explained how as Eve was created out of the side of Adam so the church came out of the side of Christ &c. At this Sermon Nero's wife Libia believed, and was baptized, besides a slave of Agrippa and some of the soldiers, as well attendants on the bedchamber of the emperor Nero.

The eloquence of Sts. Peter and Paul penetrated every mind, and the church at Rome was growing rapidly, when Simon Magus rose up to oppose the good work. By his magic he made statues move, he raised himself in the air and did other wonders, while Peter healed the sick, gave sight to the blind and even raised the dead, performing miracles like to his Divine Master. Peter and Simon each had their following, and such a noise was raised that the tumult came to the ears of Nero, who first sent for Simon and then for the apostle St. Peter. Simon claimed to be the Son of God, while St. Peter told the emperor that he was an imposter, and advised the emperor to look up the report of Pontius Pilate about Christ sent in to his predecessor the emperor Tiberius. The report having been read before the court as given by Pilate, relating that the Jews claimed that the Holy One of God would come, that Jesus did great wonders, that the Jews crucified him, that the soldiers guarded his grave, that he rose from the dead, and that the Jews bought the soldiers up to say that while they slept the disciples came and stole his body &c. Then Peter told the emperor how all these things took place as related in Pilate's letter.

The dispute between Sts. Peter and Paul on one side, and Simon Magus on the other waxed strong and warm for many days before

[1] Acts of Peter and Paul Aprocr. Gospels.

the emperor's court, till Simon claimed that if the emperor put him to death he would rise on the third day. Then they secretly put a ram to death, and Simon's followers claimed that Simon was beheaded. Simon claimed to be the Son of God. But when he found that Nero inclined to believe Sts. Peter and Paul, he promised to ascend into heaven to his Father, from the top of a tower as Christ had ascended from the mount of Olives.

Nero ordered a lofty tower built in the Campus Martius, and the next day the whole city turned out to see the ascension. When Simon went up into the tower St. Paul fell upon his knees and began to pray. Crowned with laurels Simon began to fly, held up aloft it is said by demons. Then Peter with Paul prayed to the Lord, that he might fall. At once Simon Magus fell from a great height into the street Via Sacra, and broke his legs and later he died from his injuries.

His followers claiming that he would rise from the dead the third day, the emperor imprisoned the two apostles in the Mamertine prison, where they converted their guards. The emperor condemned them to be killed in a sea fight for the amusement of the populace. But Agrippa advised that they be put to death by violence. St. Paul was a Roman citizen, and Romans were never condemned to the disgraceful and excruciating death of crucifixion, he was beheaded outside the walls at the Three Fountains. A few days before St. Peter, fearing the terrible persecution had fled from the city. Outside the walls he met our Lord bearing his cross towards the city. Peter asked him where he was going, and Christ replied: "To Rome to be crucified." Taking the hint the apostle again returned to the city.[1] Remembering that he had denied his Master, when they were about to crucify him, Peter asked that he might be crucified with his head down. Thus died the great apostles on the 29th of June in the year 66.

Marcellus, Basilissa, and Anastasia with others, took the body of St. Peter and hid it under the terebinth of the circus on the Vatican hill. A little oratory rose over their tomb. There the bodies of both apostles found a resting place, while their heads were afterwards placed in the Pope's cathedral St. John Lateran. When in 312 Constantine repaired the tomb, and built the great St. Peter's church, he placed the bodies in metalic caskets, on the lid of which he laid a cross of gold weighing 150 lbs. Over their bodies to-day stands the great St. Peter's Church, the grandest church raised to the glory of the Living God. The crypt where rest the bodies of Sts. Peter and Paul is called the Confession of St. Peter. In the days of Constantine, before he moved the seat of the empire to the banks of the Bosphorus and founded the great capital of Constantinople, he covered the walls of the Confession of St. Peter's with plates of gold encrusted with most precious gems.

In the days of the pagan empire, captive kings and conquered

[1] Roman Tradition. Apocryphal Gospels, Acts of Peter and Paul.

nations thronged the streets of Rome. But they came as slaves. From the days of Peter strangers still come to Rome, but they come as christians rescued from the darkness of error walking in the light of the Gospel. They come to the feet of the successor of the humble Fisherman of Galilee, and to the tomb of the two great apostles Peter and Paul. Each bishop of the universal church must come and give an account of his diocese to Peter in his successor. Once each three years come the bishops of Italy, the bishops of Europe every four years, and the bishops of Ireland, of Asia and of America, every ten years must render an account of their stewardship to the the Pope, and pray at the tombs of the great apostles, and their visits are called their visits to "Limina Apostolorum,"—Tombs of the Apostles. Thus the great St. Peter's Church is the tomb of Peter the first Bishop of Rome. In the sixteenth century Clement VII., with cardinal Bellarmin and the members of the Papal court went down into the Confession and found the casket and the cross of gold placed on it by Constantine in 312. From the days of the apostles, Sts. Peter and Paul, Rome and her Bishops ever stood as a lighthouse to guide the nations sitting in the darkness of death and error. But the gates of hell rose up against that throne, and for 300 years the whole power of pagan Rome raged against the church, personified in her visible head, the successor of Peter. But the Popes at once began the providential work given them by God. The sons of Esau child of Isaac, who sold his birthright to his younger brother Jacob the father of the Jews, his children having settled Arabia, the Jews rejected the Lord, who chose the Italians children of Japhet, as the people selected for the seat of the Papacy, and the children of Esau received at last his birthright. From that time, Rome and not Jerusalem, became the city of God.

The Popes at once began the conversion of paganism. Up to that time there was no law or courts where justice was found among men. The Popes issued laws and canons to every nation, people, and church. The church tempered the cruelty of these pagan idolaters by wise and just regulations. Outside her pale there was neither mercy, forgiveness, or justice for the fallen. The Bishops of Rome thundered against the oppressions of rulers grinding their subjects. The ignorant laity, crushed with the weight of sin and of bad rulers, found that the clergy were their only friends, and tyrants found in the church a power they had to respect. The constitutions of Popes, the apostolic letters of the Roman Pontiffs, their bulls and briefs then became the framework of that wonderful code of laws the canon law of the church, by which the whole vast organism of christendom was ruled and regulated. The relations of the people to their pastors, the duties of priests to the bishops, the functions of every office in the church, the way each sacrament must be administered, the official act of every officer of the church, from the Pope down to the simplest layman, were regulated by the enactments and the

laws made by the Popes. They form the canon or ecclesiastical law of the church, which should be written in letters of gold shining with the sunlight for the instruction of mankind.

At the time of Christ, the Roman empire in the secret designs of God's Providence settled by the sons of Ascenez,[1] blessed by Noe[2] had spread over the earth, sending everywhere Roman civilization, an image of the more wonderful destiny of christian Rome over modern christian civilization, as before the sons of Japhet blessed by Noe had founded the Roman empire. From the Roman law the church took many principles of justice and of reason between man and man, and incorporated them into her canon law. Then having purged Roman law from the errors of paganism, and incorporated christian principles into what was good among the Romans, she sent them blessed with the truths of the Gospel to all the nations who received their faith from the royal line of Peter. She spread these truths over the whole christian world. These were the first rays of the liberty of conscience, of the dignity of man redeemed, and of the priceless value of immortal souls. From that exhaustless font of the Papacy, in the later middle ages, men drew their rules of politics, their forms of legal procedure, their framework of courts, their modes of government, their international law, and their inspiration for the bettering of human life.

In the bishops' houses, in the monasteries and schools of christian scientists, in the confessional, from the pulpits of the churches, the Gospel truths were taught the people, not as coming from the teacher but as the reflections of the Bishop of Rome, and the definitions of Peter. All the founders of the christian nations were taught by the clergy of the church, and from them the statesmen of the middle ages learned the wisdom of governing well their subjects. Under the shadow of Westminister Abbey, the first English parliament sat inspired by the clergy who infused christian principles into the great assembly of the Saxons, and in the lapse of ages they wrested the liberties of the people from tyrannical kings. In France, Spain, Austria and in every country of christendom it was the same. From England we get our laws thus purified, and the people of this country must look to the clergy and to the Popes for the liberty and prosperity they enjoy.

Under the eyes of the Popes, or by their directions in the early ages, the Missal used in saying Mass, the Ritual containing the prayers in administering the sacraments, the Pontifical which the bishop uses in episcopal functions, the Breviary containing the prayers said by all the clergy in sacred orders, all the liturgical works of the church have grown up from the apostolic age, and we do not know their authors. They go back till they are lost in the time following the apostles. The Bible alone excepted, no Literature can compare with these official books of the church. The power and sublimity of the Scriptures, the polish and sweetness of the finest poetry, the eloquence and stately figures of the

[1] Gen. x. 3. [2] Gen. ix. 27.

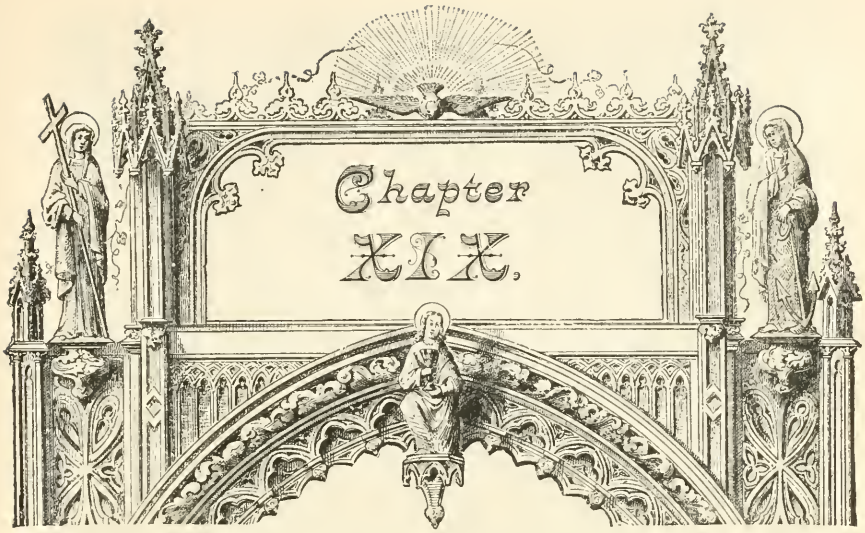
JESUS CONSOLING AND HEALING THE SICK.

greatest orators, the mysticism of the Jewish church and the temple sacrifice, the grandeur of the Greek and Roman writers, the matchless compositions of the Latin and Greek authors, all seem consecrated and embodied in these official works of the Roman church. For they have spread to the uttermost ends of the earth, and on the title pages you will see that they are the official books of the Roman diocese.

From the tabernacle of the Jews, christian Rome learned the fundamental plan of church buildings, for the model of the tabernacle came from God, who told Moses to make it according to the model shown him on the mount. The Roman basilica or court house gave the idea of the gothic and Greek cross. The first fine churches were built in Rome under the direction of the Popes, and from there all church architecture decorated with the finest works of the artists and sculptors, church buildings spread over the world. The cathedral itself is but a model in material form of the diocese, while the parish church is the ritual embodied in the church building, filled with mysticism of the revelation made to man, which was treasured up by the apostolic men, guarded by the Bishops of Rome, impressed on Rome's most beautiful building, and from the eternal city spread over the christian world, by Christ speaking through the lips of his Vicar. Thus the Holy Spirit, the Soul of the church speaks to the world, not only by the voice of the visible head, but also we might almost say by the customs, observances and traditions of the Roman diocese, and by the christian civilization which spreads from Rome to the whole world.

God the Son dwelled invisible in the bosom of his Father; but he became man that we might know and see him. So the church universal and invisible becomes individualized and visible in the Bishop and diocese of Rome to whom Peter brought all the riches of the Papacy, which he had received from his Master.

Little by little did the wonders of that papal power appear before the minds of men, till the Vatican Council gave it the finishing touch. Before this time, seventeen great legislative bodies of bishops or councils had met and offered to the world salutary measures for the accommodation of the changing customs of men, so the nations might better receive the good tidings of the Gospel. But these councils did not change any old doctrines or form new truths different from what had been received from the apostles. Under the direction of the Bishop of Rome they decreed certain changes of discipline and customs, while the fundamental constitution of the church remained the very same. The Roman Pontiffs gave the diverse impulses to these great legislative councils in every age, and without him they could do nothing in any council. These legislative bodies of the church, or these councils, first gave the key to all the other popular legislative branches of modern governments. The courts of the church for the trial of cases first met in Rome, from which they spread to the other dioceses of the world.

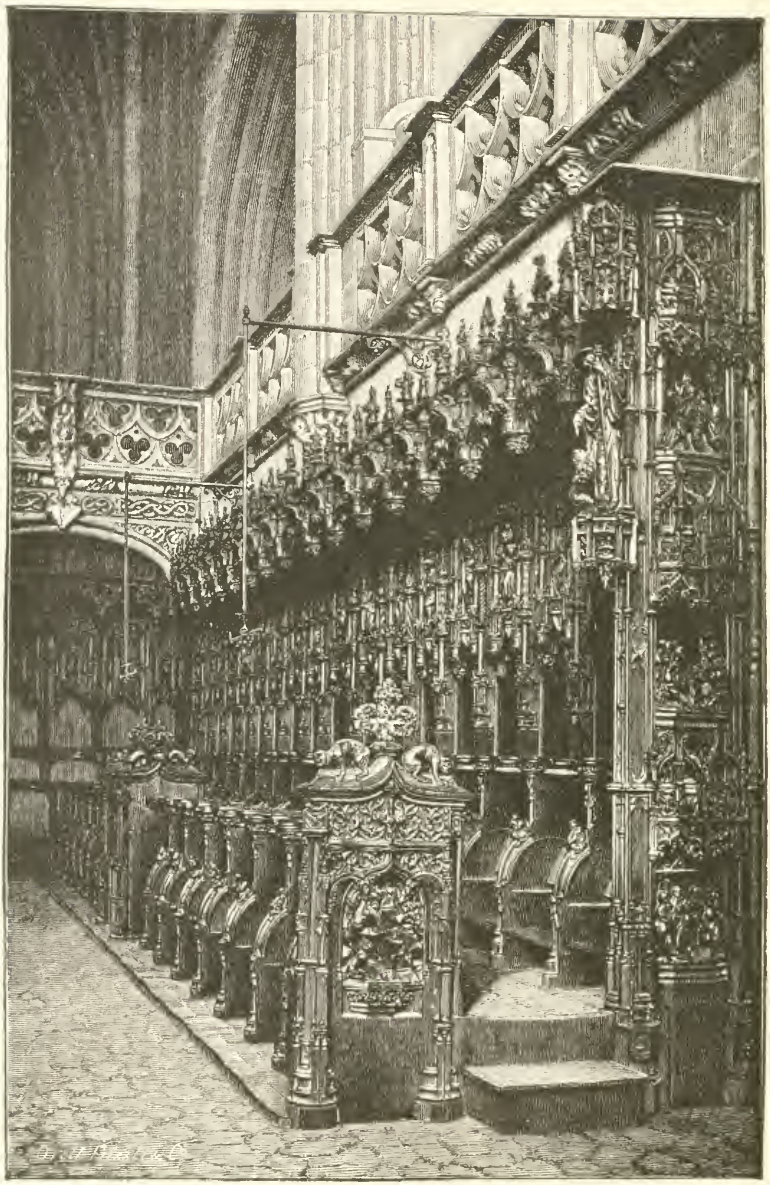


The Election of Bishops.

JESUS Christ called his apostles from the ranks of the disciples, "And going up into a mountain, he called unto him whom he would himself; and they came to him. And he made that twelve should be with him, and that he might send them to preach."[1] To them after the resurrection he said: "As the Father hath sent me so I also send you: Going forth therefore teach all nations."[2] Such was the election of the first bishops of the church. To the clergy of Ephesus St. Paul said: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule (Poimainein) the church of God."[3] The apostles with the laity and clergy elected Matthias in the place of Judas. In the first chapter of his Epistle to Titus, St. Paul tells him the qualities a bishop should have before he consecrates him to that holy office. Thus history shows us that following the example of Christ bishops, were ever consecrated by bishops.

In the early church the clergy and laity were usually called to take part in the selection of the candidate for the vacant church. The bishops of the early church always consulted the clergy regarding the piety and learning of the priest or deacon they elevated to the episcopal office. In the age immediately following the apostles, they often selected a heroic confessor of the faith, one who had showed his virtue and faith by suffering for the church. For that reason many of the immediate bishops the followers of the apostles bore the marks of persecution. This way of electing prelates continued for the first three centuries, so that many of the bishops sitting in the Council of Nice were disfigured, or bore

[1] Mark iii. 13, 14. [2] John xx. 21. [3] Acts xx. 28.



SEATS FOR THE MEMBERS OF THE CATHEDRAL CHAPTER, BRUNN CATHEDRAL, AUSTRIA.

the scars and wounds of the persecutions of the Roman empire, to which Constantine put a stop by his conversion.

The apostles appointed bishops in each city where they had made converts. The consecration ceremony was very simple. After the selection of the candidate, in which the apostle took the most active part, they prayed and fasted, and then surrounded by the whole people, they imposed their hands on the elect, inducted him into his episcopal chair, and before the whole church they gave him his commission to rule that part of the church of God. From the time of Constantine, the christian peoples increased, and the nobles, the judges, the magistrates, &c., took an active part in the election of their bishop. But the chief duty belonged to the clergy of the diocese, and the laity were given a voice, not as a right but as a privilege. St. Cyprian in numerous parts of his writings tells us the role each rank of clergyman took in the election, saying that such came from the traditions of the apostles.[1] "It is required of us," he says, "to guard the divine and apostolic traditions, such as are held by us and by all other provinces. That the ordination may be carried out in a proper manner, all the bishops of the province gather at the place where a pastor is to be promoted, and he must be elected in the presence of the people, who know the life of each one, for he lived among them for a long time. We saw how this took place among us at the consecration of Sabin, our colleague, to whom we gave the episcopacy following the votes of his brethren and the judgment of the bishops, as well as those who were present, besides those whom we notified by letters, that they might think of him after which we had imposed hands on him, and we substituted him in the place of Basilidus, who had been deposed because of his crimes."

Such St. Cyprian says was the way Christ ordered bishops to be elected. That was the way he was elected himself. When the clergy and people were unanimous regarding a candidate, it was taken as a judgment of God. Not only the people and the clergy of the cathedral city, but also the laity and clergy of the country, and of all the towns and cities of the whole diocese were called to take part in the election of the father of the diocese.[2] When the diocese of Tours became vacant, a great crowd of people and of clergy from all the surrounding country gathered at Tours and elected the great St. Martin of Tours.[3]

That was not only the discipline of Europe, but also the custom of the Orient. When the Council of Chalcedon met, some of the bishops doubted the regularity of the election of St. Lawrence bishop of Ephesus, who replied: "Forty bishops of Asia ordained me with the votes of the nobles, the princes and the venerable clergy of the whole city."[4] When Pope St. Leo called the bishops of the world to this council, he wrote to the bishops of the

[1] Epist. 68. [2] Severus Sulpicius. [3] Severus Sulpicius. In Vita S. Martini C. 7.
[4] Act. 2.

province of Vienna, that no episcopal election would be considered as rightly carried out in any different way, adding: "they must have the signatures of the clergy, the testimony of honorable persons, and the consent of the magistrates and of the people. . . .he who is to be over all should be elected by all."[1] Such was the way of electing bishops in all parts of the church up to the middle of the fifth century, and it was the way the great bishops such as the Cyrils, the Chrystoms, the Augustines, the Bazils and the greatest men of the church were elected.

But the minor details were not always the very same in all parts of the world at that time. The archbishop and the bishops of the province at all times took the most prominent part in the election. They asked the people and the clergy for their votes, "It was," as Pope St. Celestine says, "lest a bishop they would not receive be placed over them."[2] The confirmation or the vetoing of the choice was always in the hands of the bishops, who acted as the delegate of the Bishop of Rome. Pope Celestine wrote to the bishops of Calabria, that, "In these times they must teach the people and not follow them, tell them what is allowed them and what is not."[3] When Eusebius bishop of Cesarea died, the clergy of the diocese wrote to all the bishops of the province to come to the election. Gregory a priest with a little country parish was old and could not come, but he wrote to the clergy saying that he gave his vote for Bazil, "He is a man I say before God, whose life and teachings are pure and the only man or the one most proper to oppose heresy," &c. The good old priest Gregory also wrote to bishop Eusebius, who was not of that province, imploring him to come because of the spread of heresy at Cesarea, and Gregory was carried to Cesarea in his bed of sickness. The great St. Bazil was thus elected to the vacant see of Cesarea although the rich and well to do of the diocese opposed his selection.[4]

Thus we see how careful they were in the early church in the election of the bishops, so much so that even bishops of other provinces took an active part in the selection of the candidates. In Africa it was customary to send one of the neighboring bishops to the widowed cathedral church, to teach the people and clergy the manner of holding the election, so it might not degenerate into a political intrigue. That bishop then governed the vacant church and was called the Intercessor or Visitor. His duties were regulated by the V. Council of Carthage.[5] The see remained vacant for one year, so as to give the clergy and people plenty of time to select the new bishop, while if the see was not filled at the end of the year, the visiting bishop returned home, and another neighboring bishop took his place. That was the custom in Africa, but the council of Chalcedon gives only three months for a vacancy.[6]

[1] Epist. x. n. ed. [2] Epist. ii. Cap. 5. [3] Epist. iii. C. 3.
[4] Greg. Epist. 19 Orat. 10 et 19. [5] Can. 6. [6] St. Greg. L. 6. Epist. 39.

When the clergy and laity were well instructed by the visiting bishop, a day for the election was appointed, and all the bishops of the province were called to the city to take part. Then they appointed three days of prayer and fasting in which to ask the light of the Holy Spirit. When the bishops assembled, they placed before them a list of the voters, the archbishop with his suffragan bishops presiding as inspectors of the election. They counted the voters cleric and laic. They examined the candidate, his learning, morals and his worthiness for the office. The candidate received no right to the diocese or to the vacant see, till he was approved by the archbishop and the bishops, who always selected the candidate proposed by the clergy and people, unless very urgent reasons required them to veto the choice.

The IV. Council of Carthage, composed of 214 bishops held in 389, tells us how the candidate was examined before his consecration to the vacant see. They carefully examined if he were prudent, moderate, chaste, temperate, attentive to his religious duties, affable with all, merciful, well versed in the laws of God, a good biblical student, well knowing the meaning of the Gospels and posted in the dogmatic teaching of the church. But above all things they examined him in matters relating to faith. So as not to surprise him or confuse him before the whole church, they allowed him to write his answers to their questions on the chief dogmas of religion. According to this Council, they asked him among other things, if he believed that God is the Author of both the Old and New Testaments, of the law, of the prophecies, and of the Gospels; if he believed that the devil is bad by his own will, if he approved marriage, if he was certain that outside the catholic church there was no salvation &c.

That examination having been found satisfactory, the clergy and people presented him to the bishops for consecration. The archbishop assisted by two of his suffragan bishops then consecrated him according to the rules of the council of Nice.[1] Such was the mode of electing bishops during the first five centuries of the church, and many of the bishops selected with such care became the very flower of the whole episcopacy of the Church, they were the great saints and doctors who illuminated the whole world by the splendors of their talents and the beauties of their writings. Even to this day their works are mines of learning, from which we learn the truths of the traditions of the apostles.

The Roman emperors following Constantine were for the most part at least christian, if only nominally, and they began to mix in the election of the bishops of their empire. First they left the church free to follow the holy canons, except in the election of the Bishops of Rome and of Constantinople. They asked that the name of the bishop elect might be sent to them for their approval before his consecration, and to this the church agreed rather than excite their powerful hostility. Justinian the em-

[1] Concil Nic. Can. 4.

peror first obtained that concession. Lyons, then the principal city of France, often waited for what they thought was a special mark of Providence before they elected their bishop.[1] Once after the death of their beloved bishop, it is said an angel appeared in the form of a child, and told them to send for St. Eucher, who had hidden in a cave, and they sent their archdeacon to bring him to Lyons to be consecrated.

When in the V. and VI. centuries the barbarians swept down from the North overran Europe, and laid the foundaions of the modern nations of christendom, many of these princes fell into the Arian heresy which denied the Divinity of Christ. Seeing the power exercised by the bishops over the people, they asked to be given a voice in their election.[2] Rather than fight them, the church conceded that, not as a right but as a favor, allowing the kings to represent the people in such elections, still reserving to the bishops and the clergy the right of vetoing an unworthy candidate. A council held at Paris in 557 regulated that matter for the kingdom of France, and forbade the consecration of any bishop without the consent of the bishops and the clergy of the widowed diocese. Later when a bishop died, they had to get an order from the king to elect and consecrate his successor.[3]

When the bishop of Aix died, Nicetius the Count received from king Chilperic permission to have another bishop consecrated for the vacant see. King Thirry, the eldest son of king Clovis, had St. Quintien consecrated to the see of Clermont, and when bishop Pientius died at Paris, king Charibert ordered them to elect Pascentius in his place.[4] Many elections took place in this way throughout the diffierent kingdoms of Europe. The Visigoths of Spain and the kings of France obtained the same privilege, which was conceded to the former by the VI. council of Toledo,[5] and by the XIV. council held at the same place. These elections took place thus: the king named a person in sacred orders whom he would like to see promoted to the vacant see; the bishops and the clergy examined the candidate in the same way as described above, and if no obstacle stood in the way they consecrated him in the regular manner and installed him in his episcopal throne. In the beginning of the eighth century King Louis the Meek renounced that royal concession or privilege in the parliament at Attigni, saying that the church should be free in such actions, he being the first emperor who gave complete liberty to the church since the dominion of the Franks, and the conquests of the Barbarians.

Regarding the election of the archbishops, they always informed the emperor to see if he had any objection to their candidate. When a see became vacant, the clergy and people informed the archbishop, who reported the fact to the emperor or king. Then the archbishop nominated a bishop to visit the vacant diocese

[1] Mabillon Consr. T. I. p. 248. [2] Fleuri Inst. Cad. 10. [3] St. Greg. of Tours.
[4] Greg. L. 6. C. 15. l. 8. C. 39. [5] Tit. I. C. 10.

who presided over the election and saw that the canons of the church were observed. The visiting bishop called a meeting of the clergy and people in the cathedral, where he read the Lesson of St. Paul regarding the qualities of a bishop, and the laws of the church defining the mode of election. Then the clergy attached to the cathedral and other churches of the diocese, the monks, nuns and people, voted for the candidates. At that time the monks took an active part in the proceedings. For three days they fasted and prayed before they voted. All voters signed the paper and sent it to the archbishop, who called together all the bishops of the province. They usually met in the vacant cathedral, and examined to see if the election had been held in a regular way, and according to the laws of the church. The candidate who had received the most votes then appeared before the meeting of bishops, where the archbishop as chairman examined him regarding his birth, his life, his promotion to the orders he had already received, so as to see if there might be any irregularity, after which the bishop elect made a profession of faith, then a day for the consecration was appointed. If any obstacle were found, they rejected him, and at once held another election. Such was the way of electing bishops from the VII. to the IX. centuries in many parts of Europe.

Later Lothair son of Charles the Bauld disposed episcopal sees almost as he wished, against which abuse Pope Leo IV. protested in the election of the deacon Colonus to the vacant see of Reiti. Pope Eugenius IV. wrote the same kind of a protesting letter to Count Guy. The successors of Louis the Meek on the other side of the Rhine followed the example of their father, and left the church free in the selection of her bishops. But the rulers who came later often abused this privilege, once granted their ancestors by the church, and they frequently disposed vacant sees as they wished, sometimes even nominating their unworthy relatives to the vacant dioceses. Above all these abuses grew especially in Germany and England, kings giving the ring and pastoral staff to whom they wished, taking no notice of the elections or votes of the clergy and laity of the vacant sees.

Henry IV. son of Henry the Black claimed the right of nominating all the bishops and pastors of his empire, and he even sold the vacant churches and dioceses to the highest bidders. In this way many unworthy men were introduced into the church. Many Popes protested against these crying abuses, till the celebrated Hildebrand ascended the throne of Peter. Taking the name of Gregory VII. he began a bold contest causing many wars, the Pope protested against Henry appointing bishops and pastors to the vacant churches of his empire, and Henry claimed the right. The whole of Europe was arrayed on one side or the other, with the church or with the state. The emperor held that his predecessors for centuries had the right of appointing all the bishops of the kingdom, while the Pope protested that it was

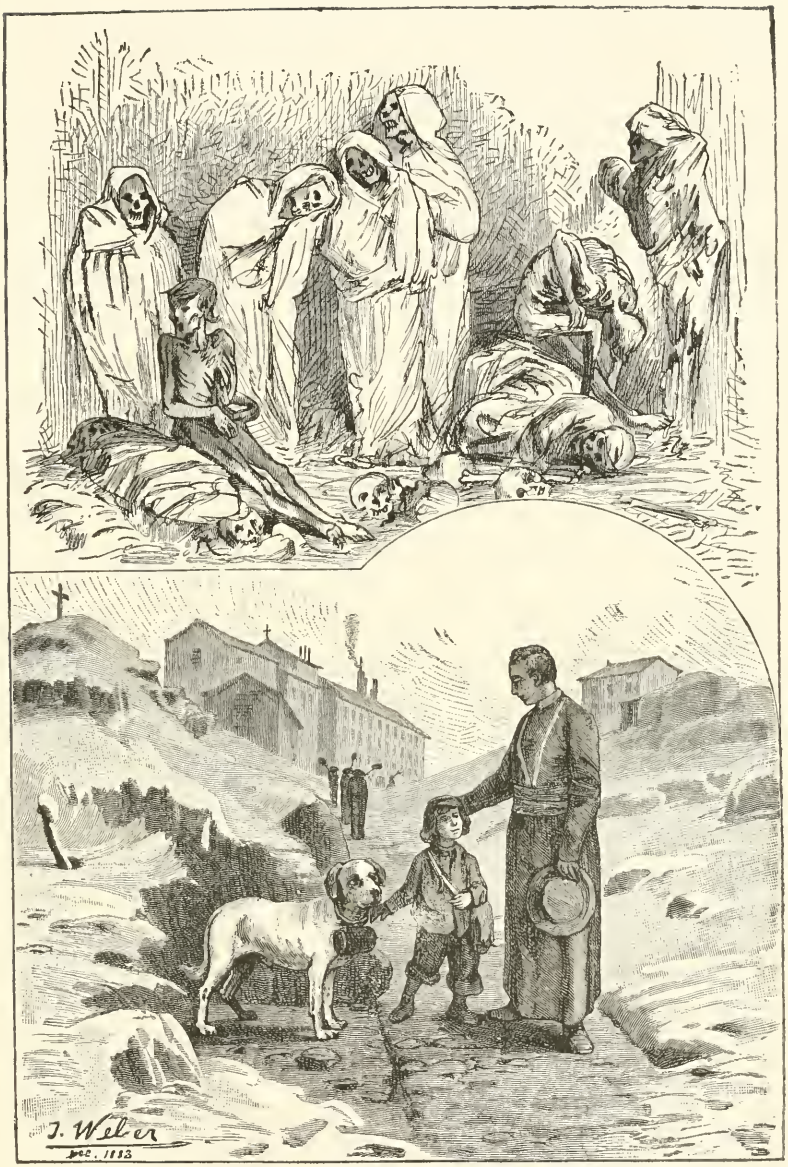
only a favor given them by the church, which the church could at any time withdraw. St. Othon had been appointed the guardian of the episcopal rings and pastoral staffs of the vacant bishopries of Germany, and which he was accustomed to lay before the throne of the emperor. When he himself was elected to the episcopal throne of Bamberg, he received his investature, not from the emperor, but at Rome from the hands of the intrepid Pope Gregory VII. who consecrated him. St. Anselm had received the crosier and ring from Henry I. of England, but on receiving a protesting letter from Gregory VII., he sent the Pope the insignia of his office and retired to a monastery, from which he was again recalled by the Pope to take charge of his diocese.

In that day even the saints were not well instructed regarding the matters in dispute till taught by the Holy See. The abbot of Cluny, St. Hugues, became the mediator between Henry of Germany and the Holy See. In England, St. Anselm had trouble with Henry I. of England regarding the same question, and he refused to consecrate bishops selected by the king, claiming that the church alone could choose her ministers. The question so agitated the civilized world, that neither clergy or people could with safety exercise their right of voting for their bishops, the kings and political rulers claiming the whole right. Such was the condition of the church in the XII. century. From that time the church has maintianed her freedom in the choice of the bishops, and temporal rulers lost the right of electing themselves bishops and abbots, as well as the concession regarding the election of the clergy

Such was the discipline of the XIII. century. The victory which Gregory VII. gained over the oppressions of the state and of politicians interfering in the election of church officials will last to the end of the world. From that time the church has been free in the appointment of her ministers, although later cruel rulers received the privilege of nominating candidates for ecclesiastical dignities.

During these epochs and the centuries following the devastations of the barbarians, the laity, having been for the most part intimidated from taking part in the election of the bishops, the kings and rulers retained and assumed as a right that they alone could elect bishops. The church having asserted her rights in that most important matter in the historic contest with Henry of Germany, from the XII. and XIII. centuries the members of the cathedral chapter took their place as the electors of the bishops, and the Holy See generally confirmed their choice. Forming the senate of the diocese, the canons met in regular form and selected their candidate to the exclusion of all others. At this epoch they did not even allow the bishops of the province to take any part in the selection of their bishop. We see the remains of that in the election of the rulers of the religious orders, which were established or reformed at that time.

Grave contests rose in the church at Canterbury England, be-



FROZEN BODIES OF THE MONKS IN THE MORTUARY CHAPEL.
THE CELEBRATED HOSPICE OF ST. BERNARD ON THE ALPS.

tween the archbishop of that see and the chapter of the cathedral, composed for the most part of regular canons or monks. The Holy See favored the chapter. Innocent III. proclaimed the ancient rights of the chapters, and upheld their right of electing their bishops, both in Canterbury and in Strigonie and in Coloza. In 1269 St. Louis, king of France, issued a letter telling all the canons of the vacant cathedrals to assemble for the election of bishops to the vacant sees of his kingdom, stating they could on condition that they would first get the consent of the king before proceeding to ballot. The cathedral chapter used to send the archdeacon with a letter from the dean of the chapter to the king, asking license to proceed to the election of a bishop to the vacant see.

During this epoch when all Europe dwelled in peace, the members of the cathedral chapter to the exclusion of the rest of the clergy, of the laity and of civil princes—this senate of the diocese alone took part in the election of their bishops. Then when Rome had confirmed their choice, they called on the archbishop to consecrate him. Usually the bishop elect himself asked the Holy See to confirm his election. As the bishops of that time for the most part ranked as great lords, and administrators of vast properties then belonging to the church, such elections sometimes became the cause of civil contests, and John XXII. reserved all confirmations to the Holy See, so that they might examine the proceedings at Rome and exclude the unworthy. By agreements with the kings of France and of Spain in 1516, the latter took part again in the election of bishops of these countries, the bishops of these kingdoms being temporal princes of these nations. In 1447 the church formed an agreement with the kings of Germany regulating the election of bishops in that country. The bishops at that time took two oaths at their consecration, one to the state, the other to the church, swearing on the holy Gospels to fulfil their duties to both powers. Halinard abbot of St. Benigne de Dijon, elected archbishop of Lyons refused to take the customary oath to the king of France, as he did not wish to be a bishop, being very humble, and the king did not press the matter at his consecration, being requested to omit that part at the request of Bruno of Toul, who later became Pope Leo IX. This took place in 1046.

The custom of taking an oath at the consecration of a bishop began first in England, because there the bishops had become lords sitting in parliament, and taking an active part in the temporal administration of the realm. Some of the archbishops of York refused to acknowledge the supremacy of the archbishops of Canterbury over them, and the latter archbishops, being the primates of the whole kingdom, demanded that they take an oath of obedience to them at their consecration. Thus in 1072 archbishop Lafranc primate of Canterbury, made Thomas archbishop of York take an oath of obedience to him at his consecration to that see,

as was customary for many years before. These were only local customs, differing in different countries, while the Popes only require canonical obedience of all the officials of the church, that is obedience according to her wise canon laws, by which the whole organization is ruled, regulated and kept together. Before the time of Gregory VII., only a promise of canonical obedience was required by the church. Before giving them the pallium, this Pope required archbishops to take an oath of fidelity to him. This was required at that time of trouble with the civil powers in the appointment of all bishops and pastors, as the civil governments claimed such appointments.

In the rapid sketch given here of the diverse ways of nominating bishops, we have not stopped to give the many and deplorable abuses which arose from the days of the apostles in different countries. The office of bishop is so high, and brings with it such power, that in all ages designing men have coveted it, and governments have tried to use it for political purposes. To the great Gregory VII. we are indebted for the freedom every christian church has now in the appointment of their pastors. We must now go back to the apostolic age and trace the true and legitimate way of electing bishops in the church of God.

To Peter Christ gave the office of feeding his lambs, his laity and his sheep the other churches of his kingdom. To Peter then and to his Successors belongs the appointment of bishops. Christ himself first appointed the apostles the first bishops of his church, and to the Papacy it ever belonged. No matter how they were selected, from the days of the apostles their confirmation ever belonged by an inherent right which was not always executed by the Holy See. Because of the difficulties of travelling and the delays in getting word from Rome, in the early church the Popes first appointed the patriarchs, both of the East and of the West, and then by the same confirmation the patriarchs became the delegates of the Holy See in the appointment of the archbishops and bishops under them. The patriarchs of Antioch, of Alexandria and of Constantinople were appointed directly by the Bishop of Rome, and after their consecration they acted as his delegates in Asia, Africa, and in that part of Europe not directly subject to Rome. Numberless historic documents prove all this.

When in 382 Nectarius was elected archbishop of Constantinople, the emperor Theodosius sent his legates with a number of the bishops of his empire to Rome asking Pope Damasus to confirm his election, ... "that the Roman See might strengthen his priesthood."[1] In 449 Analtolius was elected patriarch of Constantinople, but Pope Leo the Great refused to confirm him, unless he first signed the profession of faith laid before him by the legates of the said Pope. When he had signed he was confirmed. Then he wished to have Constantinople placed as first patriarchal see after Rome, but Leo wrote to the emperor denying the request.[2]

[1] Boniface Lit. an. 422. Epist. 15. [2] St. Leo Opera Epist. 105.

When in 451 Maximus was elected patriarch of Antioch, the same Pope confirmed him in his see, and appointed him the legate of the Holy See for all the churches subject to the jurisdiction of Antioch. He had been elected by the council of Ephesus, which had not been canonically held, and Pope Leo the Great annulled all the acts of the synod, except the election of Maximus, which he alone as Pope confirmed. At the council of Chalcedon, some of the bishops were opposed to him, but the bishop of Constantinople spoke up in the council in his favor, saying that no act of the council of Ephesus prevailed except the election of Maximus, for: "The most holy Leo, archbishop of Rome, received him into communion, and gave him authority to preside over the church at Antioch."[1] In 482 Simplicius thus wrote to Acacius regarding John, bishop elect of Alexandria, who had been elected to that see in a synod of the clergy and laity of the church in Egypt: "Timothy being dead John was elected in his place, and the clergy of the diocese of Alexandria asked him the Pope to confirm such election." The Pope replying says he refuses to confirm such election according to the custom, because the emperor accused the said John of perjury and therefore he revoked his confirmation.

In 489 Acacius having died, Flavitas was elected in his place, and to Pope Felix they wrote to get his authority and confirmation before his consecration.[2] When in 490 Euphemius succeeded archbishop Flavita, without delay he wrote to Pope Felix, and Theophanes tells us that the Pope refused to acknowledge him as the bishop of Constantinople, because of the prior rights of Acacius to that see, although he recognized him as in communion with the church. In 536 Agapitus refused to acknowledge Anthemus, who was proposed by the empress for the see of Constantipole. When Anthemus was forced against the wishes of the Roman Pontiff, the latter deposed him and had Menna consecrated in his place.[3]

After this historic account taken from the very best and most authentic documents, we must pass by numerous proofs and conclude with the words of Roussel:[4] "From the ancient documents this is evident to me, that the Roman Pontiffs confirmed the patriarchs of the East, which without doubt shows his Principality over all the churches."

We may then conclude that in the East, and all over the Asiatic continent, the Popes in the early church confirmed or rejected the patriarchs, who, when confirmed, became the delegates of the Holy See for the consecration of the archbishops, while the latter consecrated the bishops. This confirmation of both the patriarchs, archbishops and bishops, took place only after they had been elected by the laity and clergy of their respective dioceses, and in the regular and canonical order laid down by

[1] Concil. Chalc. Ses. x. [2] Liberatus Brev. C. 18. [3] Lib. Brev. Cap. 21. p. 147.
[4] Hist. Pontif. Jurisdic. L. 2. no. 12.

the ancient discipline. This discipline was expressed by Innocent I. in his letter to Alexandrus, patriarch of Antioch:[1] "Thus we believe beloved brother, that as you consecrate metropolitans with one only authority, thus other bishops must not be created without permission and without thy authority, in which you will rightly follow this way. If they live far away give letters to those you judge worthy, and let them be consecrated according to your judgment. But for these who live nearer, if you so think, you can go and impose hands on them."

Whence without the permission of the patriarch, no bishop could be consecrated even after he had been elected by the clergy and laity of the diocese, as appears from the words of the Pontiff, and from the historic confirmations of patriarchs given above. The Pope alone therefore confirmed the election of the patriarchs.

In all other countries of the world, except in parts of Africa and Europe, and in those regions of Asia known as the East, there were no archbishops except the Roman Pontiff. To him alone belonged the confirmation of the elected bishops. He confirmed the election of the bishops of France, of Brittany, of Spain, of Africa, of Italy, &c. Such was the discipline of the first four centuries. It was only during the centuries following that archiepiscopal sees were erected in these countries.[2] The Bishop of Rome alone was the metropolitan or the archbishop of the West or of Europe during these times, while to the patriarchs of the distant East, he delegated the confirming of the elected bishops, for travelling was very difficult in these days, and it would take months sometimes to travel from Rome to the Levant. To him alone then belonged the confirmation of all the bishops of Europe and of the North of Africa, as these countries were nearer and more in direct communication with Rome.

Whence most of the early missionary bishops of Europe were first consecrated by the Pope, and then he sent them as the first apostles of these nations of Europe. When the church had spread, and when the episcopal sees began to multiply, the archbishops were established as branches of the Papacy, having jurisdiction over the neighboring dioceses, and then the canon law of the church obtained full sway. The first archbishop established in Italy was that of Milan. That was in the days of the great St. Ambrose, Then the next was at Aquilia. But the archbishops were to receive episcopal consecration only from the hands of the Bishop of Rome, the only font of jurisdiction. In the year 556, when Pope Pelagius I. ascended the Chair of Peter, this was even then called "the ancient custom."[3]

From a letter of Gregory the Great, we learn that the two archbishops of Milan and of Aquilia took turns in conferring holy orders. When Lawrence archbishop of Milan died, and the clergy and

[1] Apud Custant. Epist. 24. T. I. Col. 851. [2] See Bacchinus Ballerini Frat. &c.
[3] See Zaccaria Antifeb. T. 3. p. 138. ed. Cesenae 1770. See Frag. Epist. Pelag. T 9. Council. Mansi. col. 730.

laity were about to meet to select his successor. Pope Gregory the Great sent John, a subdeacon, to Milan to preside over the conclave wherein they elected Constantius in his place. The subdeacon first stated the common law, that "only the Holy See could confirm the election of all bishops in the world as had been the ancient custom." Towards the middle of the V. century, Ravenna was erected into an archdiocese by a privilege of the Roman See,[1] but her archbishop was to be consecrated by the Pope himself. Maurus, one of her prelates, tried to change that discipline, and get the archbishop of that see consecrated by three suffragan bishops, he was aided in that by the emperor Constantine. But the schism did not last long, for under Leo II. it became extinct, and the ancient custom again prevailed.[2]

When gradually archbishops had been appointed by the Holy See in the chief cities of Europe, after they had been elected by the laity and clergy of their respective dioceses, their consecration was reserved to the Pope alone. But when archiepiscopal sees became so numerous that the labor of consecrating them was too great, the difficulties of travelling multiplied, troubles caused by the unsettled state of Europe, by the incursions of the barbarians, the Holy See delegated their consecration to the bishops of their respective provinces.[3] By an indulgence then of the Holy See, they became exempt from the long and dangerous journey to Rome, to receive from the heir of Peter episcopal consecration. In Illyria, the archbishops could be consecrated only by the vicar of the Pope, who was usually the archbishop of Thessalonica, as the works of Pope St. Leo show.[4]

When in the year 491, Gregory the Great sent Augustine, the superior of his monastery of St. Andrews on the coelian hill, with his 30 monks for the conversion of England, and the English people received the pure Roman doctrines from these saintly men, then many dioceses were soon erected all over the realm. Then Canterbury became the seat of the holy St. Augustine, who acted as the delegate of the Pope. Gregory the Great, ever mindful of the noble English race whose first members he had seen as slaves offered for sale in the Roman Forum when he was a deacon, this Pope erected the sees of London and York into archiepiscopal sees, each having under them twelve suffragan bishops and diocese. He empowered these two archbishops and their successors to consecrate bishops in any provincial councils which they might hold. Yet he required them to come to Rome, in order to receive from the hands of the Pope the pallia, the insignia of their authority over the bishops forming their provinces.[5] According to that indult, only the archbishops could consecrate bishops, while they were obliged to go to Rome themselves for their episcopal consecration.[6]

In the early churches of France and of Spain, we find the same

[1] Bianchi Potestà e Polizia della Chiesa T. 4. L. 2. C. I. Sec. 16. p. 265.
[2] Anastasius Vita St. Leonis ii. [3] Innocent i. ad Alexandrum. Antioch. Constant. col. 851.
[4] T. I. col. 618. [5] St. Greg. verba Antifebronio T. 3. p. 150. [6] Honorius I.

discipline with little change. The Popes gave power to the archbishops of these nations to consecrate their suffragan bishops, in a synod of the province subject to each. The archbishop had to go to Rome to receive episcopal consecration from the hands of the Pope, as in the churches of Asia and parts of Africa the bishops received consecration from the patriarchs, representing the Pope. But when difficulties of travelling to Rome arose, the Pope dispensed with the voyages and appointed other bishops their immediate primates or superiors to impose hands on them. But the Pope never did that regarding the archbishops of Milan and of Aquilia, as these cities were near Rome, and the cause exempting them from this journey did not exist. As it was often dangerous or difficult to cross the Mediterranean sea, the bishops of the North of Africa received the same indult, while at the same time the Popes conceded that the archbishops of Carthage could be consecrated in provincial council, after they had been elected by the laity and clergy of the historic diocese of that great city which once rivalled Rome.

When by the indults received from the Holy See, the archbishops, elected by their dioceses, were accustomed to be consecrated in a provincial council, they were obliged to first get the approbation of the Pope before the ceremony took place. From the year 742 each archbishop was accustomed to wear the pallium, coming from the tomb of St. Peter, as a sign of the power of Peter over the bishops of their provinces, and the giving of this insignia to the archbishop elect was the same as the confirmation of the Pope, given to the election held by the clergy and laity of the metropolitan diocese. Then only were the bishops of the province called to assemble in council to impose their hands on the candidate. In the important selection of the archbishop, took part the laity and clergy of the archdiocese, the bishops of the province under the archbishop elect, and the confirmation of the Holy See.

A German council held in the year 742 thus commanded: "We decree in our synodal convention, that the archbishops must seek the pallium from that See and try to canonically follow the precepts of Peter, that they may be numbered among the sheep given to him."[1] Numerous councils and writers of the IX. century show us that the archbishops were then obliged to ask their pallia from the hands of the Bishop of Rome.[2] Hincmar, archbishop of Rheims, rose in an assembly of bishops, kings and princes, and showed them the letter he had received from the Pope confirming his election to that see. In his reply to the Bulgarians, Nicholas I., giving the discipline of his day, says that because of the "long journey the archbishops were exempt from coming to Rome, but that they must not sit on their episcopal thrones before they had received the pallium from the Pope." The archbishops of Illyricum could not be consecrated without the confirmation of Rome.

Numberless historic facts tell us, that even when the bishops of

[1] Lab. Edit. Venetæ T. 8 col. 281. [2] See. Hincmar Concil. Suessionen. ii. an. 853.

the early church were elected by any of the means given above, the Bishop of Rome confirmed the candidate, either directly, as in Europe, or indirectly by his representative or legate as in the East. Everywhere was seen the authority of Peter living in his successor. Such was the discipline given by the decretals of Siricius to Himerus, of Innocent I to Victricius, of Zozimus to Patroclus, of Celestin to the bishops of the provinces of Vienna and of Narbon, of St. Leo to Anastasius of Thessalonica, of Symmachus to Cæsar of Arles, of Gregory the Great in his epistles, and other numerous monuments of this early age of the church. Every historic proof shows us the Roman Pontiff feeding the churches and sheepfolds of Christ all over the world, all following out that commission of Christ to Peter. If a dispute arose relating to any of these elections of the bishops of the early church, it was settled by the official decision of the Pope. Thus we read that the controversy of Minicius and of Rufinus in Spain was settled by Innocent I and the dispute between Sylvanus and Irenæus and Hilary was ended by the same Pope.

At the same time we find that many of the episcopal elections were declared illegal, null and void by the Popes, who sent other bishops in their places. The Holy See sent Eunomius and Olympius as bishops to Africa, with letters deposing two contestants, and with power to consecrate another candidate for the see in dispute. When Ravenna became vacant, Donatus and John both contended for the vacant throne, but Gregory rejected both and consecrated to that see Marinianus.[1] When the clergy of Ariminses elected Ocleatinus as their bishop, Gregory the Great rejected him, and appointed a visitor bishop to preside over a new election, which he ordered, because of the informalities in the first election, and he did this without communicating with the archbishop of Ravenna, the metropolitan see to which this diocese was then subject.

In the year 649, when the errors of the one will in Christ were spreading over the Greek nations, Martin I. appointed John of Philadelphia as his legate, with power of instituting bishops, priests and deacons in the churches subject to the sees of Jerusalem of Antioch and of other cities in the East. Not one of the patriarchs of these old historic churches then protested, although their predecessors from time immemorial had confirmed and consecrated the bishops of these churches, for they knew that they did that only as the delegates of the Holy See, which they knew could recall as Pope Martin did, these delegated powers.[2]

The cases of such action on the part of the Popes in the early church are so numerous, that we cannot take up space in giving more examples. We may conclude then by summing up all we have said thus far: The Pope confirmed the patriarchs of the great historic and apostolic churches; the patriarchs confirmed the primates and the archbishops within their respective jurisdiction,

[1] Epist. Lib. I Epist. 57. [2] Epist. 5 quad Mansi T. 10.

doing that as the delegates of the Roman Pontiffs; the archbishops approved and consecrated the bishops under them, while the bishops confirmed the election which took place by the votes of the laity and clergy of the vacant diocese. In Europe, the Pope consecrated the archbishop elected by the laity and clergy of the vacant diocese, and when the Pope could not, he was consecrated by the suffragan bishops assembled in council. When the vacant see was far from Rome, the Popes dispensed with the journey to the eternal city, so that the archbishops of this part of the church were consecrated by the council of bishops, after the election had been confirmed by the Holy See. In Europe the archbishop consecrated the bishop, when their election had been confirmed by Rome. The laity and clergy of the vacant diocese, the bishops of the ecclesiastical province, and the archbishops took part in all these elections, while the patriarchs in the East confirmed these actions, as the delegates of the Bishop of Rome. But Europe, being nearer to Rome than the regions of Asia, the Pope reserved the confirmation or rejection of bishops elect to himself, and no one was consecrated without his approval, for to him belonged to feed the lambs and sheep of Christ, and to provide all the churches with pastors according to the heart and mind of Christ, whose Vicar he was. To him all churches ever looked as the fountain of universal jurisdiction over the whole unique sheepfold of Christ.

The great writers of the holy church, as Sts. Leo, Gelasius, Innocent I, Chrystom, &c., tell us that St. Peter himself appointed the first bishops of the great churches of Antioch and of Alexandria, and then filled his own See at Rome. In 494 the Roman councils defined that: "the holy Roman and Apostolic church was founded by no synodal institutes, but by the words of our Lord and Saviour it received its Primacy saying: "Thou art Peter," &c., giving Christ's words to Peter. "Therefore the Roman Church is the first See of Peter, which has no spot or stain or anything of this kind.[1] But the second see of blessed Peter is at Alexandria which was established by his disciple and Evangelist, for Peter the apostle sent him into Egypt, to there preach the word of truth, where he finished a glorious martyrdom. But the third see of the same blessed Peter the apostle is at Antioch, which is honored by his name because there he lived before he came to Rome."[1] Thus speaks the council of bishops of the early church assembled in Rome at this early date.

Such has ever been the teachings of the whole christian world, and every testimony but proves the truth of this historic fact, which has often been proclaimed by Popes and councils in every age.[2] To the patriarchs of these venerable apostolic sees, the Popes often confirmed that jurisdiction given them first by Peter, to oversee the churches subject to them, and to report to him at stated times the condition of religion on the two great continents of Asia and of Africa,. Pius VI. tells us that their authority came

[1] Concil. Roman. held in 494. [2] Pope Nicholas I. Resp. ad Bulg.

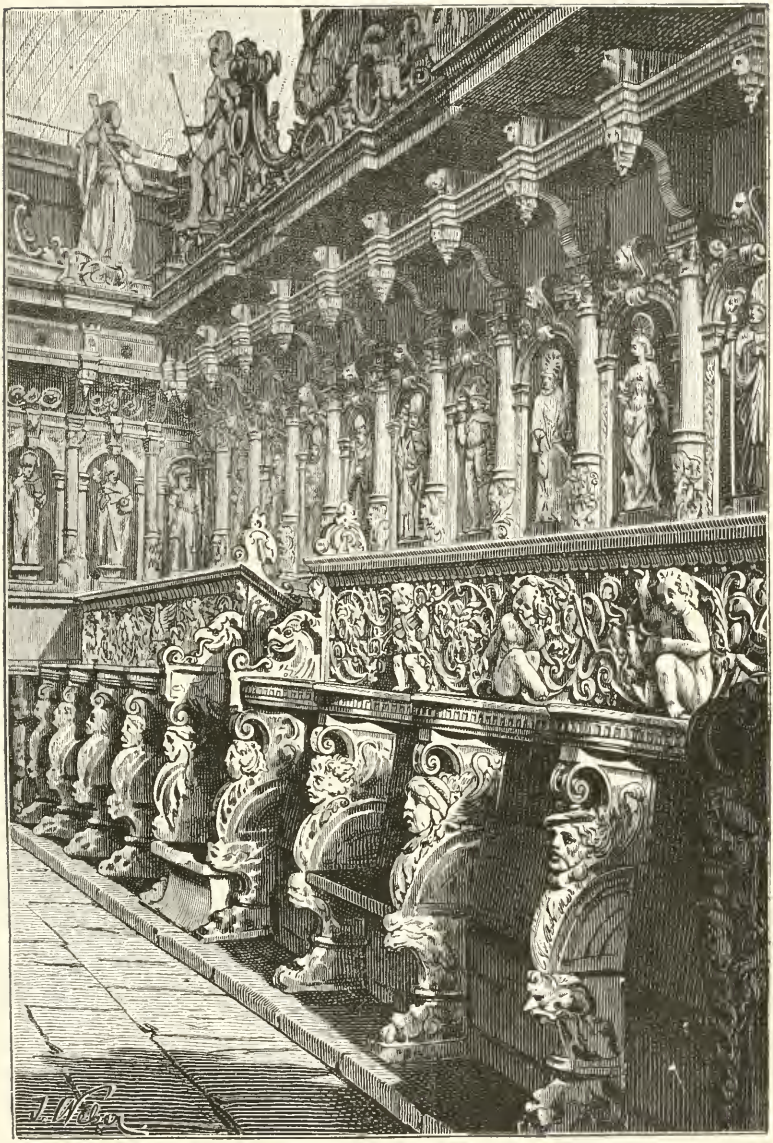
not from the law of God, not from a universal council, not from provincial synods, not from any agreement among the bishops, but that it came alone from Peter the apostle, who received universal jurisdiction from his Master.[1] And when in the council of Chalcedon, the archbishop of Constantinople, urged on by the emperor, tried to elevate himself over the archbishops of Pontus, of Thrace and of Jerusalem, then called Aelia, Pope St. Leo refused to give his consent, but vetoed the 28th canon of this great council. Only long after did Constantinople receive from Rome the honor of being a patriarchal see.

From Rome, coming with the blessing of her Bishop, came all the bishops and priests who first evangelized Europe, as Innocent I. says: "It is evident that the venerable Peter the apostle and his successors appointed priests in all Italy, France, Spain, Africa, Sicily and the adjacent islands, and without them no churches were established in these places."[2] To St. Augustine the apostle of England St. Gregory the Great wrote: "And because of the Omnipotent God, and by your works, the church of the English has come forth and increased, We grant you the use of the pallium, so that in twelve places you may consecrate so many bishops, who will be subject to your word, in so much that the bishop of London must be consecrated by the bishops of his own synod, and from the Holy and Apostolic See he may have the honor of the pallium. But We wish you to send a bishop to York, send him whom you judge worthy of consecration, so that in the neighboring places near that city, which receive the word of God, let him consecrate twelve bishops, and be himself their metropolitan, because he also was your companion, and the Lord favoring, We propose to confer on him the pallium.... But not only the bishops whom you consecrate, but those ordained by the bishop of York and all the priests of England, the Lord favoring, We wish to be subject to you."[3] From that time the successor of St. Augustine is the primate of England. Even after the deplorable schism, from the reformation to our day, the successor of St. Augustine is the primate of the church of England.

When by the grace of God, and by the appointment of Pope Celestine, in 432 St. Patrick became the apostle of Ireland, and after he had established bishops in many cities, he still remained till his death in 495, the legate of the Holy See for the consecration of the bishops of the "Isle of the Saints," the same as St. Boniface the apostle of Germany ruled the bishops whom he had consecrated in that country, for he too was the legate of the Pope.

In the West of Europe and the East of Asia, the bishops of the chief cities were delegated by the early Popes to confirm and consecrate the bishops elected by the laity and clergy of the vacant dioceses. Thus no bishop could be consecrated or enthroned in any vacant diocese in the province under the archbishops of Thes-

[1] Pius VI. in Respon. de. Nunciat. Cap. 9 sec I. n. 8 etc.
[2] Epist. 25.
[3] Greg. Mag. Lib. 12 Epist. 15.



SEATS FOR THE MONKS OF THE MONASTIC CHURCH AT WETTINGEN, BADEN.

salonica without his consent, for their confirmation was reserved to the archbishop of Thessalonica, who was the delegate of the Roman Pontiffs for all that part of the church, the same as the bishop of Arles was the delegate of the Pope for ancient Gaul, as the bishop of Seville was for Spain. These ancient delegates of the Holy See had great authority over the churches of these countries, for they settle disputes among the bishops, they called national councils over which they presided as chairman in the name of the Roman Pontiffs, and they took the place of the latter in many circumstances.

In these early days in the East, that is that part of the church in the west of Asia, then so flourishing, now known as the Greek church, the consecration of not only the archbishops, but also of the bishops was reserved to the patriarchs, as the delegates of the Bishop of Rome, who alone confirmed them, after they had been elected by the votes of the clergy and laity of these great historic dioceses. Thus Innocent I. wrote to the patriarch of Antioch: "As by your authority alone the archbishops are consecrated, thus and other bishops you will see, are not created without your permission and your knowledge."[1] Not only that, but it seems most probable, that the approbation of the Pope was required for the consecration of even the simple bishops, except where by his express delegation, the patriarch or archbishop acted as the papal delegate. Innocent I. recognized this custom, as we find by his letter to Alexandrus, patriarch of Antioch cited above. In said letter, he says that such authority comes from the council of Nice: "Therefore revolving on the authority of the Nicine Synod, which with one mind explains the mind of the priests all over the whole world."[2] We could cite numerous proofs from the councils and letters of the Popes, and the writings of the fathers of this age to prove these assertions, but space forbids — we have given enough to show any fair minded reader, that the Pontiffs of Rome have ever followed the words of Christ to their chief, Peter, to "feed his lambs and sheep."

Now we come to the confirmation of bishops in the early church. The confirmation of bishops, whether elected by the clergy and people, or by the civil powers representing the laity, their consecration was not in the early church reserved to the Popes as at the present time. When elected by the laity and clergy of the widowed diocese, the confirmation and consecration of the candidate belonged to the bishops of the province, over whom presided the archbishop, the patriarch or primate, representing the Roman Pontiff as given above. This discipline was given in the IV. canon of the council of Nice, which says: "It behooves the bishop to be especially consecrated by all who are in the province. But if this be difficult, because of urgent reasons, or of the long distance, at least three bishops must gather at the place, and vote in the name of the absent bishops, writing down the essential things, then let the consecration take place. But all which takes place in each

[1] Ap. Constant. col. 851. [2] Ibidem.

province must be confirmed by the metropolitan."[1] The council of Laodocia gave somewhat the same directions. John the Scholastic,[2] in a rubic, says that the bishop should be consecrated by the archbishop, and by all the other bishops of the province, and that the absent bishops should send their consent in writing.

St. Cyprian says that the election and consecration of the bishops of the whole church, in his day took place by the votes of the laity and of the clergy of the vacant diocese, and that the bishops of the province, at least to the number of five, came to the consecration.[3] Peter, patriarch of Alexandria, tells us that the election of bishops took place in his day by the people, the clergy of the diocese, and the consent of the bishops.[4] The votes of the people in the early church were cast, not to elect the bishop, but to propose him as their candidate, lest a pastor which they did not want might be imposed on them. Then the clergy of the widowed church voted for their candidate, the bishops later confirmed the election, and the archbishop, primate or patriarch, with the aid of the bishops of the province, came, consecrated and enthroned the new bishop in his cathedral, with all the ceremonial customary at that time. St. Cyprian says that the clergy and people of the diocese only voted, but that the final judgment or confirmation belonged to the bishops, and archbishop. Sometimes these assemblies of the people became so noisy and boisterous in the churches, that they were a disgrace to religion. That excellent author Christ. Lupus says, that they resorted to crime and even to the spilling of blood in the churches, as the people often divided into factions, each favoring their candidate.

Pope St. Leo forbade any one to be consecrated a bishop, who had not received the votes of the clergy, and people of the diocese, as well as the approbation of the bishops of the provinces, and the confirmation of the archbishop.[5] Gregory the Great, in his directions to the archbishop of Ravenna, tells him to send the name of the person proposed by the people of the diocese, and voted for by the clergy, to him at Rome, that he might confirm the election.

Hincmar, archbishop of Rheims in France, wrote to one of the bishops of his province, that when a diocese became widowed by the death of her bishop, it belonged to him as archbishop to nominate a visitor bishop, to examine the candidate proposed by the people and by the clergy, stating that it belonged to this bishop, who was then interfering in the business of his metropolitan, to simply come with the other bishops of the province to the consecration of the elect.

We conclude then that the votes of the laity were first required, then the votes of the clergy of the diocese, then the consent of the bishops of the province, then the confirmation of the Pope or of the archbishop, primate or patriarch, as papal delegate representing the Roman Pontiff. These preliminary actions were required

[1] The archbishop. [2] In his Collection, Tit. 7. [3] Epist, 64.
[4] Apud. Theodor. Lib. 4. Cap. 20. [5] Ed. Bal. T. I. col. 1420.

before any one could become a bishop in the early church. The meetings of the people, formed first of saints with the good of religion only at heart, became at last political gatherings, the seats of the lowest political intrigues, of bloodshed, and of every crime, so that by the tacit consent of the Popes, emperors, kings and governments took the place of the people, and proposed the candidates to the Pope or to his representative, the archbishop or patriarch.

Such were the methods of electing bishops in the early church before the cathedral chapters took their place, and as the senate of the diocese, represented the laity and clergy in the election of their bishop.

To the apostles therefore Christ left the power of appointing bishops in this way, that while the other apostles received jurisdiction from the Lord as a personal privilege, which was to die with them, it was to remain forever in the Bishop, who became the successor and the heir of Peter. He alone was to feed the church of Christ, by appointing pastors over all the churches. In the middle ages, many abuses crept into this particular part of the discipline of the church. Kings and princes appointed the most unworthy persons, even the archbishops representing the Roman Pontiff sometimes elevated unworthy candidates to the vacant thrones of the sees within their provinces. From this rose many abuses and grave contests, between these diverse powers and the Holy See. The remains of that may be seen in England to our very day, where the civil government, or the English sovereign, appoints all the bishops of the schismatic church of England.

To reform the church from such abuses, the Holy See took an active part, issuing many decrees. The chapters of the cathedrals took their places as the electors of the bishops, while the Pope usually confirmed their candidate, when he found that the election was regular. The chapters represented the clergy of the diocese, or the ancient presbytery of the church. But even then abuses rose, and many were the contentions between the bishops and the chapters sitting as the senate of the diocese.

Christ did not determine the way of electing the bishops. He therefore left to the church the power to change her discipline, as the customs and the needs of the ages seemed to require. Benedict XII., elected to the pontifical throne in the year 1334, reserved to the Pope all confirmations of both archbishops and bishops all over the world, so as to put an end to the divisions and contentions on that subject, then disturbing the church.[1] From that time the Holy See alone confirms or rejects the candidates for the vacant thrones all over the christian world, no matter by what means elected.

From that time, then the bishops were both elected and confirmed by the Pope, in a public consistory or meeting of the senate of cardinals. After they had carefully examined the qualities of the candidate for the episcopal throne, by the numerous means at the

[1] Ferraris V. Episc. Art. 2 n. 6.

disposal of the authorities, the Pope chose the one he judged the most worthy, and pronounced the sentence: "By the authority of the Almighty Father, Son and Holy Ghost, and of the blessed apostles Peter and Paul, and by our power, We provide for the church, (naming the diocese) in the person of, (naming the bishop), and We nominate him as Bishop and pastor, and We commit to him the fulness of power, both in spirituals and in temporals."[1] Then they sent him the papal bulls, (thus called because they are sealed with leaden balls, in Italian bulla) officially notifying him of his appointment, and giving him power to be consecrated by neighboring bishops, or by the archbishop, representing the Pope at the ceremony.

The right of nominating bishops, which some of the christian governments still have, as given in the agreement with the Holy See, is not the right of appointing them, but only of nominating, or presenting the candidate for confirmation to the Pope, to whom alone is reserved the final confirmation and appointment. For, not from the government, nor from the election, by whatever way it takes place, does the bishop get his power, but alone from the heir of Peter, who ever feeds the sheepfolds of Christ, the other dioceses of the world.

The council of Trent directs that the legates, the papal nuncios, and the neighboring bishops be asked regarding the character of the candidates for episcopal consecration.[2] In another place, the holy Synod directs that the bishops may examine into the abilities and qualities of the candidates in a provincial council, so that the whole matter, with the documents, may be sent to the Pope, as well as the profession of the faith of the candidates, that the Pontiff may select the one he judges the most worthy. The documents are first examined by the committee of four cardinals, who report to the consistory.[3]

In May 1591 Gregory XIV. issued his famous Constitution, [4] still better defining the mode of examining candidates for the episcopacy, as given by the Tridentine council. He defined that all relatives of the candidates should be rejected, that the nuncios and legates should obtain the information personally, and not delegate this duty to others, that in places where there were no legates, the archbishop, or if he could not attend, the senior bishop should perform the duty, that they should carefully examine the candidates relating to their parents, their age, where they studied, where they exercised their ministry, their success in fulfilling their duties, &c., so that such details may be laid before the Holy See in regular form. The documents are first examined by a committee composed of the cardinal dean bishop, the cardinal dean priest, and the cardinal deacon living at the papal court.

In 1627 Urbanus VIII. issued another instruction, incorporating the foregoing directions, both of the council of Trent and of

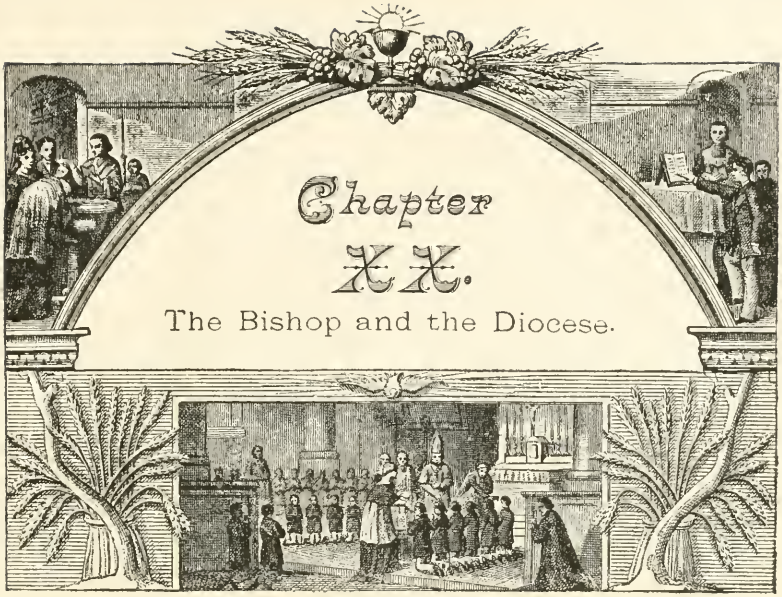
[1] Benedict XIV. De Synod. Dioces. L. 5 n. 3.
[2] Ses. 22 de Refor. Cap. 2.
[3] Concil. Trid. Ses. 24 Cap. I de Ref.
[4] Onus Apost.

Gregory IV., but going more into detail in the matter there examined regarding the candidate, whether proposed either by the civil authorities testifying how the candidates shall be examined, the qualities of the witnesses allowed to give testimony in favor of the candidates for the episcopacy, the population and peculiarities of the episcopal city, and all things relating to the church and diocese, to which the candidate will be sent as bishop.

In March 1631 the congregation of the Consistory issued another decree relating to the same matter, defining still better the mode of proceeding in selecting bishops. In Oct. 1746 the great Benedict XIV. still farther regulated the matter by abrogating the constitutions of both Clement XI. and Urban VIII. regarding the manner of electing bishops, with titles of dioceses destroyed by the infidels,[1] but who were to be promoted to other dioceses, or assigned to offices in Roman courts. He ordered that questions should be sent to the bishops and prelates of Albania, Macedonia, Servia, Bulgaria, Persia, Armenia and Egypt, that the replies might be filed in the congregation of the Propaganda to be referred to as wanted. If the candidates then resided at the eternal city, two witnesses were required to testify regarding them, but if they did not live at Rome, then information regarding them was to be obtained in the regular way. When vicar apostolics were to be sent to missionary countries, the questions relating to their churches were omitted.

The three cardinals deans of the sacred college, having carefully examined all the documents relating to the candidates for the episcopacy, and reported the candidates they found most worthy for the office, the cardinal relator, or chairman of the committee, reports to the consistory. If the vacant see be in one of the catholic nations, this cardinal relator will be the cardinal protector of this nation, otherwise he will be delegated by the Pope for this office. In the first consistory or meeting of the cardinals, the relator proposes in a formal way the candidate to the Pope who sits as chairman. The same is again done in a more formal manner in the next meeting of the cardinals. Then the Pope asks all the cardinals: "What seems to you best?" When each cardinal gives his opinion, if they all agree, the Pope uncovers his head, and pronounces the form by which he confirms the election. This was the way the candidate was promoted a few years ago, but now the Pope himself, and not the cardinal relator, proposes the name, and the question: "What seems to you best," is merely a ceremony, as before the matter comes to this point, all things have been carefully examined by the various processes mentioned above. The vice-chancellor cardinal, who is the clerk, of the senate, keeps a record of all the promotions, and he sends notification of his election to each of the bishops, who must take a solemn oath of obedience and fidelity to the Roman Pontiff. This oath is usually taken by the bishop the day of his consecration.

[1] In Partibus Infidelium.



Chapter XX.

The Bishop and the Diocese.

COMING forth from the Father, the eternal Son ever remains with the Father, having in common with him all the perfections of the Divinity, never breaking his relations with the other Persons of of the Trinity, coming to earth to become man, the Father who sent him crowns him with the tiara of his eternal Priesthood, saying: "Thou art a Priest forever according to the order of Melchisedech."[1]

So it is with the bishop, the high priest of that New and eternal Testament the church, that mystery of faith, now spread through the world, everywhere exercising the ministry of Christ in saving the souls bought by his passion and death. As the Son came down from his sanctuary of heaven, from his equality with the other Persons of the Trinity, so the bishop comes forth from the higher companionship of his brothers in the episcopacy, he comes down from the universal church, yet he never leaves that hierarchy of the universal church; he comes at his consecration by the appointment of his Father the Bishop of Rome, he comes down to the particular church of his diocese, there to become in his turn the head of holy orders and jurisdiction in the diocese, that image of that universal church, from which he came at the bidding of the Pope.

As the Son in heaven has all the perfections of the Father, from whom he descended into the world at his incarnation, so the bishop coming by appointment of the Roman Pontiff, he bears in his eternal priesthood all the riches of the universal church, which gave him spiritual birth at his consecration. As the Son ever

[1] Psalm cix. 4.

MURDER OF THOMAS-A-BECKET.

lives in his eternal Father, so the bishop and the diocese live in the universal church, from which she cannot be separated, no more than the Son can separate from his Father in heaven. As Christ is the head of the universal church, so the bishop is the head of the particular church the diocese. Christ is the spouse of the universal church, and the bishop, his image, is the spouse of his diocese, the image of the church universal. From our blessed Lord the church universal receives her crown, her glory. All the spiritual riches which he received from his Father, he gave her his spouse. So from the universal church, the diocese receives all her spiritual riches, her Gospel, her sacraments, her doctrines, her rites and ceremonies, her religious principles, her salvation, which she pours out over the souls of the dying world.

From the universal church in which still he dwells, then the bishop receives his holy orders, his apostolic succession, his teachings, his words of saving faith, his holy sacraments, his power of ruling souls, his jurisdiction over clergy and laity, his spiritual authority over men and his everlasting priesthood. At his consecration and appointment to his diocese, the universal church by the voice of her head the Pope, gives him all these graces of redemption for the souls given into his charge, and now bearing all these, he comes down from the universal church into the particular church his diocese, as the Son came down from his unseen Holy of Holies from his Father's eternal throne. Thus the bishop comes to become the head of the diocese, the spiritual father of the christians of his church. As the divine Son received his commission from the Father, head of the Trinity, to become the Saviour of mankind, thus from the Pope, head of the universal church, the bishop becomes the head and the chief pastor of the diocese, having authority to rule that part of the universal church which is called a diocese. Thus the bishop, a member of the episcopacy of the whole church, with Christ at their head, becomes in his turn the visible head of another church, the diocese, the daughter of our holy mother the universal church, of which she is the likeness and the image.

God then is the head of Christ, Christ is the head of the universal church, while the bishop is the head of the diocese. For the church, being the work of the Holy Ghost, each part is a reproduction of the whole, following that universal law in nature, by which each part of any living being has everywhere the perfections of the whole. As the form or soul of each living organism is whole and complete in each and every part, thus the Holy Spirit extends to every part of the whole church, and reproduces the perfections of the whole in each church and diocese. The parish, not being a perfect church, it cannot form itself without the bishop's authority, or ordain ministers. The diocese has the perfections of each and every holy order, but not of jurisdiction in the universal church.

Let us first see the nature of the episcopal office, its rights and

dignities, then we can examine the relations of the bishops with the diocese. He is head of the diocese and to him belongs to superintend or oversee the spiritual business of the whole diocese. In the early church the first bishops were called by many names, signifying their holy office, their spiritual power, or the veneration with which they were held by the apostolic converts. According to Theodoret, they were called apostles, that is the men sent by our Lord to preach the Gospel, the good tidings to the whole world. In this way St. Paul was called the apostle of the gentiles, although he was not an immediate follower of our Lord, as he was converted only after the ascension, yet he was the equal of the other apostles.

In the early writers of the church we find many names given to the bishops. They were called antistes, that is standing first or before, as they were the leaders in the church, and stood in the place of honor before the priests or inferior clergy. The bishops converted and consecrated by the apostles were sometimes named apostolic men. They were held as princes of the people, or princes of the church, while the body of the episcopacy was known as the principality of the church. Again we find them given as prefects in the Greek fathers, or as presidents, inspectors, leaders of the church, the princes of priests, or the supreme pontiffs. Among the Greeks they were known as popes, the meaning of which is father, a title later reserved entirely to the Bishop of Rome. In their relation to the priests of their dioceses, they were sometimes called the fathers or the judges of the clergy.

Because of the holiness of their office they were addressed as the most holy, most reverend, most blessed, most venerable, most honorable, most amiable, most devoted, most religious, most pious; the vicars of Christ, the angels of the church. When one bishop addressed another, he used the words my colleague, my brother, my co-minister, my venerable brother, &c., words still used by the Holy See in official letters to the bishops.

In the apostolic times, the clergyman who had charge of the church was called the bishop, that is the superintendent, whether he was in episcopal orders or not, for among the pagan Romans the word bishop meant the man who had charge of the public works.[1] Even to this day a clergyman elected, but not yet consecrated may be called a bishop.

Aerius first in the fourth century, and many of the reformers of the sixteenth century, held that bishops are not superior in holy orders to simple priest or presbyters, a new doctrine attacked by St. Epiphanius, rejected by the great fathers of the church, as well as condemned by the councils, especially by the council of Trent.[2] Our Lord chose twelve men, whom he called his apostles, and he promised to place them on "twelve thrones judging the twelve tribes of Israel." When Judas committed suicide, lest the college of bishops should remain unfilled, they chose Mat-

[1] Cicero Lib. 7. Epist. ad St.

[2] Ses. 23 can. 7.

thias in his place. The whole tradition of the church shows us that the bishops, and not the priests are the successors and heirs of the apostles. St. John in his Revelations directs his threatening words to one of the seven angels of the seven churches, that is to one of the seven bishops of these churches, threatening him unless he does better. They were the bishops of the churches of Asia Minor, for in these days bishops were called the angels of the churches.

St. Ignatius, a disciple of both Sts. Peter and John, the second bishop of Antioch after St. Peter, in many parts of his works mentions both bishops, priests and deacons. He says that bishops are the superiors of priests, whom he calls presbyters.

We can give but one or two passages from the beautiful writings of this saint, made so illustrious by his glorious martyrdom in 107. In his letter to the people of Smyrna he says: "Let us all follow the bishop, as Jesus Christ does his Father, and the presbytery as the apostles, but let us revere the deacons, as the command of God." [1] "That you being subject to the bishop and to the presbytery, you may be sanctified in all." [2] Writing to his disciple Polycarp, whom St. John taught, he says: "Look to the bishop as God does to you. I am devoted to these who are subject to the bishop, to the priests and to the deacons, and it happens that I have a part with them in God." [3] "It becomes you to agree in the sentence of the bishop; this do. For your venerable presbytery worthy of God, is thus united to the bishop, like the strings to the zither." [4]

Clement of Alexandria says: "In the church there are grades of bishops, distinct from the presbyters and the deacons, to whose power and government both of the body of the presbyters, the deacons and the rest of the laity are subject." [5] Tertullian writes: "The supreme priest, who is the bishop, has the power of giving, from him the presbyters and the deacons have it, but not without the authority of the bishop." [6] We will not stop to give any more texts from the early writers to show that bishops are of a higher rank than presbyters in the church, for very few christians believe the contrary.

In the early churches established by the apostles, it was customary to carefully guard the names of the bishops, which succeeded each other from the founding of the diocese, and the lists of succession were used against the early heretics, to show that the latter did not come from the apostles. In these lists of ancient bishops, they are always given as the superiors of the priests and deacons. The names of the dead pastors of these ancient churches were written on the diptics placed at the side of the tabernacle, so their memories could be recalled during the Mass, for their departed souls or ask their prayers. In that way the names of the first bishops, saints and martyrs of Rome became inserted into the canon

[1] Epist. ad Symrnos, Cap. 8. [2] Epist. ad Polycarp Cap. II. [3] Ad Polycarpum Cap. 6.
[4] Epist. ad Ephes. Cap. IV. [5] Lib. 6 Strom. Cap. 13 ed Pot. [6] Lib. de Fuga Cap. II.

of the Mass. The lists of the priests were not always as carefully kept, because the succession of presbyters in a church was not of such importance as that of the bishops, who like Aaron in the ancient tabernacle was the father of his clergy.

Centring in the bishop, we find the power of orders and the power of jurisdiction. The power of orders comes by holy orders from God direct to him on the day of his consecration, by which he can administer all the sacraments, because the bishop is a perfect priest. Thus a bishop can ordain the clergy, which no priest can; without any special delegation he can confirm, while confirmation given by a priest without a special delegation of the Pope would be invalid. These powers given by holy orders are the same in all bishops, even the Bishop of Rome is only a bishop in holy orders. In this they are superior to priests or presbyters. But it is doubtful if episcopal consecration be an order and a sacrament distinct from the priesthood.

The jurisdiction which resides in the bishop is of two kinds, external and internal, according as it is exercised in the ecclesiastical courts of the diocese, or in the confessional. To the external jurisdiction belongs the legislative, administrative, and governing authority, that is the ruling of the diocese both clergy and people, while to the last belongs the power of absolving from sins in the tribunal of penance. As we have already treated on the internal court of penance in another book,[1] we will speak here only of the external jurisdiction of the bishop in his own diocese, by which he guides and rules the souls of the clergy and people under his charge.

It is evident that episcopal jurisdiction can be granted to any clergyman not in episcopal orders. A simple priest, elected to the episcopacy, may govern his diocese before his consecration, and an administrator in simple priest's orders may rule the diocese in the absence of the bishop. A clergyman consecrated a bishop, to whom the Pope has not given any diocese has the episcopal powers of orders, but no subjects on whom he can exercise these powers. The Pope can restrict the powers of a bishop, so that he can exercise no episcopal functions, at least without sin, for although it is a disputed point whether the bishops get their jurisdiction direct from Christ, or from the Pope, yet it is certain that their jurisdiction, that is the exercise of holy orders, remains tied by Papal authority. But it is disputed whether episcopal orders can be given at the consecration of a bishop, without giving him at the same time episcopal jurisdiction, at least tied by his superior the Pope. That is, can simple episcopal orders be given without episcopal jurisdiction?

The whole tradition of the church, the councils and the writings of the fathers tell us that no one but a bishop could ever ordain a priest or confer the major or sacred orders.[2] St. Athanasius tells us that Colluthus, a priest who pretended that he

[1] THE SEVEN GATES OF HEAVEN. [2] Concil. Trident. Ses. 23. can. 7.

was a bishop ordained Ischyra a priest. He as well as others whom Colluthus ordained were by the synod of Isius reduced to the ranks of the laity, because such orders were not valid.[1] Eusebius tells us that Novatus wished to become the bishop of Rome, and asked many bishops to consecrate him, showing that only a bishop can consecrate a bishop. St. Epiphanius referring to the errors of Aerius, who claimed that priests were equal to bishops, wrote: "For indeed the order of bishops is chiefly to bring forth fathers. For this is the propagation of fathers in the church. There is another order of presbyters, which cannot bring forth fathers, but it brings forth sons in the church by the regeneration of washing."[2] The IV. council of Carthage ordered priests to impose their hands with the bishop at the ordination of priests, but stated that it was only a part of the ceremony, and it did not belong to the essence of the sacrament, which is given alone by the laying on of the hands of the bishop. The council of Nice directed priests to impose hands on the newly ordained, because the candidates for the priesthood were selected by the presbyters in the early church.

It is an article of faith that the bishop alone is the ordinary minister of confirmation.[3] But a simple priest, having been delegated for that function, he can confirm with the chrism blessed by a bishop.[4] It is disputed whether a bishop can delegate a simple priest to administer confirmation, where the Holy See has not reserved this faculty. But in case the Holy See has reserved such power, it is certain that a bishop then cannot delegate such power to any priest. The Pope reserves such power from all priests of the Latin rite, while in the Greek church, where the priests confirm, the sacrament is valid for the Holy Father tolerates such a custom.[5]

The bishops of the church are the successors of the apostles. The council of Trent defines[6] and declares that they have succeeded to the place of the apostles. The same was defined by the council of Florence. Such has been the teachings of the church from the beginning, and it is found in the writings of all the fathers and apostolic writers from the very beginning, as shown in the former chapters of this work.

Each apostle received from Christ the fulness of the priesthood and universal jurisdiction, subject to Peter the head. For we must consider in each apostle, the priesthood, episcopal consecration, and universal jurisdiction, because these three were given each apostle by Christ our blessed Lord. The night before his death, he ordained them priests by these words: "Do this in commemoration of me,"[7] words of power by which he gave them authority over his body and his blood, power to offer him as the everlasting sacrifice to his Father, for the salvation of the whole world

[1] Athnas. Tom. I. p. 193, ed. Mont. [2] St. Epiphan. Hæres. 75.
[3] Concil. Trident Ses. vii. can. 3. Concil. Constan. Eugenius iv. Ad. Armen.
[4] Benedict xiv. De Synod. L. 7. c. 7. n. 7. [5] Benedict xiv. de Synod. L. 7. c. 9.
[6] Ses. 23. Cap. 4. [7] Matthew, Mark, Luke, John.

unto the end of time.[1] He gave them the fulness of jurisdiction, for he sent them into the world saying: "Going forth therefore teach ye all nations." "As the Father hath sent me so I also send you." "All power is given me in heaven and on earth." &c. This is the common teaching of all catholic writers, Suarez says: "All the apostles received from Christ the Lord jurisdiction and spiritual power in the whole church, and in the whole world. This conclusion is certain and common among writers."[2] Some say that Christ did not give them jurisdiction directly, but through Peter, but the larger number of writers reject that, and say the Lord gave that jurisdiction directly to each.[3] But they were subject in authority to Peter, to whom he gave the power of feeding his sheep and lambs.

The Roman Pontiff, the heir of Peter alone excepted, the other bishops are not the direct successors of the apostles, because they do not sit now on the sees founded by the apostles. Thus the present patriarch bishop of Jerusalem, in a certain way may be called the successor of St. James as the first bishop of that city but not as an apostle. But he does not trace the line of his predecessors back to the days of the apostles, for after the destruction of Jerusalem, the see was suppressed for many years, till re-established by the Bishops of Rome. Rome and Jerusalem, the cities of Peter and James excepted, the apostles did not become the bishops of any cities. For this reason the Bishop of Rome alone can be said to be the direct successor of the apostles, and therefore the Popes alone sit on the only apostolic See.

Although the apostles received from our blessed Lord universal jurisdiction over the whole church, and the bishops are their successors as bishops, yet no bishop except the Pope has universal jurisdiction in the whole church the same as the apostles had. That is the universal teachings of writers in the church. The church has always condemned the contrary doctrine as being erroneous and subversive of faith. St. James' jurisdiction did not extend beyond the limits of Palestine as ancient documents show. St. John in the Apocalypse mentions the seven bishops of the churches of Asia Minor, and what he says to them relates to their churches, and his words show that these first bishops had no authority over other churches of the world. The early fathers tell us that each bishop of that time had jurisdiction only in his own church and diocese, and not in the churches of other bishops. St. Irenæus says that St. Polycarp was not only educated by the beloved apostle St. John, but that he was also appointed by the apostles in Asia as bishop of Smyrna.[4] St. Cyprian says: "A part of the sheepfold is given to each pastor, which each one rules and governs."[5]

The councils of the early ages are filled with canons and statutes forbidding bishops to interfere in the dioceses and churches

[1] Council of Trent Ses. 22. Cap. I. [2] De Fide Part. 1. Disp. 10 Sec. 1. n. 1.
[3] Bellmarmin De Sum. Pont. l. 4. C. 22. Suarez &c. [4] L. 3. contra Hæres. C. 3. n. 4.
[5] Epist. 55. ad Cor. Papam.

of neighboring bishops. The council of Constantinople, held in the year 381, says: "According to the rules, he who is appointed the bishop of Alexandria, will govern only in these things which belong to Egypt, the Oriental bishops will take care only of the Orient, while the bishops of Asia will govern only the things which belong to the church in Asia." The Apostolic Constitutions forbade bishops to hold ordinations beyond the limits of their dioceses.[1] Numerous are the texts of the fathers and numberless are the laws of the early church showing that the bishops have not universal authority over the whole church, the same as the apostles had, for Christ gave that to Peter alone, otherwise there would be nothing but disputes, no order but everlasting turmoil would reign in the church of God.

The bishops therefore are the successors of the apostles regarding the powers of holy orders, that is each bishop has the character of the fulness of the priesthood imprinted in his soul, as in the apostles, by episcopal consecration. By holy orders therefore each bishop of to-day has the very same power and episcopal authority which the apostles received from Christ. By this the bishops are the equals of the apostles and the superiors of the simple priests or presbyters. While the apostles received from Christ the fulness of this episcopal consecration, and the fulness of jurisdiction over the whole world, each bishop at the present time receives the same fulness of the priesthood, and a particular jurisdiction in his own diocese, but not in the dioceses subject to other bishops.

But whether each bishop taken separately receives his jurisdiction directly from God, but subject to the Pope, or whether he receives such power in his diocese not direct from God but from God through the Bishop of Rome, is disputed among writers. There is no doubt but holy orders, like the other sacraments, comes direct from Christ the Redeemer, and the character of the high Priesthood is impressed by God directly in the soul of the bishop at his consecration, because the effects of the sacraments come direct from God into the soul. Some writers say that in instituting the episcopacy in the apostles, he gave each bishop jurisdiction to the end of the world, so that at his consecration, each bishop receives from God this jurisdiction, which he radically has as a power, but that he cannot exercise it till the Pope assigns him a diocese or territory, in which he can perform his episcopal functions. The other opinion says, that while each bishop receives at his consecration the powers of holy orders, yet jurisdiction or the exercise of holy orders comes from the Pope alone, to whom Christ gave the power of feeding his lambs and sheep. The Pope gives each bishop jurisdiction, when he appoints him to a diocese. This seems to be the more probable and common opinion in the church. The matter was agitated in the council of Trent, but no official decision was rendered.

[1] Can. 28.

The church is a kingdom formed somewhat like a monarchy, with one ruler and King, Jesus Christ, who governs by his Vicar. The governors and rulers of any province in a kingdom receive their authority from the king, so the bishops receive their spiritual jurisdiction from the Roman Pontiff. Thus during all antiquity, the Pope has been called the supreme High Priest, the Bishop of bishops, the Prince of priests, the universal Bishop, the Fountain of authority in the church. Such is the testimony of the fathers and early writers of the church. St. Thomas sums them all up with his usual force, saying: "To Peter alone he (Christ) promised: "I will give to thee the keys of the kingdom of heaven," that he might show that the power of the keys, through him (Peter), was to descend to others, so as to preserve the unity of the church."[1] In creating a bishop, the Pope closes his letter...."Committing to him the administration of both temporals and spirituals. In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

The constitution of the church requires each diocese to be ruled by a bishop as her pastor. For it is impossible for one man, the Pope, to govern the whole world alone by himself. Hence the council of Trent decreed: "The holy Synod declares.... the bishops are placed as the apostle says: "to rule the church of God."[2] St. Ignatius, the disciple of St. Peter, says: "As Jesus Christ, our inseparable life, is the Word of the Father, thus the bishops scattered to the ends of the earth are the words of Jesus Christ."[3] Thus we see that Christ wished bishops appointed in every section of the world. In missionary countries, the Holy See first appoints a simple priest to rule a few scattered faithful, and later the Pope appoints a bishop with one of the titles of the old sees. When a bishop dies, an administrator will be appointed but where canon law exists the cathedral chapter rules the diocese, till the new bishop is appointed. All this serves to show that the Holy See gives jurisdiction to the bishops and pastors of the whole world, and that jurisdiction comes from the Roman Pontiffs.

The episcopacy is the fulness of the new priesthood instituted by Christ. Aaron and the high priesthood of the Old Testament were but figures of the bishop, the head and high-priest of the diocese. The fulness of the priesthood belongs to the essence of the episcopacy. The presbyters or priests are not bishops, for they have not received the completion and the fulness of the priestly character. Christ did not intend to ordain or give holy orders to the laity of each church and parish. Therefore he established that priests would administer only the sacraments required for the salvation of the souls of the people. But the bishop, being the head and fountain of holy orders, to him belongs the power of ordaining the clergy for the churches of the diocese, and therefore he must have the fulness of the powers of

[1] Contra Gentes L. iv. C. 7. [2] Ses. 23 C. 4. [3] Epist. ad Ephes. Cap. 3.

the priesthood, that he may bring forth spiritual sons, priests like unto himself. The bishop is a higher and more perfect priest than the simple presbyters of the diocese. The priesthood is common both to priests and bishops, but the priesthood of the priest or presbyter is completed by episcopal consecration, by which he receives its fulness and complete power to confer orders, confirmation and to rule a diocese. The power of orders comes therefore direct from God like baptism and the other sacraments, while jurisdiction or the power of ruling a diocese comes from the Roman Pontiff.

The word bishop means an overseer, a superintendent and governor of churches, over the clergy the spiritual children he brings forth from the fecundity of his priesthood. As the Father rules the Son in heaven, so it belongs to the bishop to rule his children, for Christ wished the bishop, not only to ordain, but also to rule the priests he brings forth at ordinations. From the beginning of the church, they had jurisdiction over the churches, congregations and clergymen of the part of the church composing the diocese under their care. The actual ruling of souls is not essential to the office of bishop, the same as holy orders, or the episcopal character imprinted in his soul by consecration. For he may be a bishop and have no diocese or subjects, or he may resign his diocese and take no other episcopal title. In every age a clergyman once consecrated a bishop, was ever after considered a bishop, no matter what diocese he had, or even if he had no diocese to govern.

The episcopate therefore may be called the fulness of the priesthood instituted by Christ to rule the church. For not to the laity or to the disciples did Christ give the fulness of his power, but alone to his twelve disciples he said: "All power is given me in heaven and on earth. As the Father hath sent me so I also send you. Going forth therefore teach ye all nations. He that receiveth you receiveth me," &c. This all catholic writers say. No catholic writer denies that the episcopacy is the fulness of the priesthood of Christ, and they agree in saying that Christ wished each section or part of the universal church to be ruled and governed by a clergymen, with the fulness of the priesthood, that is by a bishop, and not by simple priests or deacons. They also agree in saying the power and effects of holy orders, like the other sacraments, comes directly from Christ. The larger part say that episcopal jurisdiction comes from God through the Roman Pontiff, to whose predecessor the Lord said: "Feed my lambs Feed my sheep."[1]

But it is disputed whether the episcopal consecration be a sacrament distinct from the priesthood, which simple priests receive at their consecration. To enter a little into that question, we must first give a definition of the priesthood, which is a sacrament of the New Law, which once received impresses a character on the

[1] John xxi, 19.

soul, by which a special power is given a man to administer the sacraments and consecrate the Eucharist. The Council of Trent says: "By the testimony of Holy Writ, by the apostolic tradition, and by the unanimous consent of the fathers, it is evident that holy orders, which is given by exterior signs and words, that in it grace is given, and so no one can doubt but what it is one of the seven sacraments of the church."[1] The apostle says: "I admonish thee, that thou stir up the grace which is in thee by the imposition of my hands."[2] St. Paul ordained his disciple Timothy a bishop, and it is evident that it was a sacrament of the Church, as decreed in the Tridentine Council. It is also certain that in holy orders priests receive a sacrament.

The bishops who rule the dioceses, of which they have the episcopal titles, that is of which they are the titular bishops, do not govern their dioceses in the name of the Pope, but in their own names as pastors of that part of the flock of Christ. This is not so regarding vicars apostolic and other administrators; for they govern the diocese as the vicars of the Pope. On the one hand M. A. De Dominis held that all bishops were the simple delegates of the Pope, and at his death their jurisdiction ceased, which is false. On the other hand the Galican school taught that the bishops were in their dioceses independent of the Holy See, which is the other extreme. The Pope chooses the bishops to take part in his care of souls, and each diocese has a kind of home rule relating to matters of discipline, while from the universal church, she gets her doctrines, her sacraments, her services and her jurisdiction, in all things acting according to the common law of the universal church.

The Pope then appoints the bishops, giving them jurisdiction, but they are not his vicars, nor can he remove all the bishops at once without cause. The customary jurisdiction of the bishop in his diocese does not exclude the ordinary and direct jurisdiction of the Pope in his diocese, the same as the jurisdiction of the United States still extends over all the people of any state in the union, the same as the ordinary authority in the county does not exclude the state and federal authority over the people living in that county. Therefore the Pope can restrict the authority of any bishop in his own diocese, reserving to himself important cases, crimes and dispensations. He can divide the diocese, appoint members of the diocesan senate or cathedral chapters, or declare certain persons independent of the jurisdiction of the bishop. He can send legates, nuncios, &c., with papal jurisdiction to settle difficulties, hear complaints, receive appeals against the bishops, &c. Not only that, but the Pope for grave reasons can ask any bishop to resign. He can depose him or excommunicate him, if he becomes a heretic. But as the bishops were first established by Christ in the persons of the apostles, the Pope could not depose all the bishops of the world at once, and rule the dioceses by vicars, as

[1] Ses. 23. Cap. 3. [2] II. Tim. I. 6.

that would be contrary to the divine constitution of the church, which the Council of Trent declares is formed of bishops, presbyters and deacons. We know that the design of Christ was to give each diocese into the care of a bishop, its own pastor, who would govern the souls there living by his own authority received from Rome and limited alone by Rome.

Thus have we outlined the relations of the bishop with the universal church, let us now see his relations with the diocese, with the clergy and the laity under him. To understand that better we must repeat a little. The diocese is an image of the universal church, as the Son is the Image of his Father. Christ is the head of the whole church, and at the same time, he is the head of every church, and diocese, and parish. But the universal church, being like to him, invisible and unseen, Christ rules the diocese through his chief minister the bishop. As the Pope rules the universal church for and in the name of the Saviour as his Vicar, so the bishop rules the diocese in and for Christ whom he represents. For before leaving the world Christ gave to the apostles all the fulness of the eternal priesthood, saying at the last supper: "Do this in commemoration of me," saying after the resurrection: "Going forth therefore teach ye all nations," "As the Father sent me so I also send you," "He that receiveth you receiveth me, he that despiseth you despiseth me and, he that depiseth me despiseth him that sent me." Having received the fulness of the priesthood of Christ, the apostles ordained their followers, and placed them over churches and over dioceses. Thus that power of holy orders comes from Christ down to our day, and it is called orders, or the apostolic succession.

They have then the very same spiritual power as Christ himself, for the salvation of man. The bishops then being equal in the church universal, whence is it that they are not the same in authority?

One is above another because of jurisdiction and of the dioceses they rule. Thus the bishop of Rome, because of the See of Peter is by that the bishop of Rome, the archbishop of the province of Rome, the primate of Italy, the patriarch of the West and the Vicar of Christ. The Elect of the clergy of Rome, becomes the Pope, no other power on this earth can elect a Pope, or take that electing power from the clergy or cardinals of the Roman diocese. The diocese being the spouse of the bishop, as Christ is the Spouse of the universal church, the clergy of the diocese should present the bishop to the Pope for confirmation, as the wife alone can choose her husband, and without her consent the marriage is invalid. To Rome, to the rules and customs of the See of Peter, the whole church looks for example, faith, discipline and government. Therefore the other dioceses of the world should copy after Rome, for to that diocese of Rome the Lord said in the person of Peter: "Thou art Peter, and upon this Rock I will build my church and the gates of hell shall not prevail against her." The clergy of the Roman

diocese, in the persons of the chief clergy of that diocese, that is the cardinals, elect their Bishop, who by that becomes their head and Vicar of Christ, the Pastor of every soul redeemed by him. No authority on earth but the Roman clergy can elect a Pope. All the bishops, priests, clergy and laity, all the governments of earth without the cardinals could not elect a Pope, for to them alone it belongs to select their Bishop.

The Roman diocese, consecrated by the teachings of Sts. Peter and Paul, and hallowed by their blood, never fell away from the faith, because its Pastor is the eternal Rock on which the Lord built his church. As every other diocese is but a copy and an image of her, whose bishop is the Vicar of our beloved Redeemer, so every church and diocese should copy the forms and modes of action of the diocese of Rome, and each bishop should be guided by the benignity and example of the Bishop of Rome, through whose mind the Holy Ghost teaches the world by word and example.

The diocese has all the perfections of the church universal, inasmuch as these religious things are wanted for the salvation of souls. But the diocese of Rome alone excepted, no other diocese is immortal, because to her where it is possible the Lord said: "Thou art Peter and upon this Rock I will build my church and the gates of hell shall not prevail against her." Eternal years are hers, and alone amid the ruins of the ancient world, she stands imperishable as the human race, because she is the diocese of Peter. Christ sees that his prophecy is being fulfilled each year and age, "For the gates of hell shall never prevail against her," because she is the seat of the Papacy. Without the Popes then, Rome would have long ago met the fate of Babylon, of Carthage, of Memphis, of Palmyra and of the great cities, whose extensive ruins in silent but in eloquent words now proclaim their former greatness.

All the higher perfections of the body are in the head, so all the sanctity and graces of the universal church center in Christ, from which they flow down in silent but invisible streams into the souls of the men he redeemed. So all the virtues perfection and graces of the whole diocese should be found in the bishop. Not from men or from this world did Christ receive his Godhead and his perfection, but alone from his eternal Father, from whom he came into this world to become the head of the church. Not from the diocese but from the church universal, from whom he comes down does the bishop receive his holy orders and his authority over the clergy and the laity, whom he spiritually brings forth, teaches, rules and sanctifies.

Therefore, coming from the universal church, of which he is a pastor, the bishop comes down into his diocese, bearing all the perfections of his eternal priesthood, an image of that Son of God our blessed Redeemer leaving his Father's throne and coming to this earth, to become the head and father of the regenerated human race. Thus from that hierarchy of the bishops, whose father

is the Bishop of Rome, the bishop comes as another saviour of his clergy and people. He lays his consecrated hands on the best of his students, and thus he brings them forth by the Holy Ghost, priests like unto himself, workers with him in the vineyard of the Lord. In the bishop then the diocese has the fulness of the eternal Priesthood of Christ, his Gospel, his Bible, his sacraments, his Body, his Blood, with all the riches of Christ's redemption. In and by the universal church, the bishop lives and moves and has his being, as the Son in heaven lives in his Father. By the mystery of that union of the diocese with the bishop, one of the daughters of the universal church becomes a complete church, an image of our blessed mother. The diocese therefore becomes espoused to the bishop, whose episcopal ring is but an image of that union. The parish priest wears no ring, because he is pastor of an imperfect church, the parish, whose supernatural life lives only in that higher and more perfect church the diocese. The parish priest does not sit on a throne judging one of the twelve tribes of Israel, for his power mostly relates to the internal and secret tribunal of penance, while the bishop is a pastor of the universal church, having both internal and external jurisdiction in his diocese. The bishop brings forth his spiritual children, sons and daughters from the fecundity of his everlasting priesthood in the administration of the sacraments, which he receives from the universal church, whose canon law rules and guides his every move and action. Such then is the mystery of the mystic marriage of the bishop with his diocese.

The family is founded on the union of man and wife in the sacrament of marriage. But in the new and redeemed humanity of Christ, the universal church rests on a spiritual marriage of Christ with the universal church, and the bishop with his diocese and the pastor with his church. But that union of the bishop and of the pastor with their churches, by which they bring forth their spiritual children unto Christ, are but so many images of the wonderful wedding of Christ with his church universal. The diocese is espoused like a chaste virgin to one man, the bishop, for and to whom she continually brings forth spiritual children to the Lord. The dioceses are the "sheep" of the flock of Christ ever bringing forth lambs, of whom he said to Peter and to the Popes: "Feed my lambs, Feed my sheep." Then to the bishops and to the dioceses we can say: "They adhere to the heavenly mysteries founded on the divine stability." [1]

Let us deeper penetrate the mystery. The diocese is in the bishop, the bishop is in the universal church, the church universal is in Christ and Christ is in his Father. "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." [2]

Thus as the Lord Jesus is the husband of the universal church, which is now unseen like unto himself, so the bishop is the hus-

[1] St. Cyprian De Unitate Eccl. n. 6. [2] Mark ix. 36.

band of the diocese, that part of the invisible church which he rules in the name of Christ.[1] As the whole church centres and becomes personified and visible in the Roman diocese, so each diocese should be an image and a faithful copy of the diocese of Rome. Each bishop should be an image, a likeness and a copy of the Roman Pontiff. Whence it follows that those parts of the church which in former times copied better after Rome, became stronger and more powerful to keep the faith and to resist the attacks of the revolutions of past ages. Thus we see that Europe, which from the apostolic age copied the canons, the customs of the Roman diocese, the Missal, the Breviary Ritual, the Pontifical and the Roman Rite and Ceremonies, thus enlightened Europe, blessed by Noe, still retains the pure faith taught by the Chair of Peter, while the Greeks and the Orientals in Asia, who preserved the other venerable Rites, easily and early fell away from the faith and perished by revolutions and the inroads of the Mohammedans.

Not only that but the bishop is the father of the diocese. "For the bishops have the power of enlightening, because they imitate the Father of lights, and abundantly they have his power."[2] In heaven are the Father and the Son, who is generated from him, and from both proceeds the Holy Ghost, and these three are one. On earth we have the bishop and the clergy of diocese, which by holy orders proceed from him, and with the laity these three are one. They form the diocese. With the Father and Son is the Holy Ghost. With the bishop and the clergy are the people. The Holy Spirit is the bond of union between bishop, clergy and the people. The Holy Spirit is the Soul of the diocese, as he animates the universal church.

Then from the depths of eternity the Father sends his Son to redeem the fallen race. He comes into the world, and from him and from the Father comes the Holy Ghost, to gather together all the children of men, to bring them forth in baptism, born for Christ as his children unto everlasting life.[3] As from that higher hierarchy of the Holy Trinity comes the Son and Holy Spirit into the world, so from the higher hierarchy of the bishops of the universal church, the bishop comes into his diocese. So the pastor of the parish comes down from the hierarchy of the priests of the diocese to the parish, all bringing the glad tidings of the Gospel of salvation to fallen man. All is order in the mysteries of God, Christ the eternal Son comes from the heights of the most holy Trinity, the church universal proceeds from Christ, the diocese descends from the universal church and the parish is born of the diocese, and the people are born of the parish "of water and the Holy Ghost."[4]

Thus the Persons of the Holy Trinity come from heaven into the church, that they might unite man with them in this world, and that union with God is to be finished with them in heaven.

[1] Sum. Theol. Suppl. 9. xi. a. 7. [2] Simeon Thess. [3] John viii. 42. [4] John.

"I am in the Father and the Father in me,"[1] "and you in me and I in you,"[2] "I in them, and thou in me, that they may be made perfect in one, and the world may know that thou hast sent me."[3] As the Persons of the Holy Trinity are one in nature, so Christ and the diocese are one in nature. For the church is formed of the race of Adam redeemed by Christ, who being God became a son of Adam, to redeem and save his race by the church of which he is the head. As Eve the wife of Adam came from the side of Adam, so the church was born of Christ, so the diocese was born of the universal church at its erection by decree of the Pope, so the diocese is the spouse of the bishop, so the parish is the bride of the pastor.

As all the senses of the body are in the head so all the wisdom learning, prudence and sanctity are in Christ the head of the whole church, and so they should be and in the bishops who preside over parts of the church of Christ. Thus Christ is the only begotten Son of the Father. Being the Image of the Father he is eternal Wisdom itself. He is the Teacher of the universal church. The bishop being the head of a particular church, the diocese, he is the teacher of the clergy and laity of the diocese. For that reason the bishop should be the ablest, most learned among the clergy, so that he may be the brighest mind in the diocese. At the same time he should be a saint. In the election of bishops, the electors of the chapter should look to the learning of the candidates, and elect a man of God like to the bishop of our souls Christ Jesus. For Christ as the Son of God is full of the Holy Ghost. He is the source of all the holiness which flows down on men.[4] From his sacred wounds comes all the sanctity of the church. The bishop being the husband of the diocese or particular church, he should be also "full of grace and truth,"[5] like unto Christ. For that reason holiness and sanctity should abound in the bishop. For in what would men of learning without holiness differ from professors in college, or fallen archangels, whose minds are exceedingly bright, but whose wills have become depraved?

Following then these rules of the church, inasmuch as the pastors and the rulers of the church approach Christ in learning and in holiness, as they ascend thrones of power in the church, they will merit mansions of glory in heaven.

As the whole church centres in Christ, so the sanctity and learning of the whole diocese centres and becomes personified in the bishop of the diocese, and the whole parish lives in the pastor. For that reason the church preserves those old and venerable dioceses of the East now overrun by the Infidels. These fallen churches now live and exist in the persons of the titular bishops of these ancient dioceses, without subjects. All the powers of holy orders, the virtues of the clergy, the holiness and the sanctity of clergy and of people, the perfections of fallen dioceses now exist

[1] John xiv. 10. [2] John. xiv. 20. [3] John xvii. 23. [4] St. Bernard. [5] John i.

and live in a higher degree in their titular bishops, ornamented and as it were crowned with the fulness of the Priesthood of Christ. Thus by a special privilege many clergy of the Roman diocese, the coadjutors of bishops, the administrators of vacant sees, the vicars apostolic, and all titular missionary bishops have the titles of these ancient dioceses once so flourishing, now overturned by persecutions and by the ravages of wars, they still live in these bishops, as all the property and the titles of a princely family may live in the person of the only living heir, when all the others have passed away in death.

But we must consider the bishop in the midst of his clergy and people on his episcopal throne. "Judging the twelve tribes of Israel." What a spectacle for angels and men to see the whole diocese around the throne of the bishop they selected and elevated to that office, and which represents to them the throne of the Most High God ruling the souls of men.

In heaven the Father has his Council, his only begotten Son, who ever comes forth from him. So the bishop in his diocese has his council, the chief members of his clergy, who are so many images of himself, and who came from him by rite of ordination and by appointment. As the Son partakes in the authority of his Father, and sits on his eternal throne with him, so the bishop has his council, his senate, his legislature, for the government of the diocese his church. They form the presbytery of the diocese. They are the venerable senate of the diocese. In completely organized dioceses they form the chapter of the cathedral. Being the chief members of the clergy, they aid the bishop in the administration of the spiritual affairs of the diocese, they govern the diocese in his absence, and at his death they elect his successor. In this they imitate the venerable college of the cardinals of the Roman church.

The bishop is the head of the diocese, as the Father is the head of the other Persons of the Trinity. He is the father of both clergy and people, born of him and of the diocese his spouse, which comes from him like Eve from Adam and is the fruit of the fecundity of his priesthood.

What a sight to see the diocese complete in all the splendors of the beauty of the perfect church, bearing in its bosom the perfections of the church universal. The Saviour suffered for the universal church, that he might unite to her his virgin spouse, still unspotted ever rejoicing with everlasting youth, immortal over all the earth, bringing forth to him his children unto everlasting life, preparing to unite with him in the splendors of the skies. For that spouse of the Lamb of God, ever coming forth from his side pierced on Calvary, is crowned by him as his Queen in heaven, and now she sits with him on his throne of glory. From Calvary then as his virgin, she comes forth a universal church, the bride of Christ, everywhere giving birth to his daughters the dioceses of the world, espousing them to bishops, who rule them in the name of

Christ, who is espoused to the universal church, of which the best part is in heaven rejoicing with him after their victory over the world, the flesh and the devil.

What an image of the glories of heaven and of the universal church, we see when the bishop pontificates, surrounded by his clergy and his people, who have elected him to the episcopal throne. The lights of immortal truth come forth from the Son of God. The sanctifying grace comes forth from the Holy Spirit. The clergy come forth from the bishop, and the laity come forth from both bishop and clergy by the saving ordinances of the holy sacraments of Christ. And all these come down in silent, unseen streams from Christ in the ministry of the bishop "full of grace and truth."[1] See in the bishop an example for both clergy and people of Christ who is the bishop of our souls the head and the husband of the universal church.

The bishop is also an image of the Pope the infallible head of the Roman diocese and the Vicegerent of Christ. The bishop but reflects the teachings of the Roman Pontiff. Coming down from the universal church, he brings with himself the spiritual lights and graces of his head the Pope. In his turn he teaches these by word and example his clergy, the pastors of the diocese, who carry from him the glad tidings of the Gospel of redemption to the people of their parishes. Then the bishop sits on his episcopal chair on the Gospel side, as one of the "Judges of the tribes of Israel." He sits on the Gospel side as he is the chief teacher of the Gospel in the diocese. The priest in his parish sits on the Epistle side, for he is not the chief teacher of the diocese or of the people, nor does he speak against the will of the bishop.

They teach not worldly things, but the revelation of God in the Bible founded on the stability of the divine decrees at the founding of the church, while civil governments are founded on the changing politics, on the passions and the ambitions of men. Let the reader study the history of nations, and of the efforts of men to establish a stable government in the place of Adam their natural father. What wars, rebellions, insurrections, changes, upheavels! What sorrows, misfortunes, calamities and divisions have not taken place in nations, in governments and in the politics of men, since the beginning of the world, when they lost their natural ruler Adam, who by sin lost his kingdom. But there is one government, that of the church universal and her centre and heart, the Roman diocese, which because of her peculiar relation to the universal church rises above the changes and the mutations and the misfortunes of this earth. The Roman diocese alone excepted no other diocese is immortal and eternal. They may die out as they have not the promises of Peter to withstand the gates of hell like the universal church, and the diocese of Rome. Yet the other dioceses are the most perfect images of the universal church, and for that reason they partake in part in her immortality. Even when the people and

[1] John I. 12.

the clergy of the diocese fall away, the diocese still lives in the person of her titular bishop, working in some other part of the world as an assistant bishop a vicar apostolic, or at Rome, in some of the congregations, aiding the Papacy. Even after the diocese has died out as many of the great churches of the East were swept from the earth, they have been fruitful mothers of the children of God, for their clergy and laity now sing the praises of the "Lamb of God" before the eternal throne. They have added to the external glory of God; they have gathered up the harvest of the Lord: and they have accomplished their mission on earth. Perhaps their light is only for a time obscured by infidelity or revolution, and that in after ages the people of these countries, now in the hands of the heathens or Mohammedans, will be called again to the faith of their fathers, and the great dioceses of the East will once again flourish as they did in the early ages of the church. They are at least sad lessons of the chastisements and punishments of God, when he takes away the light of faith, as said to the churches of Smyrna, of Ephesus and of the East.[1]

But alone above the changes of time, because she is the spotless spouse of the Lamb, the church universal is eternal, immortal and unchangeable. She repairs the loss of dioceses, of churches and of souls by ever engrafting, assuming and incorporating into her organism, the other peoples "sitting in the darkness of death." Thus throughout the ages, the church universal travels from place to place; like her husband who when on earth had no resting place, she is ever an exile and a traveller on this earth, ever rescuing souls from the demon, who goes around "like a lion seeking whom he can devour." When the nations and the peoples receive her, as they received Jesus Christ her spouse, she teaches them, she sanctifies them, she civilizes them, she protects them, she raises them up to a higher level, she brings them forth sons of Christ her spouse, by the ministry of her clergy, and thus she fills heaven with the scattered members of the lost race of Adam, who born of her become the children of the new Adam Jesus Christ, because born of the church universal his wife by the waters of baptism and the Holy Ghost. Everywhere the universal church works through the dioceses its instruments. She blesses the earth, the land, the people and the nation where she passes, driving out the "prince of this world" from the minds of men, whom he had before led to infidelity and idolatry and deceived from the foundations of the nations. But woe to that race, nation or men who will not receive the church. "For the nation that shall not serve thee shall perish."[2] And when a people will not receive the church represented by the bishop and the clergy, then let them shake the dust off their feet, and leave them to their darkness, and when they persecute them in one city they follow the words of the Master and "flee into another."

Then the church universal flourishes and grows strong when the particular churches, the diocese and the parish flourishes. This

[1] Apoc. II. [2] Isaias.

shows that the church is of heaven, and that she does not really belong to this world but to heaven, where her spouse Christ now lives in "the splendors he had with the Father before the world was."

The diocese with the bishop alone cannot make a perfect church. For from the fulness and the perfection of the priesthood of the bishop, come forth and are spiritually born the priests of the diocese. He forms, ordains and appoints them at the proper time to rule parishes within the diocese, as he was by his bishop the Pope appointed to rule a diocese, one of the great parishes of the universal church. The pastors of the diocese then in some manner form the presbytery or the senate of the diocese, as the cardinals, the Pastors of the Roman diocese, compose the senate of the universal church. As Jesus Christ comes forth from his Father, as he is the eternal Council and the Image of the heavenly Father, so the priests coming from the fecundity of the eternal Priesthood of the bishop are the images of the bishop, so they are the council of the bishop.

The diocese is the spouse of the bishop, and she has all the spiritual fruitfulness of a virgin mother. She brings forth spiritual sons to the bishop. They are the clergy of the diocese. They are, as clergymen, the images of the bishop. Not only that but the bishop gives the last perfection to his diocese, by forming and ordaining the lower ministers of the priests, the deacons and lower clergy. They are to be the aids and the helpers of himself and of the priests. The wife is also a man, the female man, the bone of his bone and flesh of his flesh, of the same race with him, equal in nature to her husband. By her he brings forth his children his images, members of the race like unto himself. So it is with the diocese. She is the spouse of the bishop, as the universal church is the spouse of Christ. The church universal is equal to Christ, her sponse, for no beings can generate others like unto themselves, except by the union of another of the same race, like themselves their equal in nature.

The whole diocese then is like a spiritual family and rests on the bishop, from whom both clergy and laity proceed. But the bishop's office rests on the eternal Priesthood of Christ. For because he has received the fulness of the Priesthood of Christ he is a bishop. For if he had no holy orders he would be a layman. Then the whole foundation of the particular church or diocese is Christ. He is the "Rock of Ages" on which every church was built. Without him, their Redeemer, they would be built in the air, and they would soon fall. The eternal Priesthood of Christ in the bishop is the whole foundation of the diocese, as the foundation of the universal church is in the Pope the successor of Peter.

The mission of the bishop and of all pastors is an extension in time of the eternal mission of Christ, coming from his Father in time to this earth to save mankind. The mission of Christ has three elements—to teach truth found in the Gospels, to sanctify

souls by the sacraments, and to govern men by the common ecclesiastical law. We have seen that the church universal has received from her founder Christ these three powers of teaching, of sanctifying and of governing souls. Being the image of the universal church, the diocese has in the bishop these three powers. Coming down from the higher hierarchy, the head of the universal church, the bishop brings these three powers to the diocese, that by them he may teach, sanctify and govern both clergy and people, whom he brought forth from the diocese by the ministry of his eternal Priesthood.

Then the bishop first begins by being the teacher of the diocese. Without faith it is impossible to please God. But how can they believe unless they are taught, and how can they be taught without a teacher? How can the teacher come unless he is sent? The bishop is sent by the universal church, as the pastor is sent by the bishop. By his teaching, then the bishop first lays down the foundation of the christian religion which is faith. Then the people first begin by listening to his teachings. For Christ first taught his apostles before he sanctified them by his passion. The pagan unbelievers first come to hear him before they are baptized. For he is not their pastor at first but their teacher, even before they come into the "Kingdom of God by water and the Holy Ghost."[1] Even after their baptism the bishop continues to teach them the ways of eternal life. Whence the bishop must either preach or get a priest to do so. The foundation of religion is faith. The Son of God is the Word of the Father. He is eternal Truth. The bishop teaching truth to his people feeds them on the Son who is the Truth of the Father by teaching them the Gospel truths. But the bishop or the clergy are not their own strength. They are infallible teachers only inasmuch as they teach the truths in revelation explained and interpreted by the Vicar of Christ the Roman Pontiff. Then the bishop and clergy of the diocese must live in union with the Pope, whom alone the Lord keeps from error, because he is his Vicar and speaks in his name.

But the office of bishop is not alone to teach the members of his diocese. For teaching alone belongs to a school, a college where minds are trained. But after educating, instructing and teaching them, the bishop must sanctify his people by the sacraments instituted by Christ, and by that infusing into them from his eternal Priesthood the Holy Ghost, the Spirit of God the Son. By preaching and teaching they become enlightened. Thus from all these holy sacraments the Christians, members of the diocese, receive grace and power and strength, all flowing from the fountains of the Saviour.

But the bishop is the chief minister under Christ of all these sacraments. For he too is but the minister of Christ. By virtue of the fulness of the eternal Priesthood of Christ received at his

[1] John I.

consecration, he administers these saving ordinances to the souls deprived of grace by the sin of Adam.

At the Altar he stands the mediator between God and man, not because he is a man, but because in the diocese he is the chief minister of Christ. At the altar he stands saying Mass, distributing the Body and Blood of Christ to the clergy and to the people. There he breaks the bread of life. There he blesses the Holy Oils. He sits on his episcopal throne, clothed in the royal purple and gold of ancient kings, surrounded by his clergy like buds of roses, while the people fill the nave of the great cathedral. Thus the Roman Pontifical as well as the Apostolic Constitution say that: "It belongs to the bishop to offer sacrifice and to consecrate." At the altar the bishops ever opens anew the wounds of Christ, and the fountains of grace flow from the superabundant merits of the Crucified Lord. Thus the bishop showers down unseen redemption from Calvary, and pours graces by the sacraments into the wounds of human souls gasping for eternal life.

To typify the power of the prayer of the bishop at the altar, to show forth his office in all its beauty, the church says that when the bishop says a pontifical Mass, he will have his assistant priest, his deacons of honor, his deacon and subdeacon of the mass. All wait on him, to give dignity to such high and sacred functions. On the great feasts or Sundays, the diocese by him offers up to God the eternal Father through Jesus Christ the praises and the thanksgivings of the clergy and people. The cathedral itself was built as it were to write in wood and stone in a visible image the framework of the diocese, the form of the episcopal ceremonies. The throne of the bishop tells of the episcopal power to judge that tribe of Israel, that is the christians of the diocese to whom the Roman Pontiff sent him. As one of the successors of the apostles he teaches from the pulpit. The sanctuary filled with clergy and brilliant in light tells of heaven. The nave speaks of the christian world, and the porch typifies the pagans living in the spiritual darkness of death, because they have not yet come into the light of the Gospel. When the bishop sits there on his throne on the Gospel side, no other bishop can occupy it, even his assistant bishop sits on the Epistle side, for the bishop of the diocese alone is head of the cathedral, the husband of the diocese which can have no other husband, till he is removed by death or by the Roman Pontiff.

What a spectacle for angels and for men to see the diocese blossoming forth in all its beauties, perfections and grandeurs Sundays and holidays at the offices and the prayers of the liturgy of the Roman Rite. The bishop sits on his episcopal throne. Near him his vicar general. Along each side of the chancel sit the canons of the cathedral. They form the senate of the diocese, an image of the Roman diocese and of the august college of the cardinals with the Roman Pontiff at their head. There to the cathedral chancel come the bishop and the chapter morning and evening to sing the glories of God in the divine office. The harmony of the

church music, as beautified by St. Ambrose and reformed by the first Gregory, floats out from the sanctuary. The custom of the great choirs of the ancient temple of Solomon, and the harmonic music heard by Moses and Aaron still lives in the majestic liturgy of the church. No works the writer ever saw are like the beauties of the Roman liturgy. To see a diocese in all its grandeur is a sight which leaves an impression on the mind which lasts forever.

When a person prays, he offers up his heart to God as a private person. But if when two or three unite in prayer, God is in the midst of them, what must be the power and the force of the whole diocese, praying through their bishop and their clergy reciting or singing the divine office in the cathedral. But that is not all. The divine office said by a clergyman in any rank of holy orders above a subdeacon is the prayer of Christ himself. As St. Ignatius says: "If the prayer of two or three has such power, what will be the prayer of the church and of the bishop?"[1] That Mass and office of the bishop is the prayer of the whole church, the spouse of Jesus Christ. Of that prayer of the diocese and of the episcopal Mass St. Cyprian says: "The great sacrifice offered to God is the peace of our meetings, and the people united to their Father, and to the Son, and to the Holy Ghost."[2]

There when the bishop pontificates you see the image of heaven, where the angels and the saints ever stand before the eternal throne, praising and blessing God, through Jesus Christ the only Mediator of man. Clothed in white garments, washed in the Blood of the Lamb "slain from the foundations of the world," the choirs of heaven ceaselessly sing the hymns of glory and of praise, as they bathe in the light of perfected reason and of glory outflowing from the eternal throne. The bishop, the clergy and people singing the praises of the Lord in the cathedral and in our churches, form so many images of the heavenly abode of bliss. But the clergy and people being men, cannot forever sing the songs of joy, or ever chant those prayers unto God. For they must rest and sleep and have their diversions, because they have a body of earth which must seek repose. But if they are not present all the time in the churches as angels and saints are in heaven, they at least may be present in spirit. Although these beautiful offices of the church, by the reformation, were driven from the great cathedrals of England, and although they have ceased in many parts of Europe, yet the bishops and the clergy have to privately say that office, that prayer of the church, each day under pain of mortal sin. Whether united with the bishop in the chancel of the cathedral, or taking his place at the head of the parish, or in choir, the clergy and the bishop are one when saying the divine office. And the people are one with them when saying their beads and private prayers, inasmuch as they all belong to the diocese and to the universal church, and they all pray through Jesus Christ, who sits in glory on the eternal throne, "always interceding for us." Then the divine office is

[1] St. Ign. Epist. ad Eph. n. 3. [2] St. Cyprian de Orat. Dom. n. 23.

the prayer of the diocese and of the universal church, and every clergyman from the subdeacon to the Pope must say that office every day, and when they recite its holy words, the whole church with Christ at the head prays through them.

God called the laity to take part in these sacred functions of the Roman liturgy, that divine service transcendent over all others. For in former times, in the early church when the people understood Latin, they took an active part in the divine offices. The hymns of praise then came not only from the sanctuary but from the laity of the whole church. As the apostles formed these offices from the Bible in the Latin tongue, the offices of the church were for the ear of God alone, and the church cannot now change them. What the clergy say to the people they speak to them in their own language. But the laity should take part by congregational singing in these great offices of the church. In this way they can enter into the spirit of the different offices during the year. For the church offers to God through Christ, "the thoughts and the desires of all; the troubles of the people, the dangers of nations, the groans of captives, the misfortunes of orphans and of those without homes, the pains and the weaknesses of the sick and of the wounded, the feebleness of the old, the desires of the young, the vows of virgins and the tears of widows and of orphans."[1]

Almost in the very days of the apostles, St. Ignatius wrote: "The church is a choir and the bishop presides at her concerts, which are like the choirs of heaven, which cease not day or night."[2] Again he says that: "The church is a harp, with clergy and people united to their bishop, like the strings of a lyre, tied to the wood of the instrument, which binds them together, and in that union of souls and of voices, on that lyre of the church, the Holy Spirit sings to Jesus Christ."[3]

As Jesus Christ gives spiritual life to his church by the Holy Ghost, his Spirit, who comes from him, and builds and forms the whole church organism, so the bishop by the Priesthood of Christ of which he has the fulness, the bishop by his ministry sends that same Holy Ghost into the whole diocese. Whence, as Christ is the head of the whole church, so the bishop is the head of the whole diocese. For as the bishop is a living man and an image of Christ, and as the diocese is the material image of the invisible church universal, so the workings of divine grace in the diocese but copy or typify the workings of the Holy Spirit in the whole church, and in the souls of the members of the diocese. As the Lord Jesus rules his universal church by the constitution he laid down for the whole church, at its foundation on the apostles and on the prophets, so the Vicar of Christ lays down the constitution of the diocese. If the diocese falls away from the divine model seen in the constitution of the universal church, and in the constitution of the Roman diocese, which has ever preserved

[1] St. Ambrose Orat. ante Missam In Mis. Roman. [2] St. Ignatius Epist. ad Ephes. n. 4.
[3] Ibidem.

unchanged the "deposit of faith" and the frame-work left by Peter, it belongs to Peter's Successor to bring back the diocese to apostolic customs.

As the Pope, the Vicar of Christ, rules the whole church, not for himself but for the Lord, whose church and bride she is, so the bishop rules the diocese, not for himself, but for the Jesus the sponse of the church universal, he who bought these precious souls with the price of his passion and his blood. For that reason the bishop cannot do everything he wants to. He must follow the laws and the canons of the church. He must not change any of the laws of the universal church. He keeps to the traditions of the apostolic age. He must live in peace with his clergy and with the people, for the Lord hath called us in peace and not in continual quarelling and contention. For the Holy Spirit is not in the whirlwind, not in the storm, but in the still small voice of the Gospels. Whence if the clergy and people are continually disturbed, they cannot grow in holiness, but in that case the devil will soon find a way of destroying the sheep fold.

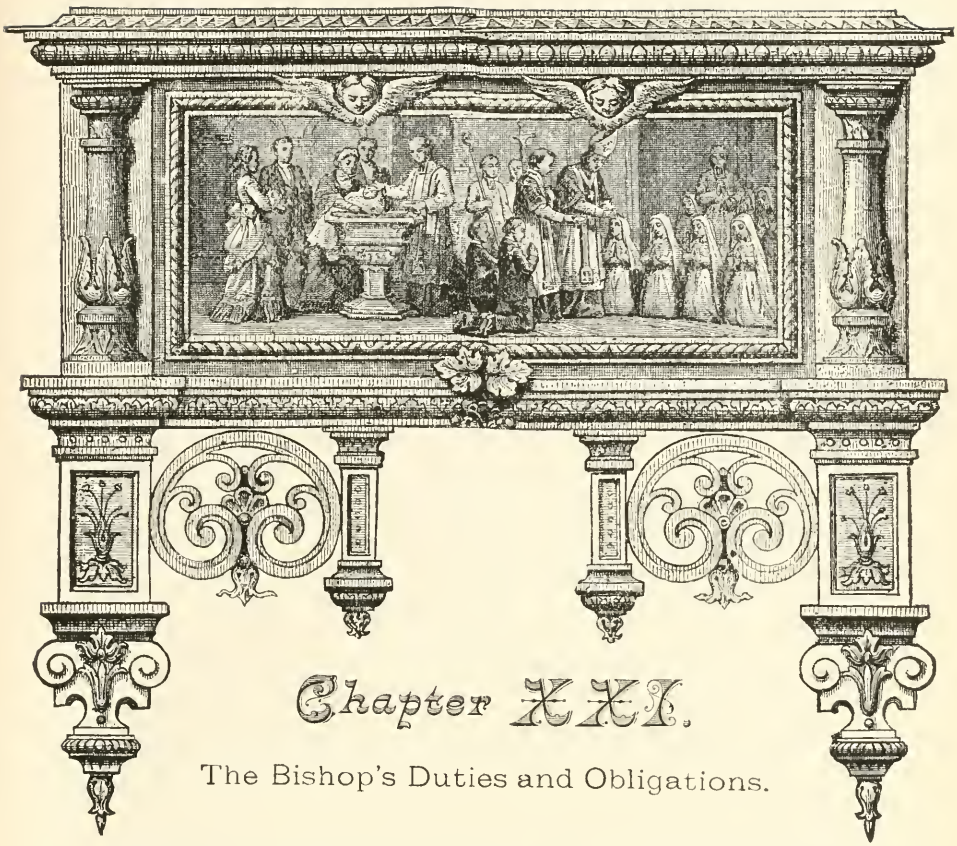
But to each diocese belongs home government. For the conditions of peoples, and of nations, the customs of countries change from age to age, and from nation to nation. And that the laws of the universal church may be accommodated to the changing conditions of men, each bishop in his diocese has the triple authority of making laws for the diocese, of judging the guilty and condemning them to spiritual punishments stated in the laws, of executing the laws of the church, and of regulating financial, disciplinary and temporal matter. Then the bishop makes laws for the diocese, gives decisions as an ecclesiastical judge, and enforces and executes the laws both of the whole church and of the diocese. The bishop is not free in doing this. For he too must follow the laws of the universal church,—the canon law enacted by his Bishop the Roman Pontiff. The Roman Pontiff too must follow the constitution given by Christ to the apostles and found in the revelation as known by tradition. The statutes or laws of the diocese are promulgated by the bishop in the diocesan synod, as the laws of the universal church are made in the Ecumenical councils. In matters relating to the home government of the diocese and the statutes of the diocese are not sent to Rome for revision, as they relate not to faith or morals as the statutes of the bishops of a province in provincial councils or as the bishops of a nation in a national council.

Each age, each country has its time of peace, or persecution, its customs, aspirations, peculiar dangers and temptations. For that reason the diocese is small in extent, so that the bishop and the clergy may make laws to meet these new and changeable traps and snares laid by Satan for the destruction of souls. The manners of people, their diverse conditions, their social standing, their education vary from generation to generation. And the church, the diocese and the parish, coming from God, with all his authority

in spiritual powers, comes and seeks these remains of the race of Adam. Bride of God, Queen of heaven, she passes through this world of exile, seeking the members of the fallen race. The christian lives in this world, while he does not belong to this world, but to heaven where his Lord and Master dwells in glory waiting, that "where he is there may his people be."

The bishops and the pastors of souls, with prudence apply these laws of the universal church and of the diocese to the varying conditions of the people. Every act of the bishop and of the pastor is laid down in the canons and the laws of the church. They should follow these laws in all their dealings with the people and with the clergy of the diocese. Nothing is left to the arbitrary whim of the bishop, or of the pastor, or of the priest dealing with matters relating to the salvation of souls. For the whole church is a vast spiritual government, with Christ at the head having under him his ministers. We have seen in a former work (Man the Mirror of the World), how God rules every creature of the world so that it acts and moves and lives. And to change one of these natural laws is a miracle, so the bishop rules the diocese, not according to his whims and moods, but according to the laws laid down in the canon laws of the church, enacted in the councils or by the Roman Pontiff. If troubles arise in the church, it is because some of these laws have been broken, and the oppressed is looking for justice.

THE PARISH PRIEST ADMINISTERING COMMUNION.



Chapter XXI.

The Bishop's Duties and Obligations.

From the society of the Father and Holy Spirit comes the Son down to earth, to become the head of the universal church. He has no equal on the earth for he belongs to the hierarchy of the Holy Trinity. From the Roman Pontiff Vicar of Christ comes the bishop, down he comes into the diocese from the hierarchy of the bishops of the universal church, finding not his equal in the diocese, but among the bishops of the universal church. Thus he comes into his diocese to become the head of holy orders and the font of jurisdiction for the whole diocese. Again from the hierarchy of the priests of the diocese comes the pastor into his parish, as head of his church and congregation. Bishops and priests therefore come down from the ranks of the hierarchies to which they belong, bearing with them the teaching, the sanctifying and the ruling powers which Christ bore from heaven, and with which he sent them forth as the Father had sent him.

Therefore we must consider the bishop as the chief teacher, sanc-

tifyer and ruler of the diocese, bearing in his person the truths of the Gospel, the sanctifying powers of Christ, the authority of the whole church; therefore he rules both clergy and laity whom he brings forth as his spiritual children, and he rules both laity and clergy for he is their spiritual father.

Peter chose Rome as his eternal diocese from among all the cities and dioceses of the whole world when Christ had established the universal church. So when the diocese, the image of the universal church is born of her by appointment of the Pope, the bishop comes into the city of his see and chooses one of the churches as his cathedral, there he erects his spiritual throne, from which he judges that tribe of Israel given into his care. The relations of the Bishop of Rome to the Roman people differ from his relations to the other dioceses of the world, for he is the titular Bishop of Rome. The relations of the bishop to the people of the cathedral parish differ from his relations to the other parishes of the diocese. As the Pope is not the titular bishop of all the other dioceses of the world, so the bishop is not the pastor of all the other parishes of the diocese, but he sometimes is of the cathedral parish. As the Pope is the Vicar of Christ, and has direct and immediate jurisdiction over every soul redeemed by Christ, so the bishop has a supervision over the parishes and people of the other parishes of the diocese, so that if the pastors do not attend to the spiritual wants of the people, the bishop supplies them. Thus there are other pastors in the diocese, who rule their churches and parishes in their own pastoral rights, because they have the titles of these churches.

But the relations of the bishop with the cathedral do not change. Other parishes of the diocese may rise or fall, pastors and priests may move, other dioceses may be formed out of the territory, or diocese may be united or added to the diocese making it larger, but the relations of the bishop to the cathedral ever remain the same. No matter what change or upheavels may take place in the diocese or whether it may become the see of an archbishop, the relations of the bishop with the cathedral remain the same. He will remain bishop of that see, as the Pope will ever be the Bishop of Rome, nor can the See of Peter be ever changed from the eternal city, and Christ will always be the Pastor Eternal of the universal church, individualized and visible in his Vicar.

The Bishop of Rome appoints certain bishops of important sees as archbishops, primates and patriarchs over the other bishops and churches. They are representatives of his complete power. So the bishop appoints other pastors with a part of his jurisdiction over the other churches and pastors of the diocese. They are the rural deans, and they have a certain supervision of the finances and condition of the churches in their deaneries.

We read in the Gospel of the establishment of the Papacy in Peter and of the bishops in the apostles. At the last supper Christ ordained his apostles priests, later he consecrated them bishops of his universal church, while the council of Trent says that Christ

also ordained priests and ministers, and the Acts of the apostles tell us of the ordination of the deacons. But we find but few and dim traces of the priests or presbyters of the church. Why do not the evangelists and writers of the New Testaments give the priests ordained by Christ more prominence ? Their silence shows all ages, that our blessed Lord built his church on the Papacy and on the episcopacy, so as to take away all danger of the parishes or priests separating from their bishop and from Rome, and founding separate communions, independent of the universal church and of the diocese. That false principle carried to its extreme is found to-day in the Baptist, Presbyterian and other churches, who claim that each congregation is independent of all other congregations.

The bishop then, a pastor of the universal church, comes down from the universal church, never leaving that everlasting and wonderful organization founded by our blessed Lord, he comes into his diocese, bearing with him all the doctrines, teachings, sacraments, authorities and powers of orders and of jurisdiction over the clergy and laity of his diocese. He has all the spiritual riches of the universal church, and these he deals out to his spiritual children his clergy and laity, the fruit of his complete priesthood. But as the limits of the powers of the Pope in the universal church are bounded by the revelations of God, and by the divine law revealed to man, so the powers of the bishop and his actions are regulated by the laws of the universal church, by her canons and her statutes made by the Pope in councils, and issued in his constitutions, briefs and letters. The bishop must proceed according to the canon law, as the Pope must obey the divine law, as Christ the Son acts according to the eternal laws of his divine nature received from his Father. We will treat therefore of the duties and obligations of the bishop in this chapter.

As the Pope has supreme legislative authority over the whole church, so the bishop has legislative power over all the members of his diocese. He can therefore make laws for the diocese, and with severe spiritual punishments he can chastise those who refuse to obey these laws. He can suspend the clergyman and excommunicate the lay person who will not obey the laws he makes for the diocese. [1] Laws made at a synod last till revoked, but the legislative enactments made by a bishop outside the synod probably cease at his death or resignation. But no bishop can make a law which conflicts with the common laws of the universal church. For they originated with the Pope, or they were made in a council, which by the Pope's approval became common to the whole church, and the bishop cannot make any law in conflict with the superior's statutes. When a custon prevails in a diocese, which is contrary to the common law of the church, the bishop may act according to this old custom, for custom makes law, but his cannot make any law agreeing with a custom contrary to the universal church, because he has not the power to go contrary to the

[1] Benedict xiv. L. 1 13. C. 4. n. 5. De Synod. Dio.

universal law.[1] For that reason when the acts and decrees of provincial councils, conflicting with the universal laws of the church are sent to Rome for review, the congregation always repeals such things. Each diocese is more or less free regarding home discipline, and therefore home rule prevails in each diocese.

For the bishop alone does not define matters of faith and practice, for that belongs to the Bishop of Rome, who alone has the note of infallibility, which belongs to no other bishop in the world. But the bishop in his diocese sees that the doctrines of the universal church already proclaimed are believed by both clergy and people. But he cannot act as judge about things agitated among theologians, nor decide disputes in matters relating to the whole church, for he is not infallible, nor can the bishop punish a clergyman who will not agree with him in such things.

The laws made by the Pope for the universal church oblige in the diocese under pain of sin, before the bishop accepts them, for they come from his superior. But the bishop can give the reasons why the pontifical laws cannot be introduced into the diocese, and the laws may then be suspended till the bishop receives the reply from Rome. But if the reply from Rome states that the reasons are not enough, then the law of the universal church obliges and has full force in the diocese. But this rule can be applied only to some, but not all pontifical laws. The laws of the Pontiff obtain their full force all over the world, when they are promulgated at Rome, although in some countries and at diverse times the Popes allow the bishops to examine and approve the papal laws before they promulgated them in their dioceses. This is like a concession to the bishop, lest it might be difficult to carry out the laws of the Roman Pontiff, or lest they might become oppressive for any peculiar or local reasons. But the Holy See will not consent that the Roman law for the universal church does not oblige, unless the bishop consents. But often Rome does not insist, lest the bishop may have peculiar local reasons, which arise in his diocese. The bishop then cannot examine and pass judgment on apostolic letters and laws, before allowing them to be enforced in his diocese. On the contrary he would greatly err in subjecting papal decrees to his judgment. If he prevented their execution, he would be excommunicated, as Clement VII. says.[2]

The church is so careful lest her laws might become oppressive in particular cases, that she gives dispensation, by which a law, which binds all, is taken away for this particular case. The same power which made the law can alone dispense it. Thus the Pope alone, who makes laws for the church universal can dispense them for the whole church, and the bishop can dispense only his own or his predecessor's laws for the diocese. The general rule is that the inferior cannot dispense in the laws of his superior. Some authors say that the bishop can dispense in all the

[1] Benedict XIV. De Synod. L. 12. C. 8. n. 8. [2] Const. 47 T. 4 p. 1.

laws of the Pope, except where the Pope reserves such dispensations to himself in a special manner, while others are reserved in a special manner to the Pope. The more probable opinion is that no bishop can give dispensations in laws for the whole church, made either by the Pope alone, or by the Pope in the councils, because the inferior cannot repeal, or wipe out the laws of his superior, and because the giving of a dispensation is an act of jurisdiction, and the bishop has no jurisdiction over the Pope, nor over his laws. Besides if every bishop could thus interfere with papal laws, these laws would become useless, the Pope would not be the Pastor of all the sheepfolds of Christ, as the Vatican council declared. The Holy See gives the bishops power to dispense in certain laws, as the keeping of feasts, the regulations of lent, in laboring works on Sundays, fasting, &c. Many of the laws, made in the universal councils and by the Pope, directly state that the bishops can dispense for certain reasons. Even custom, which Rome tolerates, gives the bishop the power of dispensing, for custom makes law. When there is danger in delay, or when grave necessity urges, the bishop can grant a dispensation, for necessity knows no law. Law was made for the good of souls and when therefore any law becomes oppressive, the people would be led by it not to eternal life, which is the object of all church laws, but they might sometimes be inclined to break these wise laws and commit sin. The church ever seeking the good of her members, wishes not to enforce a law which good in most cases, may become oppressive and hurtful for a few, and in such occasions the church allows the bishops to dispense in church laws.

The law being universal for all people, and a dispensation being a taking away of the law for one or more cases or persons, there must be a good and valid reason for granting a dispensation. For these wise laws, having been made by the bishop's superior for the universal church, he must act with reason in giving dispensations. The bishop may grant a dispensation without any reason in the laws of the diocese, made by himself or by his predecessor, and it will be valid for what the same power did it can undo.

According to these rules the bishops have the power of dispensing in the laws relating to fasting, and from abstaining from manual labor on feast days. If there be doubts about the cause for granting such dispensation, the bishop may change the fasting to some other work of piety. In special cases, and for one or more occasions, he may dispense a person from the general law of fasting, for special reasons and for the furthering of works of piety. But Benedict XIV. [1] decreed that bishops could not dispense for their whole flocks in the law of fasting, and he gave them authority of so dispensing that year in the said law regarding the feast of St. Mathias. By the common law a pastor can dispense his people from the law of fasting, in particular cases but he cannot dispense all the people of the parish.

[1] Bull Tom. 3.

The church in the early ages made a law forbidding laboring work on Sundays, which the whole christian world has since observed. The Pope can dispense in that law for the whole world, if there be a just cause the bishop for the diocese. But if he were to do so without any reason, it would be a great sin. A parish priest can give such a dispensation for particular cases, and for a few days, when his parishioners cannot see the bishop.[1] All this relates to fasting from food, for it is harder to fast from food than to abstain from meat and other kinds of food.

But the bishops cannot dispense the laws relating to abstaining from meat and white meats, such as milk, cheese, eggs, &c., for these things are regulated by the common laws of the church relating to lent, advent, &c. But the Pope has given special faculties for dispensing, unless the law reads that a dispensation may be given; when the case is urgent; when there be danger in a delay; when the bishops are accustomed to give such dispensations, and when there is a doubt regarding the power of the bishop to grant such a dispensation. But for good reasons the bishops can dispense in these laws for particular reasons. As it is impossible for such persons to apply to the Holy See and wait for an answer, the custom is to apply to the bishop.

The law obliging us to abstain from meat, &c., during Lent was made by the universal church, and it is customary for the bishops to give particular persons dispensations from this law, because it would be impossible for each one to address the Pope asking for a dispensation, when weakness, disease, or other reasons make them incapable of keeping the law. Even inferior prelates, administrators of dioceses, and parish priests may dispense in these laws. But no bishop, without an indult from the Pope, can give a dispensation for the whole diocese, for the bishop cannot take away the common law of the whole church even in his own diocese, except in the cases stated; otherwise the laws of the whole church would be nullified. As the natural law is the foundation of all laws, the physician can declare that the law of fasting does not exist for those whose health does not allow them to fast. But no one can declare any diocese or multitude of people free from the laws of fasting as Benedict XIV. says.[2] But any widespread disease or raging epidemic in a country or diocese, or the difficulty of getting fish, eggs, butter, oil, cheese, &c., is enough to give the bishop cause to dispense in the Lenten fasts of the church, as Benedict XIV. says. But if a contrary custom exists in any diocese, and the Pope knowing it says nothing, we must conclude that he agrees and that it is allowed.

The bishops cannot give dispensations relating to the sacred rites and services of the church, nor can he change any of them, as that belongs to the Holy See. But the bishop may dispense from the laws of the diocese, which were enacted either by himself or by his predecessors, for the same power which made laws can take them

[1] St. Ligory L. 3 n. 1032, 288, &c. [2] Bull. Libentissime Tom. 1 n. 130.

away, except in the case where these diocesan laws have been specifically approved by the Pope, in which case they are approved and strengthened by the bishop's superior.

But whether the bishop can do in his own diocese, what the Pope can do in the whole church, except these things specially reserved to the Holy See, is disputed by authors. But the best authors say the bishops cannot do that. For if bishops could do so, they could take away all the acts of the councils, the decrees of Popes, the laws of discipline, and overturn the whole common law of the universal church; whereas most of the laws of the universal church say that the bishops are forbidden to abrogate, repeal or dispense them for their own dioceses. The opinion which holds that bishops can do so is contrary to the teachings of the great masters. [1] As we have seen the Pope is the ruler and administrator of the universal church, and the bishops are under him as well as the other clergy and laity, for the council of Florence and of the Vatican defined, that the Pope has full and direct jurisdiction over all pastors and people, because he is the Vicegerent of Him who redeemed all men.

The council of Trent states that any man who accidentally commits murder, even if it be secret, that he can never advance to holy orders. If in defending himself from an unjust attack on his life, he takes life, his bishop, his metropolitan or a neighboring bishop may dispense him so he can be ordained. In all other irregularities or suspensions arising from secret crimes, the bishop can dispense, says the council of Trent. [2]

The governments of the world have often invaded the church, persecuted her, stole her property, and trampled on her most sacred rights. The division of churches was caused by such unjust usurpations. The church is a perfect and complete government and society, and to her alone belongs the sacred things given into her hands by Christ for the salvation of the human race. All spiritual things, as the sacraments, articles of faith, divine worship, &c., belong to her alone, and in these things the people or the government has no control. [3] The rulers of nations are her sons, not her rulers, and they are saved by her like the people they govern.

According to the laws of the church, the clergy are exempt from being cited before the civil courts, but liable before the courts of the church. It is disputed whether they derive this from the divine or from the church laws. But in very few countries are these things now carried out. Benedict XIV. tells bishops to try and hold their rights over purely holy things, and that it would be useless for them to try to regain the full freedom of the church, such as she had in the middle ages. Who could count the millions of property, which the governments of the world stole and confiscated from the church? [4]

[1] Suares L. 6. de Leg. C. 14. n. 4, et 6. Benedict. XIV, de Synod. Dioces. L. 9. C. I. n. 5.
[2] Ses. 14. C. 7. Ses. 24. C. 6.
[3] Benedict XIV. De Synod. L. 9. C. 9. n. 2.
[4] De Synod. Dioces. L. 9. n. ii. et 12.

The bishop has not legislative power regarding the liturgic books of the church, such as the Missal, the Breviary, the Ritual, &c., as that belongs to the Pope. The Missal and Breviary edited by Pius V. must be used in all churches where the Latin Rite prevails, and no other liturgical books less that two hundred years old from the time of his edition can be used, without a special indult from the Pope. Many of the dioceses formerly used new editions, which had been changed from the authentic Roman books, and they were becoming very corrupt, when Pope Pius V. published new editions revised and modified of the liturgical books, which conformed with historic books of the Roman diocese. Therefore the bishops of the Latin rite cannot use any other kinds of liturgical works, which originated later than two hundred years before the publication of the Brief of Pius V.; neither can they change anything in these books, nor in the ceremonies of the church. The same may be said regarding the office of the Virgin, the Martyrology published by Gregory XIII., and corrected by Benedict XIV., the Pontifical used by the bishops and the Pontifical Ceremonial followed in episcopal ceremonies. It is not so clear regarding the Roman Ritual, for authors commonly say that each diocese may keep or have its own Ritual, although the contrary opinion is also held, that if the rites are praiseworthy and approved, that is, that all belonging to the Latin Rite when they make a change they should adopt the Roman Ritual. The appointing of days of obligation for feasts belongs to the Pope, as well as the suppression of feasts of obligation. We see that according to the request of the III. Council of Baltimore, Leo XIII. suppressed some of the feasts, which before that council were held and celebrated in this country holy the same as Sunday.

The bishop can forbid certain kinds of music in the churches, or the singing of the services in the modern languages, as the Tridentine Council says.[1] The bishops regulate the pew rents and modes of raising moneys for the support of the churches in his diocese.[2]

A public chapel or oratory is one that has a door opened for the public, and that is exempt from private ownership. Only by the authority of the bishop can such a chapel be erected and Mass said in it. The Blessed Sacrament is reserved for the sick in parish churches, and it cannot be served in private chapels without the permission of the Pope, unless a long custom gives such permission.[3] But the colleges, hospitals, chapels of monks, convents of nuns, &c., are exempt from that law.[4] From the most remote times bishops have had private chapels in their houses, where they have been accustomed to say Mass; and the council of Trent, which forbids Mass to be said in private chapels, exempts such Masses in the private chapels of episcopal residences. Each bishop may have a portable altar, and he can say Mass on it in any house, either in his own or in another diocese, when travelling, even

[1] De Evitand. in Celeb. Mis. [2] S. Congregatio Rit.
[3] Benedict XIV. Const. Quamvis Justo 30 April. 1749.
[4] Cardinal Petra Tom. III. ad Const. Urbani IV. n. 15.

without the consent of the bishops of the diocese in which he stops.[1] That is a very old custom, which neither the council of Trent nor the decree of Paul V. revoked.[2] In the private chapel of the bishop, any one may hear Mass on Sundays and holidays, and satisfy the obligation either by saying or by attending the services there, for the palace of the bishop is not a private house.

Before the council of Trent the bishops used to give permission to say Mass in private oratories or chapels. But that council took away this permission and reserved it to the Pope, who alone can give the permission of saying Mass in private chapels. Nevertheless for just causes, the bishop may give such authority, for example in the case where otherwise the people could not hear Mass on Sundays and holidays, where the custom exists, as in Ireland and in missionary countries, or where there are no churches. The law was made by the council to prevent abuses, and relates only to the perpetual use of such a private chapel in private houses, but not to occasionally one or two Masses, or in case the owner is sick, disabled so that they cannot attend the parochial Mass. Hence the council of Trent did not entirely take away this permission, but rather restricted it.[3] The decisions of the congregation relating to these things do not include the chapels of seminaries, colleges, monasteries, convents, &c., for these are public not private chapels. The superiors of religious orders have the faculties of allowing Mass said in the chapels belonging to the members of their orders.

At his coming Christ took the natural contract between man and wife and elevated it to the dignity of being one of the sacraments of the New Law. A sacrament is a holy ceremony, giving grace coming from the fountains of the Saviour. To the church alone all holy things belong, and no other power can interfere in holy rites and sacraments for they are of God made by him for the sanctification and the salvation of souls bought by the blood of the "Lamb of God who taketh away the sins of the world." Marriage is a holy union between man and woman, an image of the ineffable and fruitful union of Christ with his church, which never will be dissolved. All things then relating to marriage between christians belong to the church, and the interference of the secular governments in marriage matters works to the destruction of souls, the disturbing of civil society and ruin of the family. The church being the guardian of the family, the upholder of every government founded on right reason, the church protects society in its very origin and foundation, the marriage tie. For that reason the church made wise laws relating to the marriage contract, and the sacrament of marriage founded on the contract.

The promise of marriage is a contract between two parties capable of marrying, and it is founded on the natural law, like other contracts into which the church does not enter. Therefore the bishop

[1] Boniface VIII. Quoniam De Previg. [2] Benedict XIV. Encycl. 4, et 5.
[3] Card. Petra Tom. 2 ad Const. viii. Honorii iii. n. 10.

cannot give a dispensation releasing the parties from a valid engagement, when one of the parties is unwilling to release the other. If before the wedding, one of the parties take a vow of entering a religious order, or makes a vow of prepetual chastity, the bishop cannot grant a dispensation, for the Holy See has reserved this. The party has promised God to enter a more perfect state of life, and only the Pope can release him according to the words of our Lord: "Whatever thou shalt bind upon earth it shall be bound also in heaven, and whatever thou shalt loose upon earth it shall be loosed also in heaven."

Marriage between a catholic and a baptized heretic is forbidden, because of the danger of the catholic party or of the children being perverted to the religion of the other. In this case the bishop cannot dispense, as that is reserved to the Holy See.[1] That law was made in the council of Chalcendon, and relates to the universal church, over which the bishop has no control, the Supreme Pontiff alone having the power to dispense in the general laws of the church.[2] But as St. Ligory says, in many cases the custom is for the bishop to grant such dispensations. Besides the Pope delegates to the bishop the power of giving such the permission, on the condition that the catholic party will have full liberty to follow his religious duties; that there be no danger of losing the faith; that all children shall be brought up in the catholic faith. In all other impediments forbidding or impeding marriage the bishop can dispense.

But there are other impediments which not only impede, and because of which the marriage is forbidden, but which render the contract entirely null and void. Before the nuptials, the bishop cannot grant such dispensations, and the congregations of the council and of the inquisition have often condemned the contrary opinion. But in secret cases of great urgency, the bishop may give a dispensation so the parties may marry. Even after the wedding the bishop can give the dispensation, when the impediment is secret, but not when it is well known. Even sometimes, in very extraordinary circumstances, the pastor might declare that the laws of the church do not oblige, but when possible he may apply to the bishop for a dispensation. As the sacraments were made by Christ for the whole church, and to the whole church belongs the authority of regulating them by its laws, the bishop cannot make any law or impediment rendering marriage null and void. Urban VIII. approved a degree of the congregation forbidding bishops to do so. Nevertheless not only the bishop, but the parish priest for a reasonable cause may forbid a marriage. A marriage without the consent of the parents is forbidden but valid. If the objections of the parents be frivolous, the marriage is lawful as well as valid, for the parents often object for the most foolish reasons. The Holy See gives authority to missionary bishops to grant dis-

[1] Benedict xiv. De Synod. Dioc. L. 9, C. 3.
[2] Natalis Alexander Theo. Dogmat. T. II. Art. 8.

A SISTER OF CHARITY KILLED ON THE BATTLE FIELD WHILE ATTENDING THE WOUNDED DURING THE LATE WAR OF THE REBELLION.

pensations for nearly all impediments of marriage, reserving to the Pope only the most important impediments. The way to obtain a dispensation is to apply to the pastor, who will communicate with the bishop.

We now come to the dealings of the bishop with the most important persons of the diocese, the clergy, and we will begin with the priests, both of the diocese and of the religious orders, before they are ordained to the priesthood. The bishop is the superior of all the clergy in the diocese, that is of the students for the ministry, who have acquired a residence in the diocese before they became clerics, who for three years have partaken at his table, or who have been received by him coming from another diocese.[1] The councils, especially the one held at Trent, say that they must look to him for ordination.[2] This relates to all clerics below priesthood studying for the ministry,—each must be ordained by either his own bishop, or if by another bishop with letters from his own bishop. This law was to prevent candidates or clerics from wandering from one diocese to another, so that the bishop may be able to judge who are the worthy candidates for holy orders. This was decreed by so many councils, that we cannot give the decrees now. The bishop therefore must not ordain clerics wandering from place to place without letters from their bishop, for as St. Paul says the bishop must not impose hands lightly on any one. If the student were born in another diocese or place, but lived for a time in the diocese of the bishop, so that he acquires a domicile or residence in the bishop's diocese, the latter can ordain him.[3] If for three years the cleric has exercised the ministry in the diocese, and if within one month before the ordination, the bishop grants him a benefice or means of living then he can ordain him.[4] But the bishop who would ordain a stranger, without the consent of or letters from his bishop, for one year would be suspended from episcopal functions, and the man he would ordain would be suspended as long as would seem right to his own bishop.

A bishop may give another bishop authority to ordain one of his subjects, even the vicar general can do so when the bishop is away, or cannot act, but without his express consent the latter cannot do so when the bishop is at home. When the see has been vacant for a year or more, the vicar of the chapter can grant such letters,[5] and within eight days after the death of the bishop, the chapter is obliged to appoint the vicar for the administration of the diocese, and to him all jurisdiction belongs. Patriarchs, primates, archbishops, &c., cannot give such letters or ordain the subjects of their suffragan bishops, or give them letters so the other bishops may ordain them, because their powers relate to jurisdiction over them on appeals, and not to holy orders. Students who live for four months in Rome cannot be ordained by

[1] Boniface viii. an. 1299.
[2] Concil. Trid. De Ref. Cap. 8. Ses. 23.
[3] Const. Spec. Innocent xii. Sec. 12.
[4] Concil. Trident Ses. 23 C. 9. Const. Citat. n. 13.
[5] Concil. Trident Cap. 10. Ses. 7.

another bishop, even when they have letters from him, but for ordination they must present themselves to the cardinal vicar of the Pope. When the bishop gives letters to one of his students to be ordained by another bishop, it is not enough to give only a testimonial of the student's good character, but the letter must also give permission to another bishop to ordain him.

No one should be promoted to holy orders unless he can be supported in an honorable and decent way, lest disgrace be brought on the clergy and the priesthood. Neither can he resign his benefice or office, unless there be some other way of supporting him because: "Those who serve the altar should live by the altar" says St. Paul. The clergy are supported by the revenues of the mission or parish they serve, by their own inheritance or by the religious order to which they belong. When they live on the revenues of the parish or mission, the bishops regulate the amount or maintenance they are to receive each year from the parish. It is generally the same for all the priests of the diocese. But if they live on the revenues of their own property, they cannot sell or alienate any of this property without the consent of the bishop.[1] Only those whom the bishop selects should be ordained, for he is the judge of the wants of the churches of his diocese.[2] The clergyman who would deceive his bishop regarding his property, so that he can be ordained to the title of his patrimony when he has none, becomes at once suspended.

Although tonsure may be conferred at any time on any day, and the clergy may be promoted to minor orders on Sundays and feast days, yet the regular ordination to the higher orders should take place only on the Saturdays of the quarter tenses, on holy Saturday and the Saturday before passion Sunday and during the mass said by the bishop, although the strict law does not require the last for minor but does for the sacred orders. A certain time should elapse between the reception of one order and another, so as to give the clergyman time to exercise the functions of his order already received, but often the wants of the church are such that the bishop may dispense.

The clergy must be highly educated in order to "teach all nations." Therefore the bishop should examine them before ordination. In the early ages when the bishops' houses were seminaries for the education of the clergy, the bishop himself personally examined the candidates for holy orders. In these early days the bishops' houses and the monasteries were the only schools and colleges, and the bishops' students lived in the house with him and he was often their teacher, and therefore he personally knew them all. That was the origin of the present education title of familiarity, where the student partakes of the bishop's table for three years. But in modern times seminaries take charge of the education of the diocesan students. Therefore when the bishop sends a student to the seminary, he places him

[1] Concil. Trident. Ses. 21. Cap. 2. [2] Council of Trent Ses. 21. Cap. 2.

under the charge of the professors. Although the council of Trent says that the bishop should examine the students for ordination in the presence of learned men, [1] not only regarding their studies, but he should also inquire about their families, their character, age, faith and morals, yet synodal examiners do that now for him. A bishop is not required to examine a student sent him by another bishop for ordination, for the bishop to whom he belongs should do this.[2] But he may do so if he so desires, as the sacred congregation defined. [3]

Without a formal trial but from secret information the bishop may refuse to ordain any student, he is not obliged to give his reasons. If the rejected student has a benefice, that is an office which he will receive as soon as he receives the orders, then he may appeal or have recourse for relief to the bishop's superior. If he has no benefice he may appeal to the Supreme Pontiff. The reason for this is because often bad men, led by the desire of the priesthood, get themselves ordained and they do great harm in the church by the scandals they cause, when they have no divine call to that holy office. But the church, in order to be just to all, gives the student the right to appeal and apply to the Pope for relief, by what is called a recourse to the Supreme Pontiff, and the secretary of the congregation to whom the Pope delegates the matter writes to the bishop for his reasons, when if the reasons are not good, the student receives a letter empowering any bishop in the world to ordain him.

The bishop is the judge of the wants of his diocese, and of the number of priests required for the work of the ministry. Therefore the council of Trent [4] forbids bishops to ordain clergymen, unless he has a place for them, and the council also says that no clergyman can leave his post without the permission of the bishop. If a clergyman leaves his church without permission of the bishop, going to another place or diocese, the council says he should be suspended from the exercise of his orders, for churches and parishes must not be left without priests to administer the sacraments and to say mass for the people.

The bishop of the diocese in which the monastery or religious order is, ordains the members when they have a letter from their own superior. But as these things relate little to the laity, we will pass them by for the more practical question relating to the sacrament of confirmation.

The bishop is the ordinary minister of the sacrament of confirmation, so that without the delegation of the Pope, no priest can confirm. As it is a sacrament properly belonging to the bishop, no bishop can confirm in another diocese, not even his own people, without the consent of the bishop of that diocese. If he were to do so he would be suspended from pontifical functions. [5] When the bishop comes to the parish to give confirmation, and to make his

[1] Ses. 23. Cap. 7. [2] Concil. Trident. Ses. 23. C. 3.
[3] Nullius 16 Jan. 1595. et 17 Jan. 1693. Benedict XIV. De Synod. L. 13.C. 8. n. 7.
[4] Cap. 16 Ses. 23. [5] St. Lig. L. 6. n. 171.

episcopal visit, it is a great day for the pastor and the people. In catholic countries the whole population turn out to receive him, the streets and houses then are decked in their brightest hues, and it is one of the scenes seldom seen in our day especially in this country.

No layman can be the judge of the teachings of the church, not even relating to a question of fact,[1] for the laity belong to the believing, while the clergy belong to the teaching part of the church. The judges of the teachings and of the doctrines of the church are the Supreme Pontiff for the whole world, the bishop for all the members of his diocese, even for the regular religious orders. Other officers of the church, whom the Pope delegates for that purpose are judges of faith,[2] but they cannot proceed against bishops, apostolic legates and officials of the Roman court, but they are to inform the Holy See if the latter lose the faith. The bishop and the Roman official, both acting together, or separately may proceed against the one who preaches false doctrines. But in the latter case, each must inform the other before pronouncing sentence, which carries with it a severe spiritual punishment, even to the depriving of his office in the case of a clergyman, for the church will not allow one of her officers to teach false matters of faith and practice.

The Pope reserves certain great and enormous sins to himself, and the bishop cannot absolve from them. But the council of Trent gives the bishops authority to absolve them in confession.[3] But the crimes contained in Bull Caenae of the holy See cannot be brought before the bishop.

As the Pope reserves certain great crimes to his own judgment, so the bishop can reserve certain sins in his own diocese. That the bishops generally do in a synod. The congregation tells bishops to reserve only few cases of great crimes in their diocese.[4] Sins which are only mental and entirely internal are not reserved. The reason why such cases are reserves as given flows from the nature of the church, which is Christ still living with all his power in the world, and because he said to his apostles: "Whose sins you shall forgive they are forgiven them and whose sins you shall retain they are retained." When the confessor refuses to give absolution, or when his powers of absolving are restricted by the Pope or by the bishop of the diocese these sins are really retained.

No priest can validly give absolution to any one, lay person or clergyman in confession, without approbation and jurisdiction, or as they are called the faculties of the diocese given him by the bishop. The religious orders belong to the Roman diocese, and they can hear their own subjects, but they are also restricted by the same laws of the diocese relating to the laity and clergy of the diocese.[5] The priest must first get the faculties from the bishop of the diocese, or from the administrator if the bishop be absent, because confession is a judicial act, which requires jurisdiction

[1] 18 De Haer. Ut. Inq. in 6. &c. [2] 9 De Haer. Ad Abol. [3] Ses. 24 C. 6.
[4] Jan. 9, 1601. 26 Nov. 1602. [5] Council Trid. Ses. 23 C. 15.

over subjects before it can become valid. The general faculties once given do not cease at the death or resignation of the bishop. At the moment of death any catholic priest can absolve any sin no matter how grievous [1], where no other priest can attend him before death. The members of the religious orders without the approbation of the bishops can hear the confessions of the members of their own order, the novices, servants, &c., who belong to and live in the monastery. If the bishop finds the priests of the religious orders in his diocese worthy, he should give them the regular faculties of the diocese, or he may grant only limited faculties.[2]

The faculties of hearing the confessions of nuns are not given to all the priests of the diocese, but the bishop appoints a confessor for each convent. They cannot elect their confessor unless it is the custom, or unless they have this concession from the foundation of the house or convent. If they are exempt and reserved to the Pope, the bishop appoints a confessor for them. Besides this, once, twice or three times the bishop should appoint an extraordinary confessor, for all the nuns of whatever order in his diocese, and if he omits to do so the cardinal penetentiary will appoint one, taken from those appointed by the bishops to hear the confessions of nuns. While the extraordinary confessor is fulfilling his duties, the regular confessor has no faculties in that convent, and when the former has fulfilled his duties he can no more hear them. The same confessor cannot hear their confessions for more than three years, without a dispensation from the congregation. These rules relate to cloistered nuns, who take solemn vows, and wise and prudent priests, specially approved by the bishop, should hear them.

A vow is a deliberate promise made to God of doing something better, made to God so that not to fulfil the vow would be a sin. It is like a particular law one makes for himself, binding himself under sin. In this a vow differs from a resolution, which does not bind under sin. The matter we vow must be something better, as to vow to say so many prayers, to give money to a religious object, or to take a vow of not marrying, &c. As to Peter Christ said: "Whatever thou shalt bind upon earth it shall be bound also in heaven, And whatever thou shalt loose upon earth it shall be loosened also in heaven," the Pope his succesor can nullify and dispense in all vows made to God. A few dioceses in the East accepted, all clergymen in the higher orders from subdeaconship up take a vow of chastity, for this is the discipline of the church, and no one can minister at her altars unless they take such a vow. It belongs to the Pope alone to dispense in the vows taken by clergymen. Other vows the Pope reserves to their own dispensing and in them the bishops cannot act. In all other vows not so reserved the bishop can dispense. The bishop cannot dispense in the vows taken by the members of religious orders. The church can-

[1] Concil. Trid. Ses. 14. C. 7. [2] Clement X Bull Seperna Cong. Epist. et Regil.

not enter into contracts between men, for they are founded on the natural law. There must exist a just cause for dispensating in vows, and when such a cause exists, the superior is bound to grant the request. Five vows the Holy See has reserves; the vow of perpetual chastity; of making a pilgrim to the tomb of Christ at Jerusalem; of visiting the tombs of Sts. Peter and Paul at Rome; of entering a religious order approved by the church, and of visiting the church of St. James, called the Compostellana. Under pain of excommunication, no one without a special delegation from the Pope can or must attempt to dispense in them. The bishop may change a vow at the request of the one taking it, if there be a legitimate reason.

The bishop being the head and superintendent of the whole diocese, he sees that the clergy attend to their duties, and they cannot leave their post without his permission. If they do so he may suspend them.[1] That was also decreed in the council of Arles held in the year 314.[2] Later the council of Nice decreed that bishops, presbyters, or deacons must not leave the churches to which they are assigned,[3] while the council of Chalcedon says that the clergy should not be ordained unless they are assigned or appointed to some church, which they are to serve. Later in the church rose the discipline of having benefices to support the clergy, and they were not always obliged to reside at their church in order to derive the revenues. Later began the custom of ordaining the clergy to patrimonial or missionary titles, when they are supported by their own properties, when they live on the revenues of their missions. According to the latter title nearly all the clergy of missionary countries are now ordained. Many abuses rose, which wishing to take away the Trident council decreed that no one should be ordained unless the churches required his services, thus renewing the ancient decrees. At the present time the priests of this country take an oath when ordained subdeacons, that they will not leave the diocese for which they are ordained without the permission of the Holy See, and later a decree was issued by which they may with the permission of their bishop go to another diocese within the province. From decisions given by the congregation in Rome, which has authority over these things, it appears that the bishop must see that the priests of the diocese have sufficient means on which to live, and that they cannot leave the diocese when they have no place, even without his consent or even if they have not the means wherewith to live as becomes the clerical order.

The council of Trent forbids bishops to allow strange priests to say Mass and administer the sacraments in his diocese unless they have letters from their own bishop.[4] That has always been the custom in the church, and this council only renewed the ancient discipline. In reply to a question of the patriarch of Jeru-

[1] Benedict xiv. De Synod. L. ii. C. 2. n. 4. [2] Canon 2 et 21. [3] Can. 15.
[4] Ses. 23 C. 16 de Ref.

salem about priests coming there and asking to say Mass, Innocent III. told him that if they had no letters from their own bishops, that he must be certain of their canonical ordination by the testimony of witnesses, but not to let unknown priests say Mass in public. This wise law, first promulgated by the council of Chalcedon, [1] at present relates, not only to the secular priests, but also to the members of religious orders living in another diocese, although they may celebrate Mass in their own churches. [2] It is easier to allow an unknown priest who has not letters from his bishop to celebrate privately than before the public.

An indulgence is the remission of temporal punishment due for sin after the sin has been forgiven. It is the application of the sufferings of Christ and of the saints, so that Christ atoned on the cross for us. The right of giving a plenary or full indulgence belongs alone to the Pope in virtue of the words of Christ: "Whatever thou shalt loose upon earth it shall be loosed also in heaven." The bishops have from the Roman Pontiff the privilege of publishing partial indulgences greater or less according to their position on the occasion.

The clergy are supported in this country by the offerings of the people. The offerings for Masses, funerals, &c., are regulated by the bishop, and the priest cannot ask more for the low Masses he may say than the usual offering. The pastor may regulate the offerings for funerals and high Masses for the dead of his parish. It is disputed whether any priest can rightly accept less than the ordinary offering for low Masses except when he is understood to do so for charity or for the sake of friendship.

The Lateran council under Innocent II. decreed that "Every one of the faithful of either sex, after he has come to the use of reason must faithfully confess all his sins to his own priest at least once a year." [3] That is the law at the present time. The law was made obliging us all under pain of sin, so the people might be forced to receive the sacraments, not deprive themselves of the graces of confession, and that sin might not remain like a chronic sore eating the spiritual life of the soul. That confession may be made to any priest having the proper jurisdiction as well as to the penitent's own priest, even without the consent of the pastor, as the Roman congregations often decided, [4] for the church wishes to leave her children free to choose their confessor, and the bishop may forbid any pastor requiring his people to confess to him alone. [5]

Innocent XI. enacted a statute forbidding bishops to receive any offering for conferring holy orders. The council of Trent allows only a small offering given to notaries for granting official documents. A certain offering is given the chancery office for the dispensations from marriage laws. But each diocese has its own regulations in this matter. Besides it is allowed to ask ladies

[1] Can. 13. [2] Benedict xiv. Const. Quam Gravis. 2 Aug. 2 1757. [3] Canon 21.
[4] Benedict xiv. De Synod L. II. C. 14. [5] Cong. Epist. et Reg. 3 April, 1584.

entering convents to give a certain amount to the community which pays their board during their novitiate as a dowery. This constitution of Innocent XI. forbids anything to be exacted for the sacraments of baptism, confirmation, Communion, confession and extreme unction. This does not relate to the offerings freely given to the bishop or pastor, offerings which are customary in this country. The meaning of all this is that salvation and the graces given us by Christ through the church are so great and so valuable, that no price can be put on them, and to exact money for such benefits would be to sell spiritual things for temporal things, which would be the crime of simony punishable by severe penalties. Yet as St. Paul says: "He who serves the altar lives by the altar," the ministers of religion and the dispensors of holy things must receive their living from the people and the churches they serve. The church has made wise laws for their maintenance—so that not being obliged to work for a living, they can devote their whole time in the ministry of Christ and for the salvation of souls.

In many parishes are associations, congregations, sodalities, &c., formed under the guidance of the pastor for the exercise of pious, charitable and other works. The formation and erection of such societies belongs either to the bishops or to the generals of religious having special concessions from Rome for that purpose.

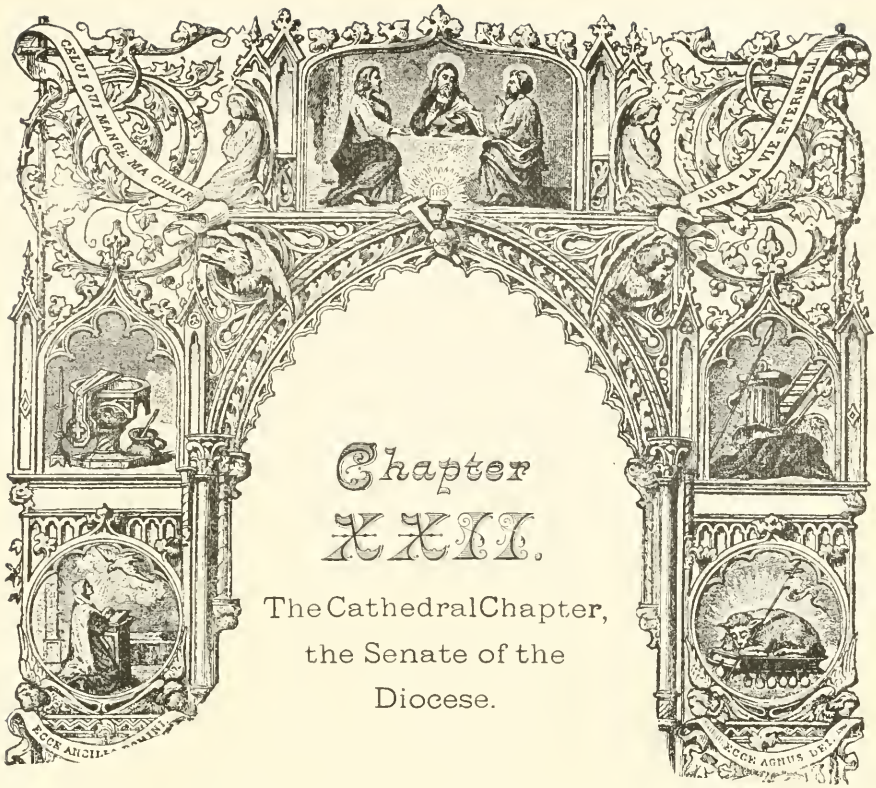
When the bishop judges that a pastor by reason of poor health, or for other reasons, cannot attend to the duties of the parish, he can oblige the pastor to receive one or more priests to attend to the spiritual wants of the people, and carry out the services of the church. This is stated in the council of Trent.[1] By the common law, the selection of the assistant belongs to the pastor and not to the bishop, but the bishop alone can approve him and give him the faculties of the diocese and of the parish. But when the pastor refuses or neglects to appoint the assistant, the bishop himself can do so. From the revenues of the church the bishop can assign the assistant his means of living. The assistant's salary comes from the revenues of the church, while all incomes from funerals and offerings for the reception of the sacraments belong by common law to the pastor.

The common law of the church does not say of what kind should be the garments of the clergy. The church only prescribes the vestments of their official duties, and the clerical dress may vary from time to time and from one country to another, nevertheless, in every day dress the Pope is clothed in white, the color of innocence; the cardinal's dress is red, the color of the Roman emperor; the bishops have the purple and gold of the ancient kings; while the priests and lower clergy have the black dress, the color of death, for they are dead to the world. To the bishop belongs to determine the clerical habit of the clergy of his diocese, and see that they wear garments becoming to their state, [2] for the

[1] Ses. 1. C. 42. [2] Council Trident. Ses. 16 Cap. 6.

councils say that he can make regulations relating to the clergy's dress.

In his own diocese the bishop precedes all others, except the Pope and his representatives, the cardinals or the archbishop of that province. In provincial councils the bishops rank according to their years of episcopal consecration, and not according to their dioceses, for the bishops are all equal in holy orders. A bishop who resigned or who belongs to another province can sit and vote in a provincial council, when invited to take part by the other bishops. But if an archbishop from another province is admitted to the council, because of his higher rank, he precedes the simple bishops. We have given here but a few of the most important episcopal duties and obligations but there are many more all regulated by the common law of the church.



Chapter XXII.

The Cathedral Chapter, the Senate of the Diocese.

WHEN the apostles established dioceses in the countries in which they preached, in each city they appointed bishops, consecrating them and giving them authority to rule that part of the church of God. But they also ordained a body of clergymen, priests and deacons to be the bishop's helpmate, his crown in the government of the diocese. They were called the presbytery of the diocese from the Greek word meaning priest.

Each diocese of the apostolic church had its body of priests, its presbytery or senate of the diocese, or the bishop's advisory board of priests. No council, pontifical decree or ancient writer who mentions them, but speaks of them as being already old in their time, and therefore with nearly all the solid writers, we conclude that the presbytery or the bishop's council was established by the apostles.

St Ignatius of Antioch, converted by St. Peter, or as some say the little child blessed by our Lord, speaks in many places in his fifteen Epistles of the presbytery of the diocese, the priests and the deacons: "For your justly renowned presbytery, being worthy of God, is fitted exactly to the bishop as are the strings

THE "DOMINUS VOBISCUM," OR THE PRIEST SENDING THE HOLY SPIRIT INTO THE HEARTS OF THE PEOPLE.

to the harp. Thus being joined together in concord and harmonius love, of which Jesus Christ is the Captain and the Guardain, do ye man by man become but one choir." "Be ye therefore ministers of God and the mouth of Christ."[1] Exhorting them to hold fast in the faith he continues: "Being under the guidance of the Comforter, be in obedience to the bishop and the presbytery, with an undivided mind breaking one and the same bread, which is the medicine of immortality, and the antidote which prevents us from dying, but a cleansing remedy driving away evil, that we should live in God through Jesus Christ."[2] "I exhort you to study to do all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with you deacons, who are most dear to me and are entrusted with the ministry of Jesus Christ."[3] "Study therefore to be established in the doctrines of the Lord and of the apostles, so that all things whatsoever you do may prosper, both in the flesh and spirit, in faith and love with your most admirable bishop, and the well woven spiritual crown of your presbytery, and the deacons who are according to God."[4] "Be ye subject to the bishop and one another as Christ to the Father, that there may be a unity according to God among you."[5]

To the Trallians he writes: "And be ye subject also to the presbytery as to the apostles of Jesus Christ, who is our hope, in whom if we live we shall be found in him. It behooves you also in every way to please the deacons, who are ministers of the mysteries of Christ Jesus,.....And do ye reverence them as Christ Jesus, whose place they are the keepers, even as the bishop is the representative of the Father of all things, and the presbyters are the sanhedrim of God, and the assembly of the apostles of Christ. Apart from these there is no elect church, no congregation of holy ones, no assembly of saints."[6] We close these writings of the apostolic age by the following words of this father and companion of the apostles made so famous by his martyrdom: "And do you also reverence your bishop as Christ himself, according as the blessed apostles have enjoined you. He that is without the altar is pure, wherefore also he is obedient to the bishop and the presbyters.....For what is the bishop but one who beyond all others possesses all power and authority, so far as it is possible for a man to possess it, who according to his ability has been made an imitator of the Christ of God. And what is the presbytery but a sacred assembly, the counsellors and assessors of of the bishop? And what are the deacons but the imitators of the angelic powers.[7]

The early apostolic writers tell us that the apostles founded the presbytery of the dioceses, formed of priests and deacons in each diocese, often to the number of twelve priests, images of the twelve

[1] Ibid. Cap. x. [2] Epist. ad Mag. xx. [3] Epist. ad Magnes. Cap. vi.
[4] Ibidem Cap. xiii. [5] Epist. ad Magnes. Cap. xiii. [6] Cap. iii.
[7] Ad Trallians Cap. vii.

apostles and of seven deacons, copied after the deacons established by the apostles in the church at Jerusalem.[1] They were the counsellors of the bishop, the senate of the diocese, as the Son is the Counsellor of the Father in heaven in all the works of the Divinity. The apostles founded them as the presbytery of the diocese, the bishop's council, as an image of the twelve apostles established by our Lord. While with them in each diocese were seven deacons, copied after the deacons established by the apostles,[2] as the wants of the early christians required, they also ordained lower ministers to take care of the church, to read the Scriptures, to look after the finances, the widows and orphans, to prepare the bread and wine for the sacred mysteries of the mass, and to wait on the bishops and priests of the first ages of the church. These twelve priests and seven deacons were even in apostolic times called the bishop's council or the senate of the church. These alone excepted, there were no other priests or deacons in the days of the apostles. In the famous archdiocese founded by St. Mark at Alexandria, this senate of the diocese was celebrated for her learned churchmen. From this senate the bishop of this see was always elected, at whose consecration they elected and ordained a priest to fill the vacancy. The decrees of Nice, probably genuine forbid any diocese to have less than these twelve priests and seven deacons: "Lest the prayers of the church might cease or her ministry suffer, but not more than these lest the expenses might become too great."[3] On Sundays and feast days, the bishop sent one or more of these clergymen to places outside the city to attend to the spiritual wants of the people living there, and after fulfilling these duties they returned to the cathedral, and reported to the bishop that they had fulfilled the functions for which he had appointed them. Because of her universal dominion over all the other churches of the apostolic age, Rome had a double presbytery of twenty-four priests and fourteen deacons, whose chairman was the archpriest, and the superior of the deacons was the archdeacon, who took care of the properties, the finances, the widows and the orphans of the Roman diocese.

The bishops, heirs of the apostles, were the pastors of the diocese, and they administered the whole diocese by and through the members of the presbyteries. When in the IV. century the country parishes began to be established in some places, priests and deacons were appointed to these parishes outside the episcopal cities, but they were considered as inferior to the cathedral clergy, who as from the apostolic age still formed the senate of the diocese. In all the changes of discipline, the twelve priests and the seven deacons always formed the senate of the diocese, the council of the bishop, the chosen members of the diocesan clergy. They were known by divers names in different ages, as the presbyters, the senate, the bishop's crown, the bishop's council, the cathedral chapter, &c., but from the days when they were established by the

[1] Acts vii [2] Acts vi. [3] Canon 62 Nicæno-Arabicus.

apostles, up to our time, they have remained substantially the same, for they belong to the perfect organization of the diocese.

In each city where the apostles preached, they built up a church from the converts they made, then they appointed and consecrated a bishop for them. This St. Paul did when he appointed his disciples Sts. Timothy and Titus. St. Peter did it at Antioch. St. Thomas did the same at Babylon in nominating his followers Sts. Adaeus and Maris. There these beloved disciples wrote down the Liturgy, which he had composed in the Babylonian tongue, which remains to our day not a word changed.[1] When the church was well established in the city, the apostle left them under the guidance of the bishop he had given them, and went forth to convert other people to the faith of Christ.

But the apostles did not leave them alone to the care of the bishop, for he too must have his helpmate for the work of the ministry. Before leaving the apostle appointed and ordained a diocesan clergy, spiritual sons and images of the bishop, and they preached and administered under the eye and care of the bishop. They were to the number of twelve priests and seven deacons in every church founded by the apostles. The bishop was the head of the diocese, and they were one with him, his advisers and helpers in his diocese, hence their name the chapter, from capitulum from caput, the Latin for head, or from the capitulum read by them in the Office. According to the rules of the early church, and the customs found in the fathers before the council of Nice,[2] the senate of the clergy was found in every diocese of the early church. Their names were often written in the catalogue, after that of the bishop and his former predecessors, who had departed this life. That list of names was often called the canon of that church, and therefore they were called the canons of the cathedral. We see thus the chief saints of the Roman church even to our day in the canon of the Mass. The bishop was their father in Christ, because he or his predecessor had ordained them and he looked after their support.[3]

When an apostle had converted a city, each Sunday and feast day he assembled the clergy and people for the services, and his senate of priests and deacons altogether with him said the Mass, altogether pronouncing the sacred words, the same as we still do at the ordination of a priest. This took place in the catecombs, in secret places, or in the fastness of the mountains, for they were ever belied and misunderstood. The pagans heard of the Mass, the "mystery" as it is still called in eastern Rites, and they supposed the christians met to put a little child to death and eat his flesh.

The diocese had then one church, the cathedral or mother church of the whole diocese, while at Rome was the Mother church of the world, the Chair of Peter. The other dioceses of the world

[1] See Lit. of the Blessed Apostles. Early Liturgies Anti-Nicene Library.
[2] Anti-Nicene Library. [3] Concil. Cachuth an. 787.

were the daughters of this Mother church at Rome,as the parishes established later were the daughters of the cathedral. The bishop alone was the pastor of the whole diocese, while these twelve priests and seven deacons aided him in preaching the Gospel, in administering the sacraments, and in ruling his christian people. The bishops of the early church did nothing without first consulting their senate of priests and deacons, a body which was sometimes called the cathedral college. Later the country parishes were formed each with a priest as rector, the number of priests and lower clergy of the diocese increased, the wants of the churches multiplied, but still the twelve canons were found at each cathedral aiding and helping the bishop. The bishop and his senate sat in the church; often the bishop's throne was behind the altar in the apse of the cathedral, with the seats of the priests and deacons around it. There they heard confessions as a spiritual court, both bishop and priests pronouncing the words of absolution. Without them the bishop could not hear cases or give judgment. "The deacons and presbyters shall assist at the judgment" says the Apostolic Constitutions.[1] "The bishop shall hear no case without the presence of his clergy, otherwise the sentence of the bishop shall be null and void, unless it be strengthened with the sentence of the clergymen," says the IV. council of Carthage.[2] That was the discipline in England in the days of the great Egbert of York, who says:[3] "The bishop shall hear no case without the presence of his clergy, confession alone excepted." The great St. Chrystom complains of his cathedral chapter at Constantinople in these words: "Those who with us guide the ship have tried to sink the vessel."[4] "The bishop must not ordain the clergy without the advice of his clergy" says the IV. council of Carthage. Such was the discipline of the early church. The council of Trent wishing to renew that wise discipline says: "Ordinations should take place in the cathedral. The canons of the cathedral being called and present at the function."[5]

Numerous monuments of the early church show us that the presbytery, or the priests of the cathedral formed the senate of the diocese. The first bishops did nothing without first consulting them. For the first three centuries of the church, the presbytery of the diocese was the senate, without the consent of which the bishop undertook nothing. As St. Jerome says it was a body likened to the great senate of the Roman empire under the Cæsars. The archpriest was head of the twelve priests, and the archdeacon was the chief of the deacons composing this. They did all the work in the diocese now done by the country pastors up to the establishment of rural parishes after the IV. century, and they carried out the work of the city pastors till the XI. century, when the city parishes were founded. The diocese is an image of the whole

[1] L. 2. C. 47. [2] Canon 23. [3] Excerpt. can. 45. [4] Ser. post red. n. 5.
[5] Ses. 23. C. 8. De Ref.

church, and they were in the diocese and held a similar relation regarding their bishop, that the venerable college of cardinals are regarding the universal church, and regarding their own Bishop the Pope. For centuries they formed a brotherhood under the presidency of the bishop, living in his palace, eating at his table, and having all things in common like the christians of the apostolic age.

In the XI. century began divisions between the bishops and the chapters—the members of the chapters in some places wished no longer to live a community life ; the bishops sometimes did not consult them before taking important steps in the diocese ; they often were not called to take part in provincial councils ; occasionally they did not receive the usual means of living ; they were even away from their duties at the cathedral ; some chapters acted independently of the bishop ; others refused to allow the bishop to make episcopal visits among them ; in some cases they claimed that they were independent of the bishop in the administration of the church property, and at last they refused to attend the bishop on episcopal ceremonies, or give him the honor due his office. These difficulties, flowing from human weakness, upset the holy relations between the bishop and his chapter, and numerous were the disputes appealed to and settled by the Holy See, whose wise decisions regulated the relations of the chapter to the bishop. From such decrees of Rome grew up the common law of the church, that monument of wisdom coming from the Holy Ghost, the fountain from which streams the rules regulating the whole body of Christ, his holy church. The Popes reduced the chapter to its right place as the aid and the council of the bishop, as the apostle had founded it for that purpose.

The chapter then is to aid the bishop in his administration and to supply his absence from the diocese. They are the senators of the diocese, as the cardinals are the senators of the universal church. When founded by the apostles, they did not live a life in common, at least in every country, for community life was introduced in the IV. century after the division of the diocese outside the episcopal city into country parishes. Even in our time, very few cathedral chapters live a community life, having all things in common like religious orders. During the middle ages, they met each Sunday and feast day to say Mass, to sing the divine Office of the Breviary, but the latter is not essential to their duties. As Pope Felix said in deposing the bad Peter Cnapheum from the see of Antioch: "This is your final deposition from me and from those who with me rule the apostolic throne." The cardinals rule the universal church with the Pope, and the canons help the bishop to rule the diocese, partaking with him in his jurisdiction over the diocese both in spiritual as well as in temporal things. St Jerome says : "And we have our senate the board of presbyters ;" "The senate of presbyters in the city ;"[1] "The councillors and aids of the bish-

[1] St. Bazil. Epist. 319.

op in the place of the senate of the apostles."[1] The senate of the Roman diocese was the most perfect and honorable of all the senates of the ancient church.

The council of Elne rejected certain matters to the judgment of the bishop and of the chapter. Pope Calixtus II. forbade archpriests or archdeacons to suspend clergymen without the council of canons, and required first the consent of the archbishop and of his council. Alexander III. wrote to the bishop of Jerusalem: "You and your brethren are one body, of which you are the head and they the members, whence it is not becoming that, leaving out the members, you follow different councils in church matters, for without doubt it is not well to contradict the institutions of the holy fathers. It has come to our ears that, without the council of your brothers, you appoint abbots, superiors of nuns, and other church officers, as well as suspend them."[2] The council of Trent requires the bishops to call the chapter of the diocese and have them vote on the matters he proposes to undertake in the diocese. This council enacted wise laws guiding the bishop in his administration of the diocese, pointing out how the chapter helps him in his work. When the French revolution disturbed the church in France and Belgium, Pius VII. asked the bishops of these countries, as well as the cathedral chapters, to send in to him within ten days their resignations, that he might erect these dioceses in another way, to better agree with the changed condition of things after the French revolution. In 1851 Pius IX. when forming his concordate with Spain, used these words: "The cathedral chapters of the archbishops and of the bishops form the senate and the council of the bishops."[3] The letters of the Popes in every age, as well as the decisions of the Roman councils, call these bodies the senates of the dioceses the counsels of the bishops, stating that the mind of the church is to erect such bodies in each and every diocese of the world, so that the bishops may consult them in important matters relating to the diocese. We see therefore that the chapter or senate of the diocese should be in every diocese, as the helpmate of the bishop and as the legislature of the diocese.

They are called the cathedral chapter because they assist the bishop, whose church is the cathedral wherein he erects his teaching chair. When God created man he said: "It is not well for man to be alone, let us make help like unto himself,"[4] so the chapter is as it were a help unto the bishop, aiding him in his episcopal labors.

The cathedral chapter then is a corporate or a united body of men, or a college of clergymen instituted by the church under one prelate, with him living and forming one and the same moral body, to aid him in the administration of the diocese, and to take his place when the see becomes vacant. As the cardinals the

[1] St. Ignatius the Martyr ad Trallianes. [2] Caput. Novit. [3] Art. 15.
[4] Gen. ii. 18.

senate of the Roman diocese in honor precede all other prelates of the church, ranking next to their chief the Pope, so the canons of the cathedral precede all other clergymen in the diocese, ever ranking next to their bishop.[1] Neither the bishop nor his vicar-general, nor any other dignitary of the diocese belonging to the bishop's court belong to the chapter, unless they are admitted, or it is the custom of the diocese.

But the chief head of the chapter is always the bishop, or the prelate who administers the diocese. The senior priest of the chapter in former times was called the archpriest. In the absence of the bishop, he presides over the members as their head and chairman when they meet for business, and he is the presiding officer when the chapter sits without the bishop, for the latter has not a vote in all their meetings.

The council of Trent says: "In all cathedral churches let there be presbyters, deacons and subdeacons, having chapteral rights and livings. And with the advice of the chapter, let the bishop distribute honors and ordain candidates to holy orders as seems well to him, so that each may exercise his order, but let it be so that at least half will be priests, and the rest deacons and subdeacons. But where the custom prevails, it is praiseworthy to have more or even all of them in priest's orders."[2] But few cathedrals in the English speaking world have the means and revenues of supporting a chapter, and the priests of the diocese, called the bishop's council, take their place in the present state of the church in this country.

The canons instituted by the apostles were generally to the number of twelve in each diocese, an image of the apostolic college founded by our Lord. At the present time, no absolute number is given by the common law of the church, that being left to the judgment of the Supreme Pontiff, to whom alone belongs the erection of a cathedral chapter. Then he states the number of clergymen which will compose the board, and he alone can increase or diminish the number of canons of each cathedral. Sometimes worthy clergymen are named as honorary canons. The council of Trent gives the bishops power to diminish the number of canons with the consent of the chapter, where the condition of the diocese requires such a measure.[3] But the original number cannot be diminished without the consent of the chapter, because the Pope states the number of clergymen who will form the chapter, nor can any change be made during a vacancy of the see.

Formerly the chief priest was usually called the archpriest and the head of the deacons of the chapter is the archdeacon, the same as the superior of bishops is the archbishop. There are two kinds of archpriests, one who presides at the head of the presbyters of the chapter, the others live often in a country parish, and formerly he was called the chorebishop, now he is the rural dean, or as the Greeks call him the protopapa. They were often the

[1] Concil. Cologne. ii. p. 3. C. 2. [2] Ses. 24. C. 4. [3] Ses. 24. C. 15. de Ref.

vicars of the bishop, having jurisdiction in certain parts of the diocese in the early church. Having sometimes in the early church ten parishes and pastors under them, they were called deans from the Latin decem, ten. As the rural dean had authority over the ten parishes of his deanery, so the archpriest, the head of the presbyters of the chapter, had authority over all the priests of the cathedral city. He was the first in dignity, ranking next after the bishop, whom he attended on all episcopal ceremonies, fulfilling the duties of the assistant priest in our days. He was the vicar-general of the bishop for spiritual matters, while the archdeacon was the bishop's vicar for temperal things and in the administration of church property. But they differed from the vicars-general of our time, in this, that the latter may be removed by the bishop, while the former could not be so removed. The dignity of the archpriest in the church by custom has been reduced to an honorary office, when separated from the office of vicar-general. He occupies the first place in the ceremonies of the church but that is all.

The most ancient dignity among the clergy of the diocese was that of the archdeacon, because from the time when at Jerusalem the apostles ordained the seven deacons, each diocese had its band of deacons, and one of these was their superior. That was the origin of this office. In the first five centuries of the church, he was called the hand and eye of the bishop, that is he was his vicar-general, the judge in criminal cases, the guardian of the temporal properties of the church, and the chief and the leader of the inferior clergy. The IV. council of Carthage says that at the reception of minor orders, he handed the instruments of their office to the candidates during the ordination ceremonies. Although he was only in deacon's orders, yet being the bishop's vicar-general, he formed one moral person with the latter, and was therefore in jurisdiction over the priests and other clergy of the diocese, the same as the cardinal deacons of the Roman church today, even when only in deacon's orders, yet precede all bishops, archbishops, &c., for they follow their chief, the Bishop of Rome in his universal jurisdiction, "Really he is the first of the ministers because he always preaches to the people, he leaves not the Pontiff's side, an evil follows if he is ordained a presbyter," says St. Jerome when writing about the archdeacon.[1] Peter Blesensis a deacon of London refused to be ordained a priest, saying that he would lose his authority over the priests, for he was the vicar-general of the bishop.[2] When the archdeacon died, the six remaining deacons belonging to the chapter elected his successor, but in some places they presented the candidate to the bishop for his approval, and after his ordination and installation in office, the bishop could not remove him without a cause established by a trial. During the VI., VII. and VIII. centuries the archdeacon was everywhere the vicar-general of the bishop, and the judge of

[1] In Ezech. C. 18. [2] Epist. 123.

criminal cases, exercising his authority over the lower clergy of the diocese, and even over the country pastors. During the reign of Charlemagne, they visited the different parishes and parts of the diocese on episcopal visitations with the bishop sometimes in place of the bishop's vicar-general. There was only one archdeacon in each diocese, but in some cases we find two or more. Thus Hincmar, archbishop of Rheims, France, had two such officials in his diocese. Often they had also jurisdiction over the priests and archpriests as vicars of the bishop,[1] but this never obtained in the Greek church. They could not be removed at the wish of the bishop, as the vicar-general of our time, as they had authority from the common law with officials attending on them. Contests arose between some of them and the bishop, as in the case of Theobald, archdeacon of Paris, who, without notifying the bishop, closed and interdicted all services in the churches of his deanery, and he would not let even the bishop enter them for divine service.[2] From being the aid and the helper of the bishop, the archdeacon in some dioceses became a hindrance and a stumbling block, till bishops got over the difficulty by appointing other vicars-general removable at will. Then the councils forbade the archdeacons to touch important cases, especially relating to marriage. At Rome and at Constantinople the office was disestablished, and by the lapse of time, the duties of the archdeacon were reduced to one only of dignity when on episcopal ceremonies, as we see it at the present time. The church may change her own institutes founded by himself, while these officers established by our Lord and the apostles, as the Papacy, the episcopacy, the priesthood and the lower ministers ever remain, for they are fundamental to the very church's existence.

The council of Trent says that the archdeacons should be the helpers and as the eyes of the bishop in every diocese. They should be doctors in theology, licentiates in canon law, and they must not act in important cases, as these things are now reserved to the bishop, thus showing that the office itself was not taken away by this council, but only that its powers were restricted. The archdeacons still remain the judges of civil cases arising between the clergy. They examine the clergy for promotion to holy orders and present them for ordination. They are over the lower clergy, from whom they receive the honors due their state and holy office. But they are appointed by the bishop and may be removed by him for cause.[3]

The council of Trent says: "The same holy synod, following the constitutions of the Supreme Pontiffs, and the councils, embracing and increasing them, lest the heavenly treasury of the Holy Bible, which the Holy Ghost with such liberality gave men might be neglected, the council defines and decrees, that in each church, where there is a foundation or a stipend, or a support, or

[1] Greg. L. 1. Decret. Tit. xxiii. C. I. 7. Innocent iii. &c
[2] In the year 1131.
[3] I Decret. C. De Haec.

called by any other name left for readers of holy theology, the bishops, archbishops, primates and ordinaries of these places, where were left these foundations for the explanations and interpretation of the holy Scriptures, they will explain them either by themselves if capable or by another worthy man," &c.[1] The official of the diocese for the explanation of the Holy Bible, thus pointed out by the council, should be a member of the cathedral chapter, and a doctor of theology, and he should be supported by the funds above mentioned by the bishops and by the council, or by any other way which the bishop judges best. He is called the theological canon. The bishop appoints and removes him with the advice of the senate or chapter of the diocese. In certain cases given in the canon law the appointment belongs to the Pope. In Italy there is an examination of the candidates, which follows the same rules as the examination of the candidates for the permanent rectorships of this country given in the III. council of Baltimore. The rules to guide this official are given in canon law of the church, but they would not interest the laity.

"In every cathedral church, where it can be done, let the bishop appoint a penitentiary. . .who is a master, doctor, or licentiate in divinity or in canon law, and of forty years of age, or any other more apt considering the church, who while he hears confessions may be considered as present in the choir."[2] The penetentiary thus nominated hears confessions, for which duty more learning is required than for any other duty in the church. His faculties extend to the whole diocese, and the common law gives him the faculties as soon as the bishop appoints him to the office. But he cannot absolve cases reserved to the Pope nor to the bishop without special faculties. The discipline of the church has changed regarding these things. When in later centuries the duties of the bishop multiplied, he delegated this duty to the penetentiary as given above. At the present time all the priests of the diocese hear confessions, and the office of penetentiary is no more restricted to one member of the chapter.

Each canon had his official duties assigned him by the bishop or the chapter. Although these duties differed from time to time and from one diocese to another, we will give the offices of the chapters attached to most of these 24 great cathedrals of England, before the reformation swept the true church from the whole realm, and left these great monuments of the ages of faith silent witnesses of that church, once so flourishing, but now fallen into heresy.

The governing court officers of the bishop, as head of the diocese, were his vicar-general, the archpriest, the archdeacon, the chancellor of the diocese and the bishop's secretary. The archpriest and archdeacon were often members of the chapter, one being the head of the priests the other the chief of the deacons belonging to the chapter. The bishop and his vicar did not properly belong to the chapter, yet sometimes the bishop chose one of the members

[1] Ses. 5. C. 1. de Ref.

[2] Concil. Trid. Ses. 24 Cl. 18. De Ref.

of the chapter as his vicar. The officers proper of the senate were, the dean of the priests, or as he was called the archpriest, who presided as chairman at the sittings of the chapter. The presenter trained the choir in all the beauties of the church music or plain chant. The chancellor kept the records and minutes of the meetings, and was the clerk of the senate. The treasurer took charge of all moneys and properties belonging in common to the senate; another was a doctor in Divinity and two were doctors in canon law; the vicar choral looked after the services and was the master of ceremonies; the archschola was the schoolmaster and head of the seminary for the education of the young levites, candidates for holy orders; another was the chief singer, and lead the chancel choir; another was the master of the fabric and took care of the buildings attached to and belonging to the cathedral, while still another looked after the parish duties. But they had other minor duties, as the preaching of the Gospel, various learned and scientific studies, the hearing of confessions and other obligations of their sacred ministry.

When St. Augustine, tall of stature and imposing in appearance, landed on the shores of Kent,[1] leading his forty Benedictines sent by Gregory the Great for the conversion of England, carrying with them their library of sacred books and their knowledge of Roman customs, which they have practised in St. Andrew's monastery on the Coelianian hill, the ancient home of the senatorial family of which Gregory was the heir, they formed themselves into a band or college of monks. St. Augustine Apostle of England founded Canterbury Cathedral. Miletus then built St. Paul's, London and laid the foundations of Westminster Abbey, around which cluster the history of England's greatness. Under the shadow of those hallowed walls was born the British parliament, that mother of legislative assemblies in all the English speaking nations. Paulinus established the church at Lincoln and became her first bishop. His successor, bishop Remi, organized the first chapter of this historic church, which later became the most famous senate of the early English dioceses. Henry of Huntingdon in his "Epistle to Walter" gives us description of each member, in his own quaint English, of that famous chapter of Lincoln cathedral. "The founder Remigius I. never saw, but of the venerable clergy, to whom he first gave places in his church, I have seen every one. Ralph the first Dean—a venerable priest. Reyner first Treasurer, full of religion: had prepared a tomb against the day of his death, and oft sate by it singing of psalms, and praying long whiles, to use himself to his eternal home. Hugh, (Chancellor), worthy of all memory, the mainstay, and as it were the foundation of the church. Osbert, Archdeacon of Bedford, afterward Chancellor, a man wholly sweet and lovable. William, a young canon of great genius. Albin, (my own tutor), Albin's brother, "most honorable men," my dearest friends—men of profoundest science, brightest purity, utter innocence, and yet by God's inscrut-

[1] Acta Sanctorum 399.

able judgment smit with leprosy—but death hath made them clean. Nicholas, Archdeacon of Cambridge, Huntingdon and Hertford,—none more beautiful in person, in character beautiful no less, "Stella Cleri," so styled in his epitaph, a married canon, and Henry's father.—Walter, prince of Orators, Geslebert, elegant in prose, in verse, in dress. With so many other most honored names, I may not tax your patience. . . ." In his descriptions of the members of this famous chapter, we find the "The Priest to the temple, the Assetic, the Theologian, the Schoolmen, the great Preacher, the Canonist, the winning manner of the Administrator, the polished elegance of the Scholar," all eminent leaders of that wonderful English people, who even then were preparing the laity in future ages to overrun and colonize a large part of the world, and introduce their form of government but slightly modified into so many nations.

While reading this sweet description of Walter, the idea struck the writer, that he too saw the first chapter which bishop Bourget established in his cathedral at Montreal, who went to Rome for that purpose, and there lived two years, studying the cermonies of St. Peter's, so he might introduce the pure Latin Rite into his church. For nearly two years, each Sunday and holiday, the writer took part with the canons at that new St. Peter's cathedral, Montreal, as subdeacon or deacon waiting on the bishop on these great episcopal ceremonies. And well he remembers the twelve canons and the peculiarities of each; but alas he forgets their names, and they are all now dead, but one alone remains, Rev. P. Lablanc, down whose cheeks the tears ran two years ago in remembrance of the olden times recalled to his mind, when the writer again visited the cathedral. Of the canons, one was full of grace in every movement, peculiar because of his long beard; another most learned in the sciences of saints; another was handsome, tall and slim, of a fair face; all were dignified and courtly in manners. Like in the first chapter at Lincoln, one was a married man, and the day he was received into the chapter in the bishop's chapel, his little daughter nine years of age knelt at the side of the writer, while the bishop coadjutor, now Archbishop Fabre, placed on his shoulders the insignia of the canon. He had been a physician across the river, till his wife died, when he became a priest, in that following the footsteps of Card. Manning, and others, for the church condemns not marriage, but sanctifies and hallows the legitimate union of man and woman. Their saintly founder is dead, the canons were dispersed and became pastors of other parishes, because they could not be supported, as the diocese became involved in debt, and the sweet singing of the holy office is heard no more in that church the same as of yore, when the Roman ceremonial was carried out so beautifully. But the time will come when the chapters will be established in the cathedrals of this country, and the senate will take its place as becomes the perfectly formed diocese.

The twelve canons, with other clergymen took part on ceremonies with the bishop. The archpriest stood at the bishop's side in cope.

The archdeacon was the deacon of the Mass. The chief of the subdeacons was below the deacon as the subdeacon of the Mass. The chief canons in deacon's orders were the deacons of honor, while the other canons occupied the stalls along the chancel walls.

The ceremonies of the church show the true organization of the diocese on holy week, and when the bishop solemnly pontificates, surrounded by both the members of his court of jurisdiction, the canons and cathedral clergy. There we see the officials of the diocese in their true places, as the aids and helpers of the bishop. For the church holds to her ceremonial given in the Missal and the Pontifical of the Roman diocese, and each bishop and diocese of the Latin Rite must follow it. As the diocese of Peter ever remains the same unchanged, to be the model and the normal of all the other dioceses of the world, the episcopal ceremonies show the varied beauties of the diocese in all its splendors, such as was practiced from the days of the apostles, and kept unchanged, unspotted by that long line of Bishops, who sat on the throne of Peter, against which the "Gates of hell have not prevailed." The canons and cathedral clergy, who do not take part in the ceremonies during the pontifical ceremonies they compose the chancel choir and sing parts of the Mass. At stated times each day they gather in the sanctuary and sing the divine office of the Roman Breviary. The punctator calls their names and keeps an account of the absent. The supernumeraries fill the stalls or seats below the regular canons, for they are candidates for any stalls which may become vacant. But the bishop cannot add any honorary canons without the consent of the chapter.[1]

In the early ages the bishop's house was the school or college for the students, as there were no other schools at that time, and one of the canons was the teacher of these students for the priesthood. He was called the school master. Each week the bishop appointed in his turn one of the canons to lead the people in congregational singing, another to lead at the public prayers of the laity morning and evening in the cathedral, another to attend the sick, to baptize the children and look after the spiritual wants of the whole city. We find this latter official mentioned by the council held at Constantinople in the year 536. Often a deacon, a subdeacon and a porter waited on this official, and they remained in the vestry of the cathedral all night, where were guarded the holy oils, the vestments, &c., so that they could attend the sick calls in the city without delay. To-day this official says the office in the choir in these cathedrals where still are cathedral chapters, while on Sundays and feasts, the whole chapter gather to sing or recite the office in the cathedral chancel.

In the early ages, even during that epoch called the middle ages, numerous gifts were left to the church and for the support of the clergy. The bishop as head of the diocese was the administrator of all these goods. The canons being the senate of the church, and

[1] S. Congregatio 26 Feb. 1639.

one authority with him, they partook of and lived on these offerings, which were the revenues of the cathedral. They first lived in the episcopal palace with the bishop, but later they had a separate house attached to the cathedral, which in England to this day is called the chapter house. You will find that chapter house still standing attached to many of the great cathedrals of England, with the bishop's palace, the monastery where the canons lived, the school where they taught the students, the stalls where they sat when singing the divine office. But the chapter house where they met and legislated for the diocese, the cathedral excepted, was usually the finest building, often it was decorated like the cathedral. Frequently the chapter house was a chapel or part of the cathedral itself. To understand the complete architecture of one of these famous cathedrals, one must understand the constitution of the diocese, which there is impressed on the sacred buildings of England, now sad and silent monuments of these ages of faith.

The way the canons must be supported was given by divers early councils. The council of Trent says that the bishops, as the delegates of the Pope, must distribute these offerings and revenues of the church to the members of the cathedral clergy. The details of this distribution would weary the reader, but all was carried out in the most regular manner according to statute. The canons who had served for forty years could be retired with full support. The sick and disabled were supported as well as the well and strong.

The complete destruction of the church in England, the confiscation of church property in France, the upheavals during the terrible French revolution, and the persecutions of the church in other countries have interfered with the full establishment and workings of the cathedral chapters. In this country the bishop's council, formed of his officials at the cathedral, the heads of religious orders in his diocese, and the chief pastors of the diocese, are but the shadow of the venerable senate of the diocese. We are waiting till the church grows, so we can introduce the chapter in its full vigor into the dioceses of the English speaking races.

The cathedral chapter is the diocesan senate. They form a deliberative body, the acts of which are complete and valid only with the consent and ratification of the bishop. Two-thirds of the members form a quorum and are required for business, and if less than that number meet, the absent ones can meet and nullify the proceedings. In voting the majority rules, the same as in all civil legislative bodies, which have only copied the customs of the cathedral chapter all over the christian world. The bishop therefore, with the majority of the chapter, can override the minority of the chapter, and pass any measure they see fit for the good of the diocese, or even in matters relating to the chapter or its members taken as a body. But they cannot interfere in the private and personal business or properties of the members, as they are founded on the natural law. No measure or diocesan law passed by the

senate becomes valid without the approbation of the bishop, who can veto any measure he does not approve, the same as the Pope may veto any decision of the cardinals, as the governor or president can veto any law enacted by the legislature or by congress.

The reader will therefore see that the bishop holds a relation to the chapter, like the Pope to the senate of cardinals, or the governor of a state, or the president of the United States regarding laws passed by the legislature of the state or congress. But the bishop has more power in his diocese than the governor has in the state. For the Pope has supreme jurisdiction over the whole church and over each member, and he can annul all enactments of any diocese if he sees it is right to do so, that the president cannot do regarding any state. Nor must any one say that the diocese or cathedral chapter was formed or copied from any form of civil government, because the cathedral chapter or senate of the diocese was formed by the apostles themselves, for we find that they were in every church or diocese founded by the apostles. No council organized them, no writer mentions them, but speaks of them as being everywhere spread from the apostolic age. The civil legislatures were copied from them and they gave the first impulse to the parliamentary and legislative forms of governments throughout the whole world. But although desirable yet the chapter is not essential to the diocese.

The chapter must meet in the church, hall or senate chamber appointed for that purpose, nor can they without a just cause sit in any other place. [1] But this does not oblige under pain of the proceedings being invalid. The bishop cannot call the chapter to meet in his house, but only in the church or in the usual place, unless the contrary custom prevails, which may be followed. The sacred congregation decided regarding the senate of the archdiocese of Tourin,[2] defining that when they sat to deliberate on matters relating to the private affairs of the archbishop himself, neither the latter nor his vicar general could be present. The chapter may elect a bishop when the see is vacant in any room, chapel or hall, even without any reason, except the election of the Bishop of Rome by the senate of cardinals, which must be held in the conclave, as given in a former chapter, otherwise it would be invalid. [3]

The senate usually is called by the chairman or president of the chapter, and they may meet at any time or place when they are accustomed to meet. The bishop can call them together when he wishes by its chairman to a special session, or to elect a bishop, because the see has become vacant, when new members of the senate are to be received, and when important measures are to be brought before them. It is not required of the chairman to tell them before the meeting what matters are to be discussed, [4] because having heard the matters regularly brought before the senate, they can adjourn.

[1] Laurentius For. Eccl. T. xi. L. iii.
[2] Nov. 26, 1650.
[3] Ubi Peric. De Elect. 6. Æterni Patris. Greg. XV, &c.
[4] Concil. 12 March, 1655.

The matters coming before the senate relate to religious affairs in the diocese, the celebration of Mass, the holding of divine services, the correction of abuses, the punishment of those who tend not to their duties in the church, the temporal business and properties of the church and of the diocese generally, to all things which relate to the spiritual good of religion in the diocese. Such say the councils belong to the cathedral chapter. But when they meet for the election of the bishop, in many places they follow the rules of the conclave for the election of the Bishop of Rome. The respective dignities and powers of the bishop and of the senate are so arranged by the canons, that there cannot be any clashing between them. Nothing so adds to the peace and prosperity of religion in a diocese as to bring all matters before the chapter for discussion, before the bishop puts them into execution.

The Pope alone can erect and form a cathedral chapter. When he has erected such a body, without the consent of the senate, the bishop cannot admit new members of the chapter nor new dignitaries, as this frequently was defined by the sacred congregation. But if the chapter act unreasonably, the holy congregation will take the matter in their hands.

The appointment of pastors and ministers to parishes, benefices and church livings, belongs not to the power of holy orders, but to jurisdiction. Therefore as delegates of the Holy See, the bishops appoint pastors and other officers in the diocese. For that reason the bishop should consult his senate or chapter established by Rome before making such appointments. In certain cases the Pope himself appoints certain officials of the diocese and of the chapter. Even it is a grave question whether the bishop alone or only the chapter appoints the rector of the cathedral. The reader will see at once the wonderful wisdom of the apostles appointing that presbytery or chapter in each diocese, which the bishop must consult before undertaking important matters. The universal church represented by the Pope, and the diocese represented by the presbytery, his sons, surround the bishop with the chapter his crown, who enlighten him regarding his movements for the good of religion, and thus the mitre is not left to stand alone, but is helped by other aids in that high and godly office.

The duties of the senate are fully given in canon law, and here we will only give a rapid glance of them. Above all the members of the chapter must show honor and respect to the bishop, the head of the diocese, the Aaron of the New Testament. He sits on his episcopal throne as the high priest of the diocese, the first in the sanctuary, and he is the chief authority at all meetings, where in virtue of his office he presides.[1] Over his throne should be a canopy, a sign of his supremacy. When he celebrates solemn Mass, or carries out other episcopal ceremonies, he must be assisted by the chapter and other dignities of the diocese.[2] The Roman

[1] Concil. Trident. Ses. 25 De Ref.
[2] Concil. Trid. Ses. 24. C. 12. De Ref.

Ceremonial points out the duties of each official waiting on the bishop.[1] The chapter must aid him on all ceremonies within the episcopal city and on episcopal visitations outside the city. But the cathedral must not be left without clergymen, to attend to the spiritual wants of the parish during such episcopal visitations of the diocese.

From the days of the apostles to the middle ages, the bishop could undertake no important work, without first laying it before the senate, who first passed the statute, and when it was signed by the bishop it became a law for the diocese. Without the consent or signature of the bishop, the senate could pass no measure. Their relations with the the bishop as given by the documents of the early church was similar to the relations of the congress to the president, or to the state legislatures regarding the governor, or rather that of the senate of the United States with regard to the president. But the church found it necessary to restrict the powers of the chapter, till the council of Trent defined the mutual duties and obligations of both the bishop and the chapter. This was caused by the action of the chapters, which in some places put difficulties in the way of the bishop, and tried to restrict his authority in his diocese. The mind of the church, directed by the Holy Spirit who dwells within her, is to have a cathedral chapter or senate in every diocese, who will be the ornament and the aid of the bishop, thus giving a perfection and a beauty to the episcopal order, and to the cathedral, the capitol of the diocese, which cannot be replaced in the church by any other means.

By the common law, the bishop must consult his chapter in the administration of important matters of the diocese.[2] Alexander III. in writing to the patriarch of Jerusalem says: "Let it be known to thee in thy care and prudence, how thou and they form one body, of which thou art the head, and they are the members. Whence it doth not become thee to put aside the members, and use the councils of others in the business of thy church, because without doubt it would be against your welfare, and contrary to the institutions of the holy fathers. For it has come to our ears, that you act without the councils of your brethren..... We command you, our brother, that in appointments and comfirmations, and in other religious business of your church, you seek the advice of your brethren, and that you act with their council or with the advice of the larger part of them, and in that way you shall act and proceed so that you form statutes, which are to be passed, and correct errors, and root up and destroy evil." Following then such decrees of Popes the decrees of councils, and the entire body of ecclesiastical lawyers, we conclude that the bishop must consult his council in important matters of the diocese. But he is not obliged to follow their advice, and where the contrary custom is tolerated by Rome, he can even act without first consulting them. The common law specifies the cases when the bishop is bound to

[1] Cong. Rit. March 23, 1592. [2] Lib. iii. Decrat. Tit. 10.

ask the advice of his council, but we will not stop now to give the cases laid down in the common law.

We have said that the bishop was not obliged to follow the advice of his council, but there are certain things he cannot do without the consent of the chapter. Thus against their advice, he cannot put a heavy debt on the church property, sell the cathedral, alienate any part of the real estate belonging to the church,[1] and other things which would notably change the condition of the church or diocese, all these are given in the councils of the church.

The IV. council of Carthage defined:[2] "The bishop must hear the case of no one without the presence of his clergy, otherwise the sentence of the bishop will be invalid, without it is confirmed by the presence of the clergy," and that wise law was incorporated into the common law of the universal church.[3] Alexander III. decreed: "As the priests are sons and brothers, you must foster them with brotherly charity. We command that you in no way presume to exact from them unaccustomed duties, or unreasonably weigh them down, or treat them dishonestly, or suspend them without the judgment of the chapter, or try to put their churches under an edict, ... and be it known to you for certain, that if such rumors again come to our ears, or that if you commit such excesses again, we will punish you in such a way, that the fear of such a punishment will make you abstain from such things in the future." From these two texts Leurenius concludes that the bishop's condemnation of any clergyman or the suspension of divine services in his church without the consent of the chapter would be invalid. This seems to be the opinion of all writers on the subject, because the bishop must get the consent of the council on all important matters relating to religion in the diocese, and the suspension of a priest or the forbidding of divine services in a church, is certainly a most important thing for the whole diocese, especially in our days when such things are often published far and wide in the newspapers. According to the recent decisions of the Roman tribunals, the bishop can examine into charges and punish the clergy of his diocese without the consent of the chapter. But in this country, in Italy, &c., he must follow the rules of the papal decree "Cum Magnopere," before depriving them of any parish, or before moving any permanent rector, as a punishment.

The bishop is the head, and the senate or chapter is the body and chief members of the cathedral and of the diocesan clergy. The members do not rule the head, and therefore the chapter cannot make regulations for the bishop, nor for the dioceses without the consent of the bishop. But they can lay down rules for their own meetings, and for themselves, as they compose a corporate board. But without the bishop's consent, they cannot make laws for the diocese, or do anything to change the existing

[1] Cap. Sine Excep. 12 Q. 2. [2] C. 23. [3] As given in Lib. V. Decrat. Tit. 31.

state of things in any church in the diocese. Taken separately from the Bishop of Rome, the senate of cardinals or the other bishops have not jurisdiction in the universal church, and when they meet in council to legislate for the whole church, they meet at the call and under the chairmanship of the Pope, present in person or by his legate. Neither has the chapter of the cathedral any jurisdiction in the diocese taken separately from the bishop, and therefore separted from him they cannot make laws and statutes for the diocese,—their enactments must be signed by him before they become laws, only his consent or signature then giving them all their force and authority. But as a body corporate, they may make their own regulations regarding meetings, the time and mode of procedure, they can elect their chairman, &c. The senates and legislative bodies of civil governments in every nation regulate their own internal affairs, and allow no one but a member to interfere with them, or even to enter the senate chamber or speak while they are in session without their consent. The chapter then without the bishop can make laws which do not relate to the diocese, the cathedral church, or to the personal rights of the bishop. This is given in the common law. But the bishop can veto any measure which exceeds the authority, which the common law gives the senate of the diocese. They may pass laws relating to the personal rights of the bishop, and affecting the cathedral church and diocese, even without the bishop's consent, but they will remain null and void until the bishop consents. But by his tacit consent or silence, or if he says nothing, after a certain time they may become statutes for the diocese. As the administration of the cathedral belongs to both the bishop and the chapter taken together, and as when once formed by the Pope, their authority comes from the universal church given them by the common law, the council of Trent therefore says that the bishop forming a cathedral clergy or chapter acts as the delegate of the Apostolic See, [1] and he may assign to each a part of the revenues for his living. Then the administration of the cathedral church belongs to the bishop and the senate together, and one without the other cannot make laws relating to its services, the administration, &c., of the diocese. The bishop can force them to take measures which he sees necessary for the church. The laws passed by the senate and approved, either by the bishop or by the Holy See, bind each and every member of the chapter, the clergy and laity of the diocese, and the chapter can punish those who disobey these laws.

The common law directs the bishop to hold a synod of the diocesan clergy at stated times, and he can call the clergy together without asking the advice of the chapter, for in this he is directed by the common law of the universal church. In enacting the statutes of the diocese in the synod, he need not ask the consent of the chapter, for he is the legislator of the diocese. But it

[1] Ses. 22. C. 3. De Ref.

is disputed whether these statutes would be valid without the advice of the chapter.

The chapter, forming a social board or a moral body with their chairman, they can punish any member of their own body, any cleric or clergyman who is delinquent in his duties. Where it is the custom, they can meet without the permission of the bishop, according to the accustomed time and place, but when it is customary for the bishop to call them for a special session, they come only at his call to such special sessions, as the Rota defined. But most authors say that they can meet at any time without the consent of the bishop, and that seems to be the intention of Rome.[1] Bouix says[2] that by the common law, they can meet any time or place they wish without the consent of the bishop, except where the contrary custom exists, or when for a grave reason the bishop forbade such a meeting.

The canons of the cathedral alone form the senate, and the parish priests or other clergy of the diocese do not belong to it, for by the common law only the canons compose the senate. The permanent rectors and the bishop's council take the place of the chapter at present in the English speaking countries. But it is only for a time, till the regular senate can be formed.[3] The other clergy of the diocese then cannot meet without the consent of the bishop, or form a body for the business of the church or of the diocese, for the common law does not give them any such license. But when the cause of religion requires, the priests of the diocese can meet to take measures to aid religion or for other good works.

The wife being one with the husband, as shown by the creation of Eve from the bone and flesh of the first man, and in the formation of the universal church from Christ, the clergy and the bishop of the diocese, from whom they come by ordination, are one body and the laity are their spiritual children. The wife is not only the aid and the helpmate of her husband, but she advises him and admonishes him of his faults. The cathedral chapter, being the chief clergymen of the diocese, formed and ordained by him, they are united to the bishop by a closer tie than the other clergy. As St. Paul admonished St. Peter,[4] although subject to the authority of the latter, so the chapter can advise and admonish the bishop, that by this brotherly warning the bishop may correct his faults. And speaking of this, Gregory the Great says: "Peter was silent, because as he was the first among the apostles, he would be first in humility."[5] Of it St. Augustine says: "A rarer and a holier example Peter left to posterity, by which we deign to be corrected by our inferiors,"....[6] "take pity not only on you, but also on your prelates, because the higher places they occupy, the more danger they are in."[7] Therefore with great prudence and from the sole motive of charity, superiors

[1] Rota 9 March, 1681. [2] De Cap. p. 412. [3] Concil. Balt. III. N. 17.
[4] Galat. II. 11. [5] Hom. 18. Ezech. [6] Epist. ad Heer. [7] Epist. 109.

may be corrected by inferiors pointing out their faults, and the history of the church tells us how those who did so were honored, when they did it with worthy reverence, as becoming to the episcopal dignity. This duty belongs to the chapter or the bishop's council, and under pain of sin they are obliged to notify the Holy See if the bishop falls from the faith, or if he does anything which would redound to the detriment of religion. But this hardly ever happens, but it shows the wisdom of the church in leaving no church or diocese to become the prey of human weakness.

The council of Trent directs seminaries for the education of the clergy to be built in every diocese, when it can be done, and the chapter with the bishop has the care of the institution. The bishop, aided by two members of the chapter forming an administrative board, takes charge of the spiritual government of the diocesan seminary. The bishop himself elects these two canons, but he cannot remove them without just and legal reasons. He must seek their advice in the spiritual administration of the seminary, but he is not bound to follow their advice. According to the same council, two other canons and two clergymen of the cathedral city aid the bishop in the temporal administration of the seminary. The bishop chooses one canon and the chapter the other, while the bishop selects one of the city clergymen and the diocesan clergy nominate the other. The members of this board are permanent, being only removed for cause. The bishop must consult this committee in administering the seminary, and without so doing his action would be null and void, but he is not required to follow their advice in the temporal administration of the seminary. The common law and the decisions of the Roman congregations, give minute details regarding these things, which would not interest the laity and therefore we pass them by.

On church ceremonies, the canons wear the rochet as a sign of their radical jurisdiction, the cappa and other insignia of their office which becomes administrative when the see is vacant. The stalls where they sit are generally carved in most beautiful figures as given in the engravings. Each day they come at stated times to sing the divine office in the cathedral chancel, with its peculiar quaint music, reminding us of the strain of choral singing established by David and by Solomon in the ancient tabernacle and temple of the Jews. On Holy Week, during these ceremonies which the church has guarded with such care, at the blessing of the holy oils, and during the singing of the Lamentations, the ancient presbytery of the apostolic age may be seen in all its beautiful simplicity, where the twelve priests, seven deacons, and seven subdeacons surround the bishop, as they did when the apostles appointed the senate of the diocese in every church which they established. The canons fulfil the chief functions after the bishop, and the clergy of the city and of the country parishes come to get the hallowed oils, which they carry home to use in the adminis-

tration of the sacraments, and in other church functions of their parishes during the year. We refer the reader to one of our former books[1] for a history, description and the mystic meanings of the ceremonies of holy week. The chancel of the cathedral represents to our eyes in a material form that heavenly Jerusalem, seen by the beloved apostle while exiled in Patmos. As there are divers grades of angels and men ministering before the eternal throne of God Almighty, thus the canons of the cathedral approach near their bishop, who to them represents Jesus, and for that reason the church defines the various grades they will occupy, while taking part in the ceremonies of the cathedral.

What we said thus far relates to the duties of the senate, while the see is occupied by her own bishop. Now we will give their duties when the episcopal throne becomes vacant, which takes place at the bishop's death, when he moves to another see, resigns, becomes a heretic or is deposed. Then the administration belongs to the senate, because the administration of the diocese belongs to the bishop, and the chapter as the head and body, as they form one only authority. But if the head be taken away, the administration falls back on the chapter, as the members of that moral body, which lost its head. Such are the provisions of the common law.[2] That happens the moment the bishop dies, is changed, or has been pronounced a heretic, for the diocese ceases not a moment to have the jurisdiction given her by the common law. If Rome removes him to another diocese, the senate receives jurisdiction the moment they are officially notified of the removal. Within eight days from the time they obtain jurisdiction, they must appoint a vicar capitular administrator of the diocese, while during this interval, before such appointment, the administration rests with the whole chapter, as the administration of the whole church belongs to the cardinals when the Pope dies. The Council of Trent states that the chapter cannot hold the administration longer than these eight days.

Before the said council, the archdeacon took charge of the temporals or worldly matters, while the archpriest had the spiritual administration of the diocese. This seems to have been the custom in nearly all dioceses in former epochs up to the time of the apostles. But according to our more modern mode of discipline, the administration of the vacant diocese belongs to the whole chapter taken as a body with administrative powers, and within eight days they must appoint a vicar, till the new bishop is appointed by the Holy See.[3] In some places they used to appoint two or more vicars during a vacancy, who took turns in administering, or administered together the diocese. Where this has been the custom for many centuries, it may be continued, as Rome decided a number of times. Rome would not let the chapter of Lima, Peru, select two administrators, one to administer the archdiocese,

[1] THE FESTAL YEAR.
[2] Boniface viii. Decret. C. Si. Epist. Præel. in 6. Concil. Trid. Ses. C. 7. 10. &c.
[3] Concil. Trid. Ses. 24 C. 16 De Ref.

the other to hear cases of appeal from the suffragan diocese, because such a custom did not exist for centuries, and the congregation directed them to appoint one administrator versed in canon law—a decree which was confirmed by Urban VIII. [1] The custom of appointing more than one administrator must have existed in the diocese for a long time, otherwise the appointment belongs to the archbishop, as the council of Trent says. Therefore we sum up by saying, that within eight days from the time that the see becomes vacant, the chapter must elect one administrator, who is a doctor in canon law, or otherwise a worthy clergyman, and if any of these three things be absent, the appointment belongs to the archbishop.

The chapter cannot reserve to itself any administrative powers over the diocese, as the administrator has complete authority given him by the common law. They cannot appoint him as a temporary administrator, but his authority lasts for the whole time during which the see remains vacant, nor can they remove him without a just cause, on which the Roman congregation shall first pass sentence. When disputes arise among them about whom they ought to nominate, Rome often appoints another belonging to neither faction, who will have charge of the diocese till the new bishop is appointed. The administrator is generally taken from among the canons, but if they choose a priest not a canon, Rome will not reverse the election. They frequently elect the vicar-general of the former bishop, a member of the chapter, a well-known priest, or a pastor of a city parish, and they are free in choosing whom they think the most worthy. But the mind of the church seems to direct them to select a clergyman who is a doctor in canon law, so that he will act according to the wise laws of the church in all his official duties. He should live in the city, as most authors say, and therefore it is not customary to choose a country pastor. As pastors have enough to do to take care of their parishes, it is not customary to choose one of them, but rather a member of the chapter, who will be free to give all his time to the administration of the diocese during the vacancy.

In the infancy of the American church, the bishops of the ecclesiastical province met in council, and sent the names of three candidates for the vacant see to Rome, with their fitness given as the worthy, the more worthy, and the most worthy, and the Holy See selected the candidate from among them, or rejected the three and appointed another.

The III. council of Baltimore under the direction of the Great Leo XIII., lays down the following rules to be followed for the present time till cathedral chapters can be formed in this country. When the see becomes vacant, the bishop's council, the image of the cathedral chapter, and the permanent rectors of the diocese, meet under the chairmanship of the archbishop, or of a bishop of the province named by the archbishop, or if the archiepiscopal see it-

[1] Exponi Nobis.

self be vacant, under the bishop of the province the senior in episcopal orders. Then the members of this quasi senate of the diocese, take an oath that they will not be moved to vote for any one by favors of any kind, they choose the candidates they think worthy for bishopric of the vacant diocese, and the archbishop sends the minutes of the meeting to the Holy See, and to each of the bishops of the province. The bishops of the province then meet and vote for the candidates. If they reject the men proposed by the priests of the diocese, they must send their reasons to Rome against them.[1] In Ireland, England, and Scotland, and some of the colonies, the priests of the diocese propose the names to Rome for the vacant diocese. Where regular chapters have been established, they meet and nominate the bishop, many chapters following the wise rules of the venerable senate of the universal church, the college of cardinals in the election of a Pope.

[1] Council Balt. III. T. xv. 15.

Chapter XXIX.

The Parish Priest.

In the early church the priests were called simply the presbytery[1] or later presbyters of the diocese.[2] In the VI. and VII. centuries they were known as the parish presbyters or parish priests.[3] In the VI. century some of them were named archpriests.[4] The Greek word meaning parish often signified the whole diocese or territory subject to the bishop. From the apostolic age the limits of the bishop's authority were defined for each bishop,[5] and clergymen were forbidden to pass from one diocese to another. St. Jerom uses the word parish to signify the diocese.[6] Some authors say that the word parish comes from Greek meaning subject to the bishop, while others think it means a little city or country village outside the cities, to which in the first ages the bishops sent certain priests to take care of the spiritual wants of the christians there living. The early writers and first councils of the church quite often used the word parish.

[1] Council Carth. iv. C. 34. Council Tar. held 510, &c.
[2] Council Tol. iii. held in 589.
[3] Council Valent. iii. C. 9.
[4] Council Turon. held in 561. C. 7. 19.
[5] Concil. Ant. C. 9. et 21.
[6] Epist. Ad. Pam.

As Christ founded the church universal in the persons of the apostles, to them giving the care of the flocks in subordination to Peter, the bishops and their successors have in their diocese ordinary power of feeding the sheep of Christ in their own name. But as a pastor has the care of souls in a certain part of the diocese, and not over all the diocese, it follows that he is not the pastor of all the parishes in the diocese.[1] The Pope has complete power over the whole church as the Vicar of Christ, but he is not the bishop of all the dioceses, but of that of Rome. In the same way the bishop may be especially the pastor of the cathedral parish, but he has not the parish titles of all the other parish churches in his diocese. As the bishop is subject to the rules of the universal church, from which he comes into his diocese, so the pastor is subject to the rules of the diocese, from which he came by ordination and appointment to the parish.

Up to the IV. century there were no divisions of the dioceses or parishes, except in Rome, Alexandria and Antioch. Before this time the bishops sent clergymen each Sunday to say mass and preach to the people of the diocese, who could not come to the cathedral. The bishop at that time was the pastor of the whole diocese, and both clergy and people of the episcopal city came each Sunday and feast day to the cathedral, to celebrate the divine mysteries with him. The remains of this are seen to-day in the ceremonies of holy week, when the bishop blesses the holy oils with the priests, deacons and subdeacons taking part with him. The ancient authorities, who prove this are too numerous to cite. There to the cathedral church, they all came to receive the sacraments, to hear the Gospel preached, and to receive the spiritual nourishments of religion. The bishop at that time ordained the priests, deacons and clergy he wanted for the work of the ministry. He appointed them for the needed work, and he removed them at his will.

In the early church then there were no parishes, either in the country or in the cities,—each diocese was a large parish, with one cathedral, and often some filial churches in the city and suburbs. There was a bishop then in every city, where a large congregation was found, which generally would be attended from the cathedral. But as the people of the country became converts to the faith, the bishop could not alone with his cathedral clergy attend to them, and certain country parts of the diocese were marked out called villas, regions or later paishes. This took place about the middle of the IV. century.[2] Still most of the people of the cities attend the bishop's church—or cathedral, it often being the only one in the city. This continued till the X. century, when the cities were in their turn divided up into city parishes. The early exceptions to this general rule were found in the great cities of Rome and Alexandria, which under the influence of St. Peter and his immediate successors was divided into regions, a priest called a cardinal being placed over each, the image of the future

[1] Bouix Tract. De Parocho C. ii. n. 2. [2] Thomassinus.

parish.[1] Some writers say the parishes come from the apostles, others that they were instituted by the Popes, by St. Anacletus or Clement I, while others think they were only instituted about the IV. century, and even then they were found only in country places in Europe, where the bishops could not personally attend to the wants of the people. Even at the time of the Council of Trent, some of the episcopal cities had no parishes.[2] Only the country parishes were formed before the X. century, while the cathedral parish took in the whole city. As the dioceses grew larger and more populous, the bishop at his cathedral alone could not attend to the spiritual wants of the people of his cathedral city, and he appointed priests to administer the sacraments in other churches. As a general rule, the archpriest took upon himself to provide for these wants, not only in the episcopal city, but also throughout the diocese. Hence he was the vicar-general of the bishop in spiritual matters, not only for the episcopal city, but for the whole diocese, while the archdeacon attended to the temporal affairs. Such was the origin of the vicar-general, who to-day takes the place of the archdeacon, and sometimes of the archpriest, in our modern mode of administration.

We read that our blessed Lord chose 72 disciples, and sent them into all the cities of Judea to go before his face.[3] According to some writers the first deacons appointed by the apostles[4] were chosen from them; others even think they were the priests, saying that thus Christ founded the church—the papacy in Peter, the episcopacy in the apostles, and the priesthood in the 72 disciples. But it is generally held that these disciples were only chosen temporarily for the mission of preparing for the coming of Christ, like St. John the Baptist and the prophets, and that they received no lasting power, such as the apostles received. They may be compared to lay missionaries, who go from place to place in pagan countries, preaching the Gospel and preparing for the establishment of real parishes and dioceses. They were the types of the ministers of the church, as the Council of Trent says the church was founded on the bishops, the presbyters and the ministers. From this it follows that parish priests were not instituted by our Lord, but that they are a purely church institution, which came later than the diocese. Yet the false decretals of Mercator say that Pope Anacletus claims the parish priests were instituted by the apostles in the persons of the 72 disciples, whom they elected and ordained to the priesthood after the ascension of our blessed Lord. According to the best authorities, each apostle and bishop of the early church had with him a body of priests and ministers, who formed a senate of the diocese. They aided him in the government of the dioceses and in the administration of the sacraments. But they had no charge of souls separate or independent of the bishop. Pope Anacletus the second from St.

[1] Boulx De Parocho p. 25. [2] De Ref. Chap. 13. [3] Luke x. [4] Acts.

Peter in the Roman See, as reported in these Decretals, says: "The order of the priesthood is double, thus the Lord instituted it, it should be disturbed by no one. The bishops hold the place of the apostles of the Lord, the presbyters hold the place of the 72 disciples."[1] Ven Bede holds that the priests were typified by the 72 disciples. Numerous Popes, councils and famous writers of the early ages hold the same doctrine, which probably shows that the Lord laid the foundation of the three distinct organizations into which the church is to-day divided, the papacy, the diocese and the parish. The professors of the Sorbonne at Paris, a university founded by Charlemagne in 790, held that the Lord instituted the parish priests in the persons of the 72 disciples, but the doctrines of the Sorbonne were not always the most orthodox. In that famous school, it is true, during the middle ages there gathered sometimes 30,000 students. In it the great Sts. Thomas, Bonaventure, Peter Lombard, &c., taught. But in latter times, it became the fountain head of many errors, which in the last century developed into Galicanism, which endeavored to diminish the authority of the Roman Pontiff. The Vatican council put an end to its errors. Frequently the Popes had condemned the false tenets of that school, which ever tended to lower the authority of the Pope, and to elevate in its stead the royal power, and under this the bishops, the parish priests and the national churches. Clement XI. condemned John Major, a professor of the Sorbonne, who taught that Christ instituted parish priests.

From the earliest ages of the church, priests and deacons helped the bishop in the administration of the church. They formed the ancient presbytery or the senate of the diocese, which latter became the cathedral chapter, as given in the preceding chapter. But these were not parish priests. They did not fulfil the office of a parish priest. They did what the bishop commanded them, and their authority ended when they finished that particular work. Their authority did not extend to any particular part of the diocese as a parish, but to the whole diocese. They were the assistants, or the vicars of the bishop, and without a special mandate of the bishop, they could not fulfil the duties of the pastors. This St Ignatius the second from St. Peter in the see of Antioch tell us.[2] Many ancient councils and decrees of the Popes prove to us the same. We must then conclude, that all history tells us that the parish priests were not instituted by our Lord, or by the apostles, but that parishes are the creations of the church, while the orders of ministers, priests, bishops and the Papacy were instituted by Christ.

In the IV. century rose the errors of Aerius, who claimed that presbyters, or priests, are equal to bishops. That error was revived at the reformation and condemned by the council of Trent, but it is held by many of the separated churches in our day.

Towards the beginning of the IV. century, the population of

[1] Evang. Lucæ C. 10. [2] Epist. ad Smyr. n. 8.

the diocese grew so large, that even with the help of their presbyters or priests, the bishops could not attend to the spiritual wants of the people. For that reason they gave the care of the little cities of the diocese to the priests of the diocese. That was the origin of the country parishes. But when they gave them such care of souls, they did not take away their own power of sending other priests to preach to them, or to adminster to them the sacraments, for the parish priests are subject to the bishop, as the latter is subject to Rome. For the parish is not a perfect church founded by Christ, as he founded the dioceses in the persons of the apostles.[1] The contrary was the error of the university of Paris condemned by Alexander IV.[2] Such errors on the part of the university of the Sorbonne gave rise later to the errors of the Jansenists, who extol the power of the parish priests, and of national churches, to the detriment of the bishops and of the Apostolic See. Their fathers were John Duvergier, abbot of St. Cyran and Jansenius, bishop of Ypres. The errors of the Jansenists in this matter may be resumed in saying that: the Pope can do nothing in any diocese without the permission of the bishop; the bishop cannot act in the parish without the license of the pastor, a doctrine which the Holy See often condemned. The professors of the Sorbonne took up the controversy, and held that a pastor could appeal to the civil power, when his ecclesiastical superior interfered in his rights. These vicious principles at the reformation in England, had resulted in founding the national church of England independent of the Holy See. Some doctors of the university of Louvain inclined to the same error in the XVIII. century. According to these subversive doctrines, the bishop would only have an indirect power in the parish, the Pope only an indirect and imperfect authority in any diocese, the government of the church would at last belong to parish priests, and not to the bishops, and to the Roman Pontiffs, and there would be no need of either bishop or of a Pope. It would overturn the whole organization of the church.

The parish priests then having no external jurisdiction in the church, they are not the judges of faith and morals, and they have no decisive voice in councils. If they sit in the councils of the church, it is as advisers, as theologians, or as chaplains of the bishops. They preach the teachings of Christ as they receive them from the bishops, and the Roman Pontiffs, explaining the teachings of Christ found in the Gospels, the Bible, and in the traditions of the church. They cannot publicly excommunicate even their own parishioners. In a parish, a person may excommunicate himself by sins forbidden under that penalty, and it belongs to the pastor to bring him back again to the church by absolution with the necessary power, when he is penitent and resolved to sin no more, while it belongs alone to the Pope and the bishop to publicly excommunicate for public and notorious sins. The Pontiff and the bishop alone can receive again that person into the church, for they are

[1] St. Thomas Opus. xvi. [2] In 1255.

the legislators of the church. They can reserve to themselves the absolution from these censures. For to the apostles Christ said: "Whatever you shall bind upon earth it shall be bound also in heaven," &c. The power of excommunicating belongs to the legislative or public governing authority of the church, and not to the pastors, but to the bishops and the Pope, for they form the hierarchy of jurisdiction and government of the church. Therefore a simple parish priest has not the power of excommunicating, unless it were given him by the bishop or by the common law of the church. But a priest, having the administration of a diocese, with a special mandate from the bishop or from the Holy See, can excommunicate by virtue of this external jurisdiction. But the pastor can declare that such a one is excommunicated, when he does anything to which such a punishment is attached by the common law of the church.

The word pastor, parish, &c., come from the Latin meaning to feed. In Hebrew it is rahah, and in the Bible it not only means to feed but also to rule or govern.[1] Princes who rule are called in the Bible pastors; even the Lord calls Cyrus pastor.[2] Homer calls Agamemnon the pastor of men, because he ruled them. From this it appears, that when Christ told Peter to feed his sheep and lambs he meant to rule them. Whence the Bishop of Rome, Peter's successors, are the spiritual rulers of the church universal. The bishops then carry their pastoral staff, the sign of their episcopal jurisdiction over the sheepfold of Christ residing within their dioceses. This is the sense of the council of Trent, when speaking of the bishops,[3] "ruling the church of God."[4] Such has ever been the teachings of the church as found in the writings of the early fathers. Only in modern times do we find parish priests called pastors.

The parish priest is not a prelate. For a prelate is a clergyman having external jurisdiction over spiritual subjects, or a high ecclesiastical dignity, while parish priests have only jurisdiction proper in the secret tribunal of penance. The Pope, the cardinals and bishops are the major, and the superiors of religious orders are the minor prelates of the church, as the latter have authority and jurisdiction over their spiritual subjects. The cardinals, even of the Roman courts in deacon's or priest's orders have jurisdiction over bishops, for being attached to the Roman diocese, they form one and the same court or government with the Bishop of Rome, who is over all the churches of the world.

The council of Trent ordered that a priest be appointed in diverse parts of the diocese from whom the people could receive the sacraments.[5] Hence we conclude that to be a parish priest, he should have power to hear the confessions of the people, that he is obliged to administer to them the other sacraments when they ask, that he does so in his own name, that he does so in his own

[1] Cornelius A. Lap. In St. John C. 21 v. 15. [2] Isaias xliv. 28.
[3] Concil. Trid. Ses. 23. C. 4 [4] Acts. [5] Ses. 24 C. 13 De Ref.

church and to his own people.[1] The office then of the parish priest is for the spiritual good of his people, wrought by the continual preaching of the Gospel and the administration of the sacraments of Christ. To the parish priest then belongs the care of souls living within a certain limit, who come to his church, and they may be obliged to support it. He continually exercises towards them the triple office of teacher, priest and ruler, the same as the bishop is the teacher, priest and ruler of the diocese, as the Pope is the teacher, priest and ruler of the church universal, — all in the name and by the power of the eternal Prophet, Priest and King, Jesus Christ. There is then for the parish priest an obligation of teaching, sanctifying and ruling his people. Nor can he refuse when they reasonably ask from him these holy things. On the part of the people, they must as far as necessary provide for his support. Thus between the rector and the people there is a holy contract, by which he gives them spiritual things, and they give him temporal things, his living.

Now we begin to see the beauties of our holy mother the church. From the bosom of the Holy Trinity came Christ to earth, and all redeeming powers he receives from the Father, he gives to the church. He left Peter as his chief pastor. The bishop comes down from the universal church into his diocese. All he receives from her he brings to the diocese. The parish priest comes down from the diocese, and all he receives he gives to the parish, and he comes bringing to his people the teachings of Christ and his sacraments, which sanctifies their souls. A parish priest then is a rector, who has been regularly appointed to administer the parish in his own name, to preach the word of God, and administer the sacraments to certain persons of the diocese, and these people should receive these spiritual things from him. Each parish then should have a parish church, where the pastor or rector may preach and administer the sacraments to the people of that section of the diocese.

A parish priest then has the care of souls redeemed by Christ. But there are many different cares of souls. The Pope has the care of all the souls of men in the world, for he is the Vicar of Christ who died for all mankind. The bishop has the care of the souls of those living in his diocese. The vicar-general partakes in the same power with the bishop, for he is one and the same moral person with the bishop, as the Pope is one and the same moral person with Christ. The Pope has the care of souls, in such a way that in him resides the full power of the church, both in the internal and in external courts. The bishop has the care of souls in his diocese, both in conscience and in the ecclesiastical courts, while the parish priest has complete authority only in the confessional, the internal or secret court of conscience. Only by persuasion, by advice, or by the denial of absolution, can he induce his people to be good and avoid sin.

[1] Cong. Rotae Romanae.

No parish should have more than one rector, for no woman can have more than one spouse, [1] nor can a body have more than one head, else it will be a monstrosity. When more than one priest presides in a church, one is the parish priest and the others are the assistants of the pastor. When one clergyman attends more than one church, all together they form one parish, for a man cannot have more than one bride.[2] Yet a parish may have two or more pastors [3] but in practice it gives rise to many difficulties.

In missionary countries, where catholics are few and scattered, the bishop appoints priests to missions and removes them at will, until the diocese and the parishes are fully established, then new regulations are made, according to which all things are to be ruled by the common law. When the church spreads and the bishop becomes the real titular bishop of the diocese, and not the vicar apostolic of the Pope, then the common law may be established, by which the bishop becomes the real spouse of the diocese, and the parish priests may be made immovable by the canons of the church. In this case the parishes are not only under the bishop, but also under the common law, and from it the pastors derive their rights. Thus the parish in its full organization depends not only on the bishop, but also on the Papacy, the Father of all churches. The III. council of Baltimore, according to the desire of the Holy See made one in ten of the rectors of this country immovable, as commanded. When such a priest is accused of any crime, he cannot be removed before being tried by the canons given by Leo XIII. in the Magnopere, or form of trial for this country.

According to the Magnopere, when a priest is accused, the prosecuting attorney of the diocese examines the witness under oath, sifts the charges, reports to the bishop if there be any foundation for them. If he find that the accusers are lying, he drops the matter, otherwise he draws up the charges in the form of an indictment, and cites the accused for trial. The latter then appoints his advocate. If he admits that the witnesses were rightly sworn and examined at the preliminary examination, their evidence is accepted. If he reject them, they must be examined over again in court, and cross examined by the advocate of the accused. The trial proper begins by the examination of the witnesses for the prosecution, all proceedings being according to regular form of law. When the prosecution has rested, the accused brings his witnesses on the stand to refute the other testimony against him. The prosecution may bring in rebuttal evidence, followed by rebutting evidence on the part of the accused. Either side may appeal to the archbishop within ten days after the decision has been given by the priest appointed by the bishop as judge. The appeals in every case shall take place according to the form prescribed by Benedict XIV.[4] The metropolitan court then sits as a court of appeal, and passes only on the evidence brought before the bishop's

[1] Rota Decis. 684 n. 2. p. 1
[2] Alexander III. et 4. Quets 2. c. 21.
[3] S Cong. Concil. 18 Junii 1757.
[4] Ad Militantis.

court. Many rules must be followed under penalty of rendering the whole proceeding invalid from the beginning. Bishops are tried by the Congregation at Rome, for the Holy See is their superior. All this is to guard each clergyman in his rights, and to punish those who are guilty of crime.

In former times, when monasteries and chapters had livings or parishes, with the right of appointing the pastors to them, they reserved a part of the revenues to themselves, till that abuse was condemned by the Popes and the councils. In Ireland the bishops often reserve certain parishes, and appoint an assistant to administer them, giving them parts of the revenues and reserving the rest to themselves. In France, in partial payment for the church property confiscated during the revolution, the government gives the pastors and bishops a certain income, called a salary. But the amount is so small, that they can scarcely live. In this country the pastors' and assistants' salaries are regulated in the diocesan synod, each parish gives the bishop a fixed sum each year called the cathedraticum. If the bishop is the pastor of the cathedral parish, from that he also may receive a pastor's maintenance.

As the pastor rules and governs the parish in the name of Christ, to the people he takes the place of our Lord, an image of the everlasting Head of the universal church, so the pastor should not be moved from the parish without a reason. There must be a sufficient cause for breaking the bonds of unity and of fatherhood between the parish and the pastor. That the Roman Congregation often decided. For such changes in a parish give rise to numerous difficulties, disputes and misunderstandings, and work to the detriment of souls.

The pastor has jurisdiction to administer the sacraments to his people, and he retains that authority as long as his office of pastor. For to the office of pastor belongs the duties of administering the sacraments, preaching the Gospel and ruling his people. If he becomes incapable for any reason, he can do so by the aid of an assistant.

When a pastor is sent to a people who never before belonged to any priest the parish is said to have been created.

After the French revolution Pope Pious VII. suppressed all the parishes of France, and after the concordate of 1802, pastors were appointed to all the parishes of the kingdom. It seldom happens that the people living in a section of a diocese do not belong to any pastor, so that the creation of a parish except in missionary countries seldom takes place. It belongs to the bishop to assign and appoint a pastor over a part of the diocese, and form them into a parish. The bishops and the priests go first among the infidels as missionaries, preaching to them the Gospel of Christ. When they have converted them, from being wandering missionaries, they become settled bishops and pastors, fixing their seats at a certain place, usually where the most families and members of the church reside, so that the people may be better attended.

As Vicar of Christ the Redeemer of souls, the Pope can suppress, erect, or divide dioceses, or parishes. No one ever questioned his authority, for he is the supreme Pastor of the world. We read that in 1170 Alexander III. directed the bishop of York to build a church in his diocese, and appoint a pastor, in spite of the appeal of the rector. The council of Trent commands the bishops, as delegates of the Holy See, to appoint assistants to a pastor, where he cannot attend to his duties himself. If the parish be so extensive that the people cannot come to the parish church, the bishop may divide the parish, appoint a new pastor to the part so divided, assign him his sustenance from the mother church, and see that the people of the new parish give their newly appointed rector the means of living.[1] According to the III. council of Baltimore the bishop must consult his council before he divides a parish, [2] hear the objections of the pastor, see that there be sufficient cause, that the wants of the people require it, that the parish they are going to divide is too large, and that the people live too far from the church, &c. For the bishops in this matter as in others must follow the laws laid down by the Holy See.[3] If the pastor appeals against the division, it will not suspend the act of the bishop, which may be reviewed by the archbishop, and if he appeals to the Pope, the Propaganda, as a last court, may review the case.[4]

The bishop may unite two parishes into one, when the two parishes cannot support two pastors. Then the two become one parish, with only one rector, with the title of only one church. Or the parishes may be united into one parish, still retaining their old title, the pastor of one administering the other like a mission attached to the parish where the rector lives. In this way several dioceses of Ireland, once flourishing, have been attached to others or united under one bishop. But says the council of Trent, this should not be done to the detriment of the pastor, and it may better take place at his death, resignation, or with his consent, so that his rights may not be trampled on.

In former times as now, in some countries many rich people build churches or found benefices for the support of the clergy, and they are given the privilege of presenting candidates for such churches. The bishops appointed the persons they named, provided they had duly qualified according to the canons of the church, which regulated these nominations, so that unworthy clergymen might not be appointed to these benefices.

The Pope as the head of the universal church, appoints the bishops, wherever they are nominated by the government, by the pastors of the diocese, by the bishops of the province, by the chapter of the cathedral, or by any other mode of nominating bishops. The true appointing power resides in the Pontiff, the Pastors of bishops. So in the diocese, to the bishop ordinarily

[1] Concil. Trid. Ses. 21. C. 4.
[2] N. 20 et 31. 89. et pp. 219, 231.
[3] S. Cong. Concil. 1840 T. 10 9 May.
[4] Innocent III. Cap. Pastoralis, 52 T. 28.

belongs the appointment of pastors of the parishes. For as the Son was sent by the Father to the world, so the pastors of the church are sent by their father the bishop. In appointing pastors to permanent rectorships in this country, according to the III. council of Baltimore, the candidate must have labored in the diocese for ten years, and during that time shown himself a capable pastor, both in spiritual as well as in temporal things of the church.[1] Benedict the XIV. laid down the rules to be followed in electing such pastors, so that the unworthy may be excluded and that the best may be selected. The examination must be on matters relating to the pastoral office, before the bishop or his vicar general, and before at least three of the clerical examiners of the diocese.[2] Having examined the candidates, the examiners report to the bishop the names of those whom they think worthy for the vacant parish, and the bishop can judge and appoint the one he thinks most worthy.

To the Pope as the Vicar of Christ belongs the appointment of all offices in the church. He is the supreme administrator of the fold of Christ. For to him was said in the person of Peter: "Feed my lambs feed my sheep." When inferior administrators refuse or neglect to fill vacancies, the Pope may supply their defect and fill the vacant office. He can reserve the right of appointing to any office in any diocese. He appoints the cardinals, the judges of the Roman courts, the ablegates of the Holy See, the bishops, the archbishops, the pastors in certain dioceses, where the common laws of the church obtain, even some of the canons of the cathedral chapters, for he is the chief pastor of souls, the Vicar of him who is the head of the church. From the days of Innocent VIII. certain appointments were reserved to the Popes, and from the XIII. century they reserved the appointments of offices in the chapters of the cathedrals, which become vacant during some months of the year. This relates especially to benefices established for the support of the clergy, for divine worship, and for the confirmation of bishops elected by the diverse ways established in different countries. This was done because abuses crept into these appointments, and because the Holy See wished to reward good clergymen and clerics, who had rendered great services to religion, and also that the Pope might be in direct communication with all parts of the world.[3] The Pope often promotes clergymen to be monsignors, private chaplains, apostolic notaries, &c., in many dioceses, thus making them members of the Roman diocese. The appointment of all the patriarchs, primates, archbishops and bishops of the world belongs to the Pope, from him they receive their jurisdiction over the sheepfolds of Christ, so the Pope may appoint the pastors under them. Hence in these countries where the canon or common law of the church obtains, the Holy See appoints some of the parish priests,[4] after the regular concursus for the

[1] Concil. III. Balt. n. 36. [2] Concil. Balt. n. 41. [3] Leurenius For. Benif. q. 525.
[4] Bouix De Paroeho Pars. 3d 9 rule.

office has been held. In France, according to the concordate of 1801, the bishops must nominate only pastors whom the government accept.[1]

In missionary countries where the common law of the church has not been promulgated, where the church is in an imperfect or territorial state, the bishop appoints all rectors of parishes and he removes nearly all of them at will. Where the church has increased so as to become more fixed and stable, the laws of the universal church are introduced, so that while the bishop may change pastors, he must not do so without cause. Where the full canon laws obtains, when they refuse to go he can do so only after a trial, where their unworthiness has been proved by a regular legal process. In English speaking countries, where the church is entirely free from government influence, she is independent in all her movements. This power of appointing to all offices in the church resides in all its fulness in the Roman Pontiff, from whom it flows down into the episcopacy.[2] If the appointment has been reserved to the Pope, the bishop cannot interfere when the parish is vacant. But if the parish is not so reserved, the bishop can appoint the pastor. No parishes of this country are reserved to the Holy See.

As the Pope is the Vicar of Christ, what he does in the church, he does for our dear Lord, for he rules the church for him, of whom he is the prime minister. So in the diocese, the image of the universal church, the vicar general of the bishop rules the diocese in the absence of the latter. The vicar general then, or the administrator of the diocese, can appoint a rector to a vacant parish. At the death of the Pope the administrator of the church universal belongs to the college of cardinals. On the death or resignation of the bishop, the administration of the diocese falls on the chapter or senate of the diocese, in countries where they exist. But they cannot confer benefices, or appoint permanent rectors of parishes, for they are only administrators till the see is filled.[3]

We now come to the candidate for a vacant parish. In the first place the candidate must be in the 25th year,[4] of sufficient knowledge and of good morals. The council of Trent confirmed all this which had been so often enacted by former councils.[5] Even the bishop cannot dispense in this law. The proposed pastor must have received at least tonsure, and he should be ordained at least within a year a priest, as the sacraments depend on his priesthood. These matters are looked into by the bishop, or the authorities who appoint the pastor.

The union of the pastor with his parish is an image of the union of Christ with his church universal. Our dear Lord espoused forever his church, and nothing can ever dissolve that spiritual matrimony. The union of the bishop with his people is an image of the union of Christ with his church. Only death should part

[1] Pius VII. Bul. Eccl. Christi.
[2] Bouix De Parocho p. 327.
[3] Cap. Tit. Ne sede vacante.
[4] Alexander III. in Concil. Lat. Greg. X.
[5] Cap. Licet. 14. T. 6. L. I. in 6.

the pastor from his spiritual bride, his people. But we must not look for perfection in this world. No priest or bishop can be as perfect as our blessed Lord. The human and the divine elements form the church, as the human and the divine blended in the one Personality of Christ. The human nature in the priesthood tends to fall away from the perfections of the priesthood of Jesus Christ. The congregation then and the people who look for the perfections of God in the clergy will be mistaken. Not understanding these things, weak-minded people, who find faults in the clergy, tend to fall away from the church, as though the church were founded on men and not on her founder Christ. It matters little what the priest does, the sacraments he administers are the holy ordinances of God, the channels of grace flowing from the fountains of the Crucified, and they come direct into the hearts of the people, not stopping on the way to pass by or through the priest, who administers them. Salvation comes direct from Christ into our souls. The clergy may have their faults, but they are the faults of individuals and not of the church, or of Christ who alone redeems.

Whence it follows that in every age some of the clergy have fallen under the weight of the weaknesses of mankind. They may sin, but that does not poison the streams of salvation flowing from the God-man, ever working by his Holy Spirit in the souls of men. But when such sins have been deliberately and publicly committed so as to outrage public sentiment, the church punishes the breaking of the laws. Hence bishops and pastors may be suspended, deposed, excommunicated, or degraded from the offices they disgrace. But like health, a man may lose his good name without his fault. For no men are so exposed to being belied as the clergy. Because of the dignity of the episcopacy, Rome alone deals with bishops, the Pope, the bishop of bishops, alone can depose, degrade or suspend them. The bishop of the diocese alone can deal with a priest, unless the Holy See reserves him to itself. For heinous crimes, the church may degrade a clergyman and deliver him to the civil power to be punished. As it belongs not to the laity, but to the church to ordain and appoint pastors, so to the church belongs the power of deposing clergymen. As the sacrament of orders, like baptism, and confirmation, imprints a character in the soul, which ever remains even in the other life, so no one can ever be divested of his orders. But the exercise of these spiritual powers may be suspended for crime. But the crime should be proved in a regular court, subject to the rules of testimony, on which the judgment of the court should be founded. A pastor unwilling then should not be removed without a very grave cause. His title should not be taken away without he willingly commits a great crime, that can be proved before a court of justice, for secret sins belong to the confessional only. If by reason of health, or for other reasons, he becomes incapable of administrating his parish, a coadjutor or an administrator should be appointed, while

he remains the pastor. All these wise rules were established to guard the rights of the office.

The extent of the parish, poor health, or other causes may render the pastor unable to attend to the spiritual wants of the people. The bishop can send him an assistant priest. The latter is called in English speaking countries the curate, assistant or chaplain. A coadjutor bishop must be a bishop consecrated. To be a coadjutor, he must be in the same orders as the one he aids. Thus the vicar-general, although he helps the bishop, is not his coadjutor. A deacon who helps a pastor is not his assistant or coadjutor, for the latter must be a priest. When by incurable defect of either body or mind, a pastor cannot govern or administer a parish, a coadjutor priest should be appointed to help him, he retaining the title of pastor. But the council of Trent forbids coadjutors to be appointed with the right of succeeding permanent pastors.[1] But the council makes an exception for bishops and abbots, when sufficient reasons are known to the Holy See, for such appointments with the right of succeeding are contrary to the laws of the church, in which alone the Pope can dispense.

The assistant must be supported from the revenues of the church according to the statutes of the diocese, and the laws and regulations of the church. If the pastor appeals against the appointment of an assistant, his appeal does not suspend the appointment, but the bishop can execute the mandate, and wait the decision of the higher courts of the church.

The assistant must not be taken by the people as their pastor, nor are they his people, for they belong to the pastor. He is there as the assistant of the parish priest, to do his bidding, to take his place, to administer the sacraments in his name. The assistant then has not the title of the church, he has no call on the parish, he can be changed at any time by the bishop. The assistants are governed by all the rules of the church, as the pastors. The pastor has the right of administering the sacraments to his people, and the people should not go to another parish for the sacraments without some good reason; acting otherwise would sometimes be even grievously sinful.[2] Yet penitents can generally go anywhere to receive the sacrament of Penance, and also the Holy Eucharist, except at Easter time. Each parish church should have a baptismal font, where the converts and children must be baptized. If one priest, without permission, baptizes the subjects of another pastor without a reason he commits a mortal sin.[3]

By the common laws of the church, the pastor has internal jurisdiction in the confessional. But the bishop may reserve in the diocese certain cases or sins, so that no priest of the diocese can absolve of them. Only a few cases, as the salvation of souls may require, should be reserved, for canonical pastors have not delegated but ordinary jurisdiction, says Benedict XIV.[4] Although the jur-

[1] Ses. 25 C. 7. [2] Vd. Bouix De Paroco p. 448. [3] De Parocho p. 448.
[4] De Synod Dioces. L. 5. C. 4. n. 3.

isdiction of the pastor extends only to his pasirh, yet the Congregation stated that the bishop may give pastors the faculties for the whole diocese.[1] The pastor cannot give faculties to a priest from another diocese to hear confessions in his parish. Only the bishop can do that, because the latter alone can give jurisdiction to strange priests. The pastor can hear his own subjects in any place. The pastor cannot dispense from vows, except by special faculties as are granted for some cases to confessors. The pastor alone has by common law the right to administer paschal Communion by himself or his assistants to his people. At the present time the pastor cannot force his people to hear Mass or the Sunday sermon in his church, for they can go to Mass to any church they choose.[2] Without cause, no priest can celebrate more than one Mass each day, except on Christmas, when they may say three. But on Sundays, when there are two congregations, or a large number of his people who otherwise would be deprived of Mass, a priest can say two, one Mass for each of them, but not without permission of the ordinary.

The council of Trent made a law obliging people to get married before their own pastor, so that the marriage would be invalid if contracted before any other priest. This law obliges only where it has been duly promulgated. As far as we know that law, called the law of clandestinity, has not been promulgated in this country, except in some dioceses of the South and the West. When people are about to be married, they should see at once there own pastor, and make arrangments with him. It is a sin both for them and for any other priest to marry them, the bishop or his delegate alone excepted. If they be married before a minister, by that they are excommunicated from the church. Such is the law in this country. If one of the parties was not baptized, the marriage is invalid, even when contracted before their own pastor, for a christian by a universal law of the church becomes incapable of marriage with an unbaptized, till that impediment is removed by a dispensation. No matter how long they live together, their union is null and void, before God and before the church. As marriage is a holy sacrament, and the church alone has the regulating of it, no other power can interfere with the holy rites ordained by God.

Before marriage the parties should be called in the church, that is have their banns proclaimed by the pastor or by his direction. To the pastor belongs the marriage ceremony and the nuptial blessing. But he can appoint another priest to take his place. But as the bishop is the pastor of pastors in the diocese, he can administer all the sacraments to the people in any parish. His vicar-general can do the same, for he represents the bishop throughout the whole diocese. But they should not do this unless there be some grave reason. The pastor should not marry parties, unless their banns were called in the church, or unless they obtained from the bishop a dispensation from the calls. Pastors have been granted the authority of dispensing with one

[1] Aug, 1600 L. 9 Dec. p. 7. [2] Benedict xiv. De Syn, D. L. xi. c. 14 7. ii.

call, and the good of souls sometimes requires them to marry in certain cases without any calls, to prevent scandals. The pastor should not marry people privately, without reason, for these weddings are forbidden by the church, and they are causes of scandals and troubles.

It belongs to the pastor to anoint his people when they are sick unto death, so that no other priest except in case of necessity can do so without sin. In former times it was such a sin to anoint a person belonging to another parish without reason, that a member of a religious order who did so without cause, incurred an excommunication reserved to the Pope. [1] The same may be said regarding the holy Viaticum or communion for the dying. Even a canon or a member of the cathedral chapter had to be attended by the pastor in whose parish he lay dying. This was often decided by the Holy See. The bishop alone is exempt from this law, for he is the pastor of the whole diocese. The highest in dignity in the chapter in former times anointed the dying bishop, and prepared him for death in the presence of all the members of the cathedral clergy.[2] By this we see how carefully the church guards the rights of the rector in these cases, so as to prevent people running around from church to church, and place to place. For the pastor should know his sheep and give them their spiritual food, and they should look to him for their spiritual wants.

We now come to the offerings of the people, the perquisites in a parish. They belong to the pastor. The offerings for a Mass belong to the priest who says the Mass. The offerings for baptisms, marriages, funerals, &c., belong to the rector. The pew rents and other collections belong to the church. From them the expenses of the church, the livings of the clergy, the salaries of sextons, organists, &c., are paid. The custom of the place, the statutes of the diocese, and the councils regulate these things. In this country the rector or treasurer of the parish keeps a cash book, in which all the revenues, not belonging to the pastor, are entered, as well as the expenses. A report signed by the rector and the trustees each year he sends to the bishop. In this way the account is balanced at stated times. There is never any cause of suspicion on this head, for the church makes wise laws to protect the rector from being wrongfully accused regarding financial matters. When money or property is left to the church for any object, it should be devoted to the object. The pastor in justice can demand his living from the people he serves. [3] The livings of the clergy are regulated by the bishop, or by the statutes and customs of the diocese. The amount a clergyman receives is very small considering his work, as he does not work for money but for the salvation of souls. The rectorship is an office which he holds for life, and he receives only enough so that he can live like a gentleman—as becomes his high and holy position as the minis-

[1] Clement I. de Priv.
[2] Ceremon. L. 2. C. 38, 3, 4.
[3] Barbosam de Parocho C. 24 n. 12.

ter of Christ. "Who serves the altar lives by the altar."[1] If a priest saves money from his livings and from the offerings given him by his people, or from a benefice, that is his business, and he is free to dispose it during life or at his death, like any other man.

The pastor can regulate, under the supervision of the bishop the offerings for funerals and high Masses in his parish. The offerings for low Masses are regulated by the customs of the diocese. When the bishop enacts rules for the whole diocese, the pastor and people must follow them, for the diocese contains the parish, and the bishop has legislative power over all the parishes in his diocese. Few clergymen have more than enough for their living, while some of them are poor. The Jews were commanded by God to give for the support of religion the tenth part of their revennes, the first fruits of the earth, the first born of their flocks and of their children. This was the custom in the middle ages, and the remains may be seen to-day in the tithes, still exacted in some catholic countries. Few ever miss what they give for the support of religion. The sums of money given for drink, for dissipation and for foolish things, mount up into countless millions compared with the small pittances given to God's worship, or for the saving of souls.

The rector has the right of burying his people for it is a religious ceremony.[2] The funeral belongs to the pastor in whose parish the person dies, or to the pastor whose church the deceased has chosen for his funeral, not to the pastor in whose cemetery the dead will be buried. But every one can select the cemetery in which they wish their remains to rest.[3] In this country converts, whose family have a lot in a protestant cemetery, or catholics in good faith who before the law was made bought such a lot, may be buried there and the grave blessed by the rector, who can hold the funeral ceremony either at the house or at the church, unless the bishop forbid it.[4] No priest must officiate at a funeral in another church, without the consent of the rector of that parish, for it is not his church.

A pastor is obliged to attend the funerals of the very poor without exacting any offering. But if they want a high Mass, he can demand the usual offering, for a Requiem High Mass is an unusual ceremony. The rector can dispense, or declare that a person is dispensed from fasting from food or abstaining from meat, on the days prohibited. He can also allow the people to work on holydays when necessary.

Religious orders can build a monastery or convent in the parish without the consent of the pastor, for as they belong to the church universal, by authority of the Bishop of Rome they can erect their houses in any part of the world, when they get the permission of the bishop of the diocese.

The council of Trent requires permanent pastors, and all having the care of souls to make a profession of faith and obedience under

[1] 1. Cor. ix. 13.
[2] Innocent III. 3 Tit. de Sepul. 12.
[3] I. de Sepult. et Licet 4.
[4] III. Concil. Balt. n. 318.

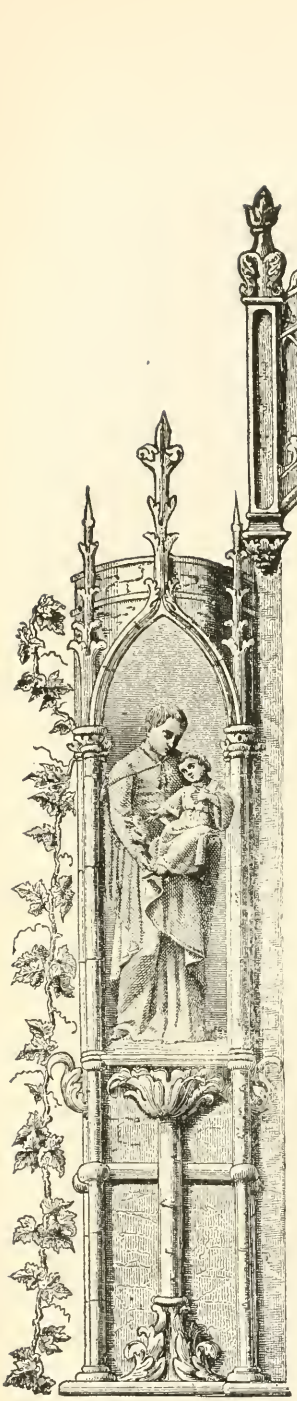
oath to the Roman Pontiff, according to the constitution of Pius IV.[1] For neglecting or refusing, he may be deprived of the revenues of his office. The council of Trent also commands both bishops and pastors to live in their dioceses and parishes. The bishop must not without cause be away for more than three, or the pastor for more than two months, unless they have permission from their superiors. Assistants and coadjutors are bound the same way. But the common law allows all clergymen to take a vacation each year, or to attend to pressing business. The danger of catching a fatal disease will not excuse a pastor from residing in his parish, and attending his people when sick with such diseases.

The pastor must keep regular records for baptisms, marriages, confirmations, burials, moneys received and paid out. In the baptismal records, he puts down the name of the baptized, the date of birth and of baptism, the father, mother and sponsors. He enters in the marriage records the names of the man and wife, the witnesses and the date of the marriage. The book of confirmation is wherein he keeps a record of those confirmed, and the date of the bishop's visitation to the parish.

Every pastor must, ordinarily speaking, say Mass on Sundays and holydays for the people of his parish. He must also preach the Gospel, and explain the teachings of religion and the means of salvation to the people. He alone is the judge of the matter and the way of instructing them. The pastor has the right of preaching if he wishes, or he can appoint another to do so in his place.

The temporal administration of the parish, the revenues of the church, &c., are controlled in various ways. In some states, as in New York and New Jersey, this is done by a board of trustees composed of the pastor and two laymen, elected either by the bishop, by the pastor, or by the congregation as the bishop may determine. All business matters and temporals of the parish come before them. The pastor is by his office president of the local board. The full board comprises with these mentioned the bishop and his vicar-general. At a meeting of the full board by right of office the bishop presides. This corporation owns all the church property in trust for the congregation. If the pastor and two laymen cannot agree it is brought before the full board. No lay trustees can be appointed without the consent of the pastor.[2]

[1] Ses. 24 C. 12. [2] Concil. Balt. n. 284 to 288.



Chapter XXIV.

The Religious Orders.

THE religious orders do not belong to the essence of the church. The church could live without them. For the church lived and flourished and brought forth countless saints, before the establishment of the diverse brotherhoods and sisterhoods now so flourishing. Only the Papacy and the episcopacy belong to the essence of the church, and to take them away, the teaching church would go with them, and there would be no one to teach the laity, or to ordain ministers to continue the saving works of the eternal Priesthood of our blessed Lord.

In the Gospel we find two kinds of teachings—the commands of Christ and the counsels of our Lord. The commands of Christ as well as the ten commandments form the laws of God, which were given to rule the mystic body of the Lord, his church. They are the perfecting of human reason. To break them is sin and damnation for the sinner. No Pope, council, or legislative body can change them, as they came direct from Christ or from God, and the same authority which made them only can change them.

But in the Gospel and in the Bible, we find many advices or counsels for the guidance of men,

A PRECIOUS REMEMBRANCE TO A FAITHFUL SOUL.

THE WORKS OF THE RELIGIOUS ORDERS OF THE CHURCH.

which are well to follow or not to follow, but not to follow is not a sin. For an advice does not bind as a law. When we ask a person's advice, we are not obliged to follow it. Jesus told a young man to go sell what he had, give it to the poor and to come and follow him if he wished to be perfect; he told his disciples when they were struck on one cheek to turn the other cheek to the striker: if a man asked of them their cloak he told them to give also their coats, and he told them not to take the second coat when they went forth to convert the nations. These were not commands but advices, which they were free to follow or not. Many are the words of our Lord, which are good advices but not laws. To follow his laws is to be saved. To follow his counsels or advices is to be perfect. His laws bind under sin but his counsels do not.

The whole church both clergy and laity follow the commands or precepts of Christ, while the religious orders follow not only the commands but also the counsels or the advice of Christ. They ever strive to be perfect, more perfect than the other members of the church and by such lives to gain a higher place in heaven. In them the divine life of God the Holy Ghost develops not only the laws of Christ, but also the advices of Christ, which lead them to higher perfection than the simple laws which rule the rest of the organization of the church.

To get the right idea of the religious orders, we must consider the whole organization of the church, ever ruled by the laws of nature, by the laws of God given in the revelation in the Gospel, by the special laws of the church, at the same time governed by the laws of the nations under which the various members live. These are the four codes of laws for the whole church. But there will be many persons in the church, who feel not satisfied with these ordinary laws; they will not be content with keeping from sin, by obeying the laws only They will look for a higher and more perfect state; these souls dear to God, will feel called to follow the counsels of Christ—call to sell all they have, give to the poor and follow him—follow not only his laws and keep from sin, but also choose to follow his counsels, and by that gain more holiness in this world, and a higher place in heaven.

Then the religious state is an external profession of christian perfection; it is the perfection of the christian religion; the fulfilment of the baptismal vows; the completion of christian holiness. The keeping of the simple laws of the church and of the government relates to justice, while the keeping of the counsels of our Lord in the Gospel relates to charity, that is to the union of pious souls with God. The very essence of the religious orders is to strive towards the perfections of the christian life. The religious try first to become perfect themselves, and then they labor for the good of their neighbors. They die for themselves to live for others. Following the example of their Lord, who delivered himself up for others, the members of the religious orders devote their lives to the good of their neighbors.

The church universal, filled with the Holy Ghost, is by its very nature holy. But the members of the church are not equal in holiness. Some are holier and more perfect than others, for there are many mansions in our Father's house left vacant by the angles' fall, and to these were we called, and in this life there are many ranks or stages in our approach to God. While the larger part of the race marry and bring forth children, yet God calls others to the higher state of virginity. These, listening to his inward voice, renounce the world, the flesh, their own wilful desires and enter the religious orders.

Holiness then is the very essence of the religious life. Without that holiness as its object, there can be no religious life. But men can unite for many other ends than a holy life. Man and woman join in wedlock for the propagation of the race, men form companies to make money or for pleasure. But these are not religious orders, for their ends are worldly, and they are for the temporal advancement of the members. But when bodies of men or of women unite to promote personal holiness, these are religious associations.

But we must take men as we find them, born of the fallen race of Adam with all the weakness of the race. We are attached to the creatures of this world, and the things we see make deeper impressions on us than the things of eternity,—visible things attract and drag us down to their own level, creatures ever draw us from God. The passions of the soul for worldly things may be reduced to three heads—the love of creatures, the instinct of propagating our race, and the love of our own free will. Man has not only a soul but also a body. By property and possession, the goods of this world become his, and his means of bodily comfort are much increased. The race was not all created at once by God as the angels, but the child is born of man and woman in wedlock, an image of the Holy Trinity. [1] The instinct of propagating the race is in the nature of man, and of all other passions it is the most abused. The will guides man in all his reasonable acts. Being the head of creation, man instinctively loves to have his own way in all things, and it is not pleasant for man to be under another.

It would be impossible for men or women to live in religious orders afflicted with all these passions. They would continually dispute about property, quarrels would arise about the possessions of each, many families could not live in the same house, their children would fight and quarrel, and no house could be built large enough for numerous united families, while without a union of strength they would divide and separate. To remedy these evils the church offers three remarkable remedies or measures never before proposed by man, and never put in practice outside the church. They are the three vows of poverty, chastity and obedience. Thus with the wisdom of the Holy Ghost, the three great

[1] See Man the Mirror of the Universe by the Author.

evils of the fallen man are rooted out at their very source. All the advices or councils of our Lord in the Gospels may be reduced to these three heads, and by keeping these three vows the members of religious orders keep the councils of our Lord in their most heroic degree. We read of heroes and we admire their heroism, but the heroism of the saints transcends all the heroism of the world. For real nobility does not consist in conquering others, but overcoming ourselves. "He that overcometh himself is greater than he that taketh a city." [1]

By these three vows, the members of the religious orders detach themselves from the things of this world, that they may be free from earthly passions, that they may rise towards God, untramelled by the weight of creatures. On earth they live the lives of the angels of heaven. Angels have no bodies. For them material things are useless. Whence they have no possessions or dominion over material things. [2] They do not propagate their race, for they have no generative powers. Divided by their nature into nine choirs, one above another, each rank consists of countless numbers, each individual spirit is a complete species or race in itself, they obey one the other, the lower are subject to the higher, with the eternal Son of God at their head—thus God at creation formed the ranks of the angelic hosts. The religious orders resemble the countless hosts of heaven, ever standing before the throne of God worshipping the Almighty.

The property of the religious belong in common to the whole order, they have no care for the things of this world, they curb the passions of fallen nature, they obey their superiors on earth, they live the life of angels, they practice lives of heavenly virtue, inasmuch as it is possible for fallen man. Since mankind lost the delights of paradise, there is no other state of life so peaceful, so separated from the turmoils of life, so independent of the anxieties and the crosses of this fallen state. But this is only for those whom God calls to that perfect state. For those, who enter without a call, or for those, who by their own fault have lost wholly or in part their divine call, the religious state is a hell. The religious must first be sure that God calls him to that state, and then take care that by his own sin he does not lose that call, and all the graces belonging to it. Having arrived at that state where he loves no creature, where all his love is for the Creator, no creature can afflict him, and the Creator rewards them with his choicest blessings. No one can love a creature, but that creature will sooner or later afflict him, because man was made to love God and him alone. But for the good of the race and for the perfecting of the individual, God has implanted the family instincts, and the desire of worldly things in the hearts of those whom he calls to worldly lives, while to those whom he calls to the religious life he fills with the desires of the heavenly perfections. The way then to know if you are called to the religious life, is to con-

[1] Psalm. [2] Card. De Lugo De Justicia et Jure.

sult your own heart and seek what the Creator has implanted there.

The members of the religious orders live like the angels of God; they marry not, neither are they given in marriage; their lives begin the eternal life of heaven. By chastity they are married to the "Lamb of God," by poverty they take God as their eternal inheritance, and by obedience they obey the Son of God, whom they see represented in their superiors. But as the things of heaven are seen only in their shadows here below, so one must not look for the perfections of heaven in the imperfections of earth. The religious fulfil the baptismal vows by their regular lives. Buried in Christ by the waters of baptism, dead to their friends and to the world, in his death they live only for Christ, for the church, and for the benefit of their neighbors. Taking into account that all are not called to such a perfection in this world, Christ does not invite every one baptized to the perfections of the convent and the monastery. Those whom he loves with a special and particular love, them alone he calls, while the greater part of the members of the church still retain their attachments to worldly things, till the moment of their death, when temporal goods will be useless to them in eternity. Thus the religious orders, even while living in this world, approach the perfections of that other high and heavenly life, by purifying the soul from certain attachments to things below us.

The members of the religious orders, the monks and nuns of the church live by their lives the words of St. Paul: "Know ye not that all we, who were baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death, that as Christ is risen from the death by the glory of the Father, so we also may walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be crucified, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live with Christ, &c.[1] Thus the members of the religious orders follow the counsels of the Saviour. Dying to themselves they live but for God, and for the good of their neighbors. But the external habit of the religious will not save them, unless they follow their rules and become more or less perfect. Because if one belongs to the church, it will not save him unless he follow its divine teachings. Those belonging to the spirit of the church form a part of the invisible body of Christ, they may still live unknown in the world and follow the counsels of the gospel. These may be really religious, and they may become more perfect than the members of the religious orders, with all their external profession made before the church, when they do not put it in practice in their daily lives.

As the religious orders tend to the perfection of the members,

[1] Rom. v. 3. 1 Q.

and the object is to make them saints, it follows that the religious orders are founded in the holiness of the church. They are the external showing forth of the invisible holiness of the church universal. For the church, the spouse of Christ, is holy by the indwelling of the Holy Ghost, and the external profession of the religious orders of the church is the outside expression of that holiness, which the church enjoins on all her members. They carry that holiness within their souls, hidden from the world. As the clergy, the officers of the church, form the highest and the most perfect part of the bride of Christ, they too are called to all the perfections of the holiness of the church, even to the highest perfections of the religious. Although the secular clergy do not take the three vows of the religious orders at ordinations, they should cultivate the spirit of the poverty, chastity and the obedience of the members of the religious orders. For that reason St. Thomas says that the bishop, the summit of the sacrament of holy orders, should be poor in spirit and have all the perfections of the religious.[1] Thus we see that the religious orders are like the exterior vestments of the church, the beautiful bride of Christ.

The religious orders then form one of the chief branches of the living trunk of Christ and it bears the finest fruit. As all the members of the church were called to that internal perfection, of which the religious orders are the external expression, it follows that the internal profession of that perfection belongs to the essence of the church. The essence of a thing is that without which it cannot be. Therefore we conclude that the perfections of the religious orders belong to the essence of the church, and it was in the church from the very beginning. Thus we read that at the foundation of the church at Jerusalem, the people sold their goods and brought them to the feet of the apostles, and they spent their whole time in prayer, like the religious orders at the present time. The apostles were the first religious. While living with our Lord, they had all things in common, and Judas kept the purse, which was the common money of the little band. After the ascension of our Lord, the rising church at Jerusalem offered the world the example of a completed religious order, comprising the members of the whole church. The example was given them by our Lord himself, who while on earth lived with the apostles, having all temporal things in common with them. In every part of the world where the church had spread in the apostolic age, the Holy Ghost formed the dioceses and the parishes on the model of the church at Jerusalem, having their goods in common, all under the direction of the first bishops and priests.

As our Lord used to spend his nights and parts of his days in solitude in the deserts, fasting and praying, this example was followed by the laity and clergy of the early church. When lay persons spent their lives in the solitudes of the deserts, they were called ascetics, hermits, anchorites, &c. The early history of the

[1] Sum. Theo. IIa-IIae Q. clxxxiv. a. 5.

church is filled with stories of the religious of the deserts. That was before the establishment of the religious orders proper. The early bishops, disciples of the apostles, practised the religious life to the highest degree.

From the very beginning of the church, holy souls felt called to a higher state of perfection. These members of the church, not satisfied with practising the commands of the Gospel, but wishing to follow as well the counsels of Christ, they took vows of virginity, sold all their goods to feed the poor, and lived as religious among the laity. In the early church they did not form a body separate from the laity. They were known alone to the clergy, they took their vows in secret under the advice of their confessor. Even to this day the laity may take vows in secret, in the confessional. The early church was filled with religious men and women practising among the people the most heroic virtues. The bishops appointed special priests to take charge of these religious persons. Thus within the dioceses of the early church, we find the communites of the perfect christians, for beside the regular organization of the diocese, rose the convents and monasteries for both sexes. Their title is mentioned in the council of Chalcedon.[1] The religious then we find were from the very beginning of christianity. They were few at the beginning, but as the wants of the people increased, also grew up colleges of religious priests, assisted by deacons, subdeacons and ministers, each having his duties marked out by the superiors.[2] They had an organization similar to that of the diocese. They differed from the secular clergy only in the practise of a higher religious life. They were a complete church, but a more perfect church by the flourishing of the virtues of a more perfect state. Fully organized, these religious communities were governed by a double authority, that of their own superiors sent to them by the bishop, and by the bishop himself, who had supreme authority over them.

Pushed on by the Spirit of God, many penetrated into the wildest and most secluded places, where free from the distracting cares of the world, they lived the most heroic lives of solitude and of prayer. When the dioceses and the parishes became vacant, the clergy and laity often chose the bishops and the pastors from the ranks of these solitaries and saints. Thus Sts. Bazel, the two Cyrils, Chrystom, and nearly all the great men of the early ages came from the solitude of their retreats, to rule the churches to which they had been elected by the votes of both clergy and people. At no time did the church have greater men at the head of dioceses, in the great historic churches, than these men chosen from the solitudes of the Levant.[3] Later nearly all the abbots were ordained priests by the bishop in whose diocese the community was established. The abbots used to confer the lower orders on the inferior ministers of their orders. Its vestiges remain even to our day, abbots can give tonsure and ordain the clergy to mi-

[1] Concil. Chal. Can. 6. [2] Concil. Arelat an. 445. [3] Greg. Mag. L. VI. Epist. lxii.

nor orders. When a synod of the diocese was called, the priests of the religious orders took part in the deliberations of the clergy. But as the religious orders were established later than the dioceses, as they had superiors more directly over them, they came in a place second only to the secular clergy of the diocese. That is the practice even in our day. This is seen in the early councils. In communities with numerous members, the abbot often became the archpriest or the vicar-general of the bishop. As timewent by many more members of the communities became priests, that they might say mass, attend to the spiritual wants of the monks and laity of the surrounding country. The monks not only looked after the spiritual wants of the community, but they converted the pagans of the Roman empire. Then the bishop appointed them pastors of these converted peoples whom they had brought into the church. To avoid conflicts between the clergy of the diocese and the monks, about the IX. century the councils enacted many regulations, defining the limits of the authority of the monastic orders.[2] The history of the church in these ages shows the immense labors of the monks in christianizing the rude peoples of these times. All Europe felt the works of these holy men. Only God knows the hardships they underwent to soften the morals of the race, and to drive out the abominable corruptions of the Roman empire. They penetrated to every race, tribe, and tongue, preaching to all men Christ and him crucified. By the lapse of ages, some of these monasteries became not only parish churches, but also episcopal sees, even many had archiepiscopal jurisdiction over other bishops, because they were the residence of the archbishops. In these cases the members of the community were appointed to the titles of the churches of the city, as were the priests belonging to the regular diocesan clergy.

The ordinary clergy of the dioceses were called the secular clergy, and the clergy of the monasteries were named the regular or ascetic clergy, a distinction observed even in our day.[3] In the council of Laodicea, Pope Sixtus called all the clergy, both canonic and monastic to meet in the basilica of Helena. This distinction between the secular or canonic and the monastic clergy is mentioned in the Capitules of Charlemagne.[4] It was held throughout the middle ages, even the council of Trent shows the difference between the benefices of the clergy of the diocese and those of the monks.

Although the secular clergy of the diocese was organized by Christ in the persons of the apostles and their disciples, yet the church calls all her clergy to the perfection of the religious. If the secular clergy of the diocese do not take the vows of poverty and of obedience like the monks, still they are called to the same in spirit. St. Jerome writing of this says that the clergy are thus named from the Greek word "cleros" meaning a part, an inheritance, for the ministers of Christ have chosen the Lord as their

[1] Concil. Constan. in 536 Synod Auxer. Synod Roman Can. under Pope Eugenius II. &c.
[2] Concil. Mogunt. Cap. 14 in 847.
[3] Concil. Laod. Can. 90 held in 314.
[4] Capt. L. VI. C. 301.

inheritance; like the priestly tribe of Levi, they receive no inheritance in the promised land, for the Lord God alone is their part and their inheritance.[1] To this day nearly all the religious orders have not only priests, but also brothers, who never ascend to the priesthood or receive any of the holy orders. But they are as much bound to follow the counsels of the Gospel, as are the clergy. We must not fall into the error of supposing that the religious orders came later than the secular clergy of the church, for Pope Pius V. says: "The regular canons derive their origin from the apostles."[2] The words of St. Jerome are: "Whatever is found in the monks is more abundantly among the clergy, who are the fathers of monks." The monastery and the religious associations or communities are real parishes, with all the notes of true parishes or dioceses, ruled by the common laws of the church. They are the most perfect of the churches, living within the womb of the church universal, living her life and drawing from her their spiritual nourishment. As each diocese and parish is the church universal, individualized and particularized and visible where it exists, like each man is universal human nature individualized with all the peculiarities of his own individuality, so each religious community has its own peculiar ways, customs, and characteristics.

The members of the religious orders in the East separated one from another from the beginning. Then each was free to follow the bent of his own inclinations. When driven to the West by persecutions, they formed and united again under the common law of St. Benedict, and in place of living separate they began to unite into communities. But numerous different orders sprang up, each with its own peculiar rules and customs, so that in our day there are a great many different religions orders in the church. Under the leadership of the Holy Spirit, they have banded into associations for the perfection of the members, somewhat as we see in our day, business men form associations for business, pleasure, and money making, each stockholder having a part of the profits, according to the amount of his money in the company.

As the religious orders relate to the whole church, and not to any one diocese or nation alone, thus it comes to pass that before they can exist, they must have the approbation of the head of the church, the Roman Pontiff. For no other bishop has ordinary authority or jurisdiction over all the church. Therefore when a saint established his order, he first got the approval of the Pope. This is seen in the lives of all the founders of religious orders. They received their impulse from the Holy Spirit, then the Vicar of Christ established them by his supreme authority. But as the bishop is the ruler of his diocese, and the head of his diocese under the Roman Pontiff, before any religious order comes into the diocese the members must get the permission of the bishop of the diocese. As the church universal profits by their labors, they

[1] St. Hier. Epist. iii. ad Nepot. [2] Bull Cum ex ordinem Dec. 19, 1570.

belong to her, their bishop is the Pope, who alone in this world has universal spiritual jurisdiction. They are apostles in the sense that they belong to the whole church, and every diocese into which they come has the benefit of their labors. Often in this country they have charge of parishes, asylums, schools, colleges, reformatories, in fact every work for the bettering of human life.

The reader will now understand that there are two things to consider in the Gospel words of our Lord, the law by which we enter heaven, the council by which we get a higher place than those who keep the law.[1] "If thou wilt enter into life keep the commandments." "If you wish to be perfect go sell what thou hast and give it to the poor . . . . and come and follow me."[2] Then the different states of life may be reduced to three—the married state, the religious life, and the state of celibacy in the world.

The religious state is a lasting mode of life, approved by the church for those who living under a regular rule, and strive to perfection under the vows of poverty, chastity, and obedience. It is a lasting kind of life, because by these three vows, they bind themselves for life. As it is a holy community, it must be approved by the Pope, who alone has supreme authority in spiritual things. In former times each bishop could approve any new order in his diocese. But Innocent III., during the Lateran Council, seeing so many new orders arising, forbade new ones to be founded without the approval of the Pope. They must strive towards perfection, for that is the very essence of the religious life, and the object for which the order was instituted. It is not the essence of the order that they be all perfect, but that they must try to be perfect. It is necessary that they take at least simple vows, not solemn vows, although most of the orders of men take solemn vows.[3] Those who take these three vows, and live according to a rule approved by the Pope, form religious. But these are not real religious, who although they take these three vows, yet do not live according to such an approved rule. These may be approved by the bishop in whose diocese they live, but in that case they are only pious associations of either men or women belonging to that diocese, but not to the universal church, because they were not formally approved by the Bishop of Rome, who alone can legislate for the church universal. Before God they will have the same reward for their good works as the members of regular religious orders. At the present time the Holy See does not readily approve religious orders, only approving them as simple religious congregations bound by simple vows, which may be dispensed much more easily, because of the troubles, the revolutions, and attacks to which the religious orders are exposed at the present time in many parts of the world.[4] These taking vows for life, of poverty, chastity and obedience to their bishop or to their confessor, are not regular religious, because they do not live subject to superiors. By decree of Pope Pius IX., when religious

[1] Math. xix. 17. [2] Math. v. 21. [3] Bull Gregorii XIII. [4] Analecta J. P.

have made their novitiate, they take simple vows for three years, and then they may take solemn vows for life. For good reasons the taking of these solemn vows which bind for life may be postponed.[1] But the solemn profession cannot be put off for more than 25 years. This long probation under only simple vows, is to try them well before admitting them to vows which bind them for life, so that the bishop may dispense them from these simple vows if they leave the community,[2] or if they be sent away by their superiors. But they cannot be sent away because of sickness only. Even those who take only simple vows, partake in all the privileges of the order, the same as the regularly professed.

That these vows bind, they must be at least 16 years old, make one year of the novitiate, for that time wear the religious habit, have no impediment, be received by the superior and freely give their consent. It is the duty of the bishop to find out, either by himself, by his vicar-general or by others delegated by him, who may see that young ladies freely enter a convent, that they be not unlawfully or unwillingly detained there, even after they have made their profession. If she were forced to take vows, the vows would be invalid. The whole year of the novitiate from the day of taking the habit is so necessary, that if it lacks even a day, the profession would be invalid.[3] If they interrupt their novitiate, even for two hours, they must begin again a new novitiate.[4] If a religious without permission go away with the intention of not returning, when sent away by the superior, when they leave without permission and go into another religious house, or to a house of the same order in another province during their novitiate, they interrupt their novitiate, so that they must begin over again. Sickness preventing them attending all the exercises, or if they by force they be driven from the house and return as soon as they can, if with permission they spend a little time with their relatives outside, if falsely accused, and when the truth is found out they be taken back, or if they undertake a journey at the command of their superiors, these interruptions do not render their novitiate invalid. These rules have been made to prevent any one being detained against his or her will in a religious order, and to make them finish their novitiate, so as to try well if they have been called to that state of life.

The first object of the religious life is to tend towards perfection by these three vows and by the rules of the order. If they keep not these vows, they are religious only in name but not in heart. If they often break their vows, or if they do not obey the rules of the order in important matters they sin mortally. But if led by strong temptations, or think their vows and rules not necessary for their salvation, or if they be guilty only of small things, or do so from habit, they are guilty only of venial sins. Some writers think that if they often break the rules of the house, they sin mor-

[1] Epist. S. Congre. Reg. die 19 Mart. 1857.
[2] Ibidem die 25 Feb. 1859.
[3] Concil. of Trent.
[4] S. Congregatio.

tally, because these rules were made to guide them to perfection. It is not likely that they sin mortally, who keep the commandments which bind under mortal sin, but break frequently the counsels of the Gospel, the rules of the house, &c., which bind only under venial sin. But it is certain that such religions live in continual danger of mortal sin, because their neglect is a kind of contempt of the rules of their holy state, which was made to guide them to perfection. The rules of the order itself in general do not bind under sin. But the matters of the vows and the express commands of the superiors should be obeyed. But there is always a wrong in breaking these rules, full of wisdom for the guidance of the religious. The superior himself would sin if he should neglect to correct the faults of the members of the order.

The members of religious orders professed for the choir, and the clergy in the sacred orders must recite the divine office each day under pain of sin. That obligation begins from the day of their ordination to subdeaconship, of religious profession, or when they take solemn vows. But in religious orders, where they only recite the Virgin's office, they are not bound under mortal sin to say it, even when they take solemn vows in female orders. That was often decreed by the Holy See. The same we say regarding the communities, where they say certain prayers or recite psalms and litanies. When there is reason for leaving the community, or when for any reason they cannot recite their office, the Pope can dispense them, because the whole matter belongs to the legislation of the church,[1] and not to the divine law established by Christ. What the Pope made he can unmake, but only God can repeal what he has established, and those principles which flow from the natural laws of reason. When during persecutions many monks and nuns left their religious orders and married, Pius VII. dispensed them from their vows, so that their marriages became valid. But seldom the Popes dispense priests and bishops from the vow of chastity. Once when the royal house of Poland became almost extinct, so that only one man and he a priest remained, the Pope dispensed him from his vow of chastity, and commanded him to marry so as to continue the family. When his son became of age, he resigned his throne, crowned his son in his place, and then retired to his monastery.

God calls certain persons to the religious state and gives them the graces to live according to that mode of life. He leaves others to marry, and gives them the grace of marriage. That call is an act of his divine providence, not in nature but the supernatural acting in the human soul, as St. Paul speaking of the priesthood says: "Let no one take the honor, but who is called as Aaron was."[2] The same may be said about a religious vocation. No one is obliged to follow the counsels or advices of the Gospel, for an advice does not bind like a law. But when a person is called to the religious state, he has from God the graces of that state, and not

[1] Extravagantes Joan. xxii. Tit. 6. et Bull. Asse Dom. Greg. XIII. [2] Heb. v. 4.

the graces of any other kind of life. It would be very dangerous for him not to follow the divine call, for being deprived of the grace of any other state in life, he would live without any grace of a state, in great danger of damnation. In the same way it would be a great sin for any one to enter a religious order, feeling that he had no vocation for that kind of life, for he would live in a continual state of unrest, and disturb the whole community. A parent who would prevent a child from entering either the ranks of the clergy, or a religious order, knowing that the child was called to that state, he would commit a great sin. It would likewise be a great sin for a family to force one of their children to take holy orders, when they knew he had not a divine call. For he would be a disgrace to the clergy, because not having the grace of the priesthood, he would live only with great difficulty a priestly life. The best signs of a vocation are a continual desire, and the facility and aptitude of fulfilling the duties of that state.

The member of any religious order approved by the church, who takes a solemn vow of poverty, renders himself incapable of having property in his own name, unless with the permission of his superior.[1] The community in general has temporal goods, unless its constitution forbids it. Then by the vow of poverty, the members of a religious order have nothing, not even the clothes they wear, nor can they either validly or legally have even the property left them by their parents or friends. They can neither give nor take temporal goods of any kind. The religious, who take only simple vows of poverty may have property, but they cannot dispose it without the permission of their superior, whether the order has been approved either by the Holy See, or by the bishop alone. For by taking the vow of poverty, they bind themselves to have nothing in this world, to live like our Lord, who had nothing, not even a place whereon to lay his head. The religious not only have no goods of this world, but they are bound to weed out of their hearts all affections for temporal things. They would even violate the virtue of their vow by the desire of having the things of this world. All they have belongs to the community in general, and the community gives them everything they want, clothes, money, travelling expenses, &c. Before the law, a member of a religious order has all his property, rights, &c., because the vow of poverty has only an effect in religion and in the church. Then members of the religious orders being free from the distracting care of temporal things, they can devote their time to the work before them, better than if they were troubled with the distractions of temporal things.

By the vow of poverty the christian divests himself of the external things of this world. But by the vow of chastity, he rejects the pleasures of the senses, not only forbidden by the divine law and the law of reason, but he even denies himself those things which are allowed him in legitimate marriage. The solemn vow

[1] Concil. of Trent Sess. 25, C. 2.

of chastity renders marriage invalid, while the simple vow does not render a marriage invalid, but forbidden. That those who by these vows have dedicated themselves to God may live with more security, the church has introduced the cloister, that they may be better guarded from danger. They cannot go out without permission except in stated cases. Men, even clergymen, are not allowed in the cloisters of women, nor women within the cloisters of men.[1]

Considering the three vows one with another, the vow of obedience is the greatest. For by the vow of poverty the religious separates himself from the external things of this world, by the vow of chastity he despoils himself of the pleasures of the flesh given for the preservation of the human race, but by the vow of obedience he gives to God his will and the sweetness of ever doing what he wishes: "For obedience is better than victims:"[2] and "The obedient man speaks victory."[3] By the vow of obedience, the religious is bound to do all his superior commands him under the rules and the constitution of the religious order to which he belongs. But that there be a sin in his disobedience, he must disobey an express command given expressly, and not by way of coaxing. The superior cannot only command these things given in the rule, but also whatever are wanted for the good government of the house, and the right administration of the affairs of the order. But no one must obey anything ridiculous, or impossible, or do what would be a sin. For these things are not contained in his vow of obedience, which is an obligation not of wickedness, but of religion and of perfection.

The vow of obedience relates to the external carrying out of the commands of the superior, while the internal virtue of obedience relates to disposition of the mind, prepared to always obey the worthy commands of this superior. Thus the religious, who, although he obeys the commands of the superior, yet continually grumbles or murmurs in his heart, has not the virtue of obedience. Then the religious who disobeys his superior, sins first against the commands of his chief, and against his vow. But those members of simple religious associations who take no vows, but who disobey their superiors do not sin against religion like regulars would, but commit only one sin. Therefore the disobedient religious commits a grievous sin, when he refuses to obey his superior in serious matters; when he openly refuses to do what he is told; or when from his refusal scandal follows in the community. The members should always obey from a motive of religion, seeing in the superior the person of our blessed Lord, who is ever subject to his Father in heaven, even to the horrors of his passion obeying him: "Father not my will but thine be done:" who was subject to his mother and foster father: "And he went down to Nazareth and he was subject to them" and who teaches us to do the will of God as the angels and saints do in heaven: "Thy will be done on earth as it is in heaven."[4]

As the regular religious orders spread to all parts of the world,

[1] Const. Clemens VIII. [2] I. Kings 15. 22. [3] Prov. 21. 28. [4] Lord's Prayer.

the Pope himself is their superior, but he has not exempted them from the jurisdiction of the ordinaries and bishops of the dioceses in which they live, and the Pope being their immediate superior, it follows that they are in a certain measure independent of the bishops regarding the sacrament of penance for their own subjects, Mass, censures, irregularities, their vows, and the bonds uniting them to the community. Their superiors have an authority like a bishop over them. They are exempt from episcopal visitation both for themselves, their monastery, and their church. But this does not include convents of nuns, because for them the bishop of the diocese is the delegate of the Holy See, nor does it include parishes ruled by members of religious orders, for the laity of these churches belong to the bishop. But it includes the members of the order, both the professed and those in the novitiate, for they belong to the order, and they are subject to their own superiors.

Priests of a religious order, with the permission of their superiors, can absolve all members of their own order without the faculties of the bishop. But this does not include those religious congregations, which are not regular orders of the church. These must go to the priests appointed by the bishop for that purpose. Members of the order can absolve their own members from all cases not reserved to the Pope, in the same way that a bishop can absolve his own subjects, in papal cases, even from excommunication for striking a cleric. They can dispense from all secret irregularities except for murder. They can say Mass three hours before sunrise in their own church, and give Communion to their own members, novices, servants and to the people, but not the Easter Communion to the laity, except when they have charge of a parish.

In the days of the apostles, when Celsius, one of the 72 disciples of our dear Lord, first denied his Divinity, Sts. Matthew and Mark came preaching into Egypt, and in the fertile Nile valley, where the pyramids still stand as the gateways of that mysterious land, where the torrid blasts and parching sands encroach on the luxurious richness of the shores, yearly enriched by the overflowing Nile waters, there these apostles found a naturally religious people, ready for the Gospel. The Egyptians received the faith with gladness. At that time God foresaw that later Arius of Alexandria would rise up and deny the divinity of Christ, and Providence raised a bulwark against that greatest enemy of Christ, Arius and his followers. While Decius was emperor of Rome, in 251 was born Antony, the father of the monks of Egypt. Listening to the voice of God, he sold the property left him by his parents, he gave the purchase price to the poor, and following the inspiration of the Holy Ghost, he retired into the desert, where in the vast sandy solitude marked with the monuments of a former civilization, there he found a home, and he dwelled the remainder of his life. The fame of his holiness filled the church, and crowds of followers flocked to see him and learn wisdom, and the way of salvation from

his lips. His disciples soon made the solitudes bloom and blossom. When later the terrible heresy of Arianism rose, teaching that Christ was only a man, a creature, the greatest God could create, the disciples of St. Antony were the upholders of the true doctrine, that Christ is the Son of God as well as the Son of Mary, with the double nature of God and man united in the one Person of the divine Son, who "In the beginning was the Word and the Word was with God and the Word was God."[1] Soon religious houses and monasteries, filled with the followers of Antony, rose in every part of the Levant, whose members went forth preaching Christ, and him crucified to the people of the Orient.

To guard them against attack in that epoch, they were often built on tops of mountains, on the side of precipices, and there we often find them even to our day, after having survived the revolutions, which have swept over these unhappy countries. These monk-priests were often the pastors of the surrounding regions. Each Sunday and holiday they went forth outside the gates of their monasteries, to the chapels there to say Mass, and preach to the people, or the people often came to the monasteries, to hear Mass or to receive the sacraments. The monks, or the lay religious, were often the most holy members of the church, while the priest-monks were the educated and trained clergymen, who by holy orders and by education were in rank over the other monks. The monks, from monos, the Greek for alone, were the teachers of the early christians. Because the priests could not attend to the temporal affairs of the monasteries, they took into the house, to help them in temporal matters, religious men who never received holy orders, but who always remained laymen, for they never intended to advance to holy orders. These were the lay-monks, or brothers as we call them at the present time.[2] As the parishes were not at that time regularly established, the deserts and solitudes of the East were peopled with the monasteries, built by the disciples of the cultured Antony. From there they spread over Arabia-Petra, into Palestine, wherein upon every place sanctified by our Lord's life, or celebrated in the Old Testament there they erected a religious house. Thus they crowned the heights of Sinai where Moses received the law; a monastery rose on Horeb where Elias lived, where he educated his disciples, called the sons of the prophet; Mount Carmel had its monastic institute for men and women; another was built on Mount Olives from whence the Lord ascended; even calvary itself had built upon its sides the monastery, or the convent. As the brook Cedron leaves the walls of Jerusalem and flows to the Dead Sea, in ages past it scooped for itself a dark and dismal canon, and still it flows down deep in the flinty mountain. Soon the sides of this rocky gorge was lined with monasteries. The Lenten mountain, not far from the Jordan and near the historic Jerico, has a cave near its summit, where tradition says the Lord spent his fast of forty days and forty nights: On

[1] John i. 1. [2] Concil. Chald.

the very spot sanctified by our Lord's first Lent, the monks from Egypt came and built their house of prayer, and there even to our day they ever kept the rigorous fast of Lent first taught them by our Lord. Tabor also which saw his transfiguration soon was honored by the monastery whose ruins attract the tourist of to-day.

Because of the unsettled state of society at that time, churches and dioceses could not be regularly formed, the clergy could not depend on a people continually harrassed by wars and robbers, and the clergy were ordained for their monasteries, to whom they were to look for their support. That was the origin of the priestly title of "the common table." The members of the religious orders are ordained at present to the title of poverty. Because of the dignity of the priesthood, the clergy are now ordained for the diocese, and the diocese must see that they get their living, or they are ordained for the religious order to which they belong, and the order must support them. In the early ages then, the priests formed the presbytery of the order, and the monks and lower clergy were the ministers of the monastery. The chief priests were the quasi-canons, while the head of the order was called the abbot. Because of his authority, more or less episcopal over the houses or monasteries of the order, the abbots were like bishops. They wore the episcopal cross, the miter and the vestments of a bishop. The word abbot, abbey, &c., come from the old Syro-Chaldaic and means father, and in the early church it was applied to all the chief clergymen of the church.

The monasteries, the convents and the germs of the religious orders then like the sun rose in the Orient. In time these religious houses were built in strong places, deep ravines, high mountains, inaccessable rocks and natural strongholds were the favorite places, where alone the monks felt safe from the attacks of the robber bandits of that age. That is the reason the monasteries of the East are built on mountain tops, and why they look more like forts and castles than houses of prayer.

When pagan Rome persecuted the church, when Arianism threatened the very life of christendom by denying the divinity of Christ, the monks, priests, and bishops came forth from the solitudes of the deserts, from the tombs of the Nile land, from the heights of Carmel and of Hermon, and nobly they defeated that schism of irreligion and impiety. But the victory roused the demons of hell. Soon Mohammed came with his fanaticism and errors. The monasteries were conquered and sacked, the monks put to death, Egypt, Palestine, Arabia, Syria, Turkey and the East became Mohammedan. Now the oft met ruins of these great religious establishments tell the traveller of the once flourishing state of the church in these cradle lands of the faith. The Greek mind was sharp and penetrating, the Romans were rulers and statesmen, but the Oriental tendency was towards effeminacy and laziness. In the unfortunate East, in place of the self-denial of the monks you now find the numerous wives of the Turk. The stag-

nation of the Al Coran that most abominable book has paralyzed all enterprise, and in place of the charity of the early religious, you find an unbending fanaticism and a hatred of the christian name.

With fire and sword the followers of Mohammed swept over the cradle lands of the faith, and in a generation religion was swept from the hearts of the people, where once it had so flourished. The monastic institutions then looked to the Father of the faithful for protection. They fled to the Roman Pontiff for safety. The religious houses then began to flourish more than ever at Rome. The Roman nobility soon imitated the wonders of the monasteries of Egypt, of Thebs, of Sinai and of the Levant. The senatorial families, whom Phyrrus compared to kings gave their sons, their daughters and their property to the church for the establishment of religious houses in the eternal city. The children of the Scipions, of the Marcellus, of the Camillus, of the Anicius, and the patricians became the holiest members of the religious orders. The Roman morals during pagan Rome had fallen so low, that the weight of a silk dress was a burden to a Roman lady, hosts of servants waited on them, they even killed for a mistake or in a fit of anger, chastity humility and christian virtues were unknown, the rich were corrupt, impure, haughty, overbearing. No woman's virtue was safe ; no property was secure; human life was ever in danger; men were ruled only by their passions, and neither faith nor morals were known to the unconverted pagan Romans, rotten with the vices of the abominations of dying paganism, when hosts of monks, driven by revolutions from the East, came to Rome to claim the protection of the Father of the faithful. From the very days of the great apostles Sts. Peter and Paul, the religious life had existed at Rome in the way described before. But when the monasteries of the East were pillaged by the infidels, the persecuted religious in great numbers came to the West. To Europe they brought their regular lives, their studies of the Scriptures, their fasts and prayers, their saintly conversations. In a word, driven from the scenes of our Saviour's life and death, from the places hallowed by the giving of the law to Moses, from the Biblical scenes so holy, and from the East they flocked to Europe, and that favored region profited by the convulsions of the Levant. Thus it always comes to pass, that the church, persecuted in one place profits by the redoubled efforts of the persecuted in some more favored region, working for the greater glory of the Lord, for all things worketh for the good of those who love God.

The monks, strengthened by the solitudes of the vast deserts of the East, could not find such desert regions in the West. A reform was wanted. St. Antony tells us that the mission of reforming the monastic orders was first offered by God in a vision to a solitary of the desert, who refused to undertake the great work. Sts. Chrystom and Bazel lived as monks from their ordination till the latter was called to the episcopal office, and we read how one reproached the other for leaving him a priest, and ascending to

episcopacy the culminating point of the priestly orders, when both had promised each other to remain simple priests. St. Jerome lived as a monk for years in the desert, till called by St. Damasus to become his private secretary, and to reform the Bible. He was a monk in the highest terms. Amid the splendors of the papal court, he kept the rules of the monastic house he founded at the grotto where our Lord was born at Bethlehem. All the great bishops and priests of the early church were monks, and the clergy lived severe lives from the times of the apostles. Let us see first those religious who follow the rule of St. Antony.

In tracing the origin of the religious order, we must go back to the days of the kings of Juda. We read that the prophet Elias founded a school of prophets, and often in the holy Scriptures we find mention of these schools of the "sons of the prophets." This school of the prophets was founded on Mount Carmel, and existed in the days of our Lord. They were monks of the old Law. But they had not regular rules to guide them. Their daily lives were spent in the studies of the Scriptures. When the apostles came to preach Jesus crucified, they embraced the christian religion. When the rules of St. Antony had spread into Syria, when they saw the wise religious of St. Bazel, the monks of Carmel adopted them, and from that time they have followed these rules of St. Antony. In our day they are known as the Carmelites, from Mount Carmel, where Elias dwelled before he was taken up into heaven on a fiery chariot of the Lord of Hosts.[1] They form the oldest order in the church. In 1209 St. Albert, the Latin Patriarch of Jerusalem, gave them a modified rule. When Syria was finally conquered by the Mohammedans, they spread all over Europe. In 1259 St. Louis king of France enriched them with many gifts, and gave them a convent at Paris. In 1287 they began to wear the scapular of Mount Carmel, which they say was given to the Blessed Simon Stok. From that dates the foundation of the Confraternity of the Scapular.

The regular Canons of St. Victor follow the rules of Sts. Antony and Bazel. They wear a white robe of serge and the rochet, with a surplice over it, and a white cloak in winter.

Under the rules of St. Augustin come the regular canons of the Premonstrates, founded by St. Norbert under king Louis the Big. In choir they wear the surplice, the white amice and the purple mantle.

In the middle ages, the Turks threatened all Europe, and the christians ever looked to their Father the Pope for protection against the infidels, till they were defeated by the combined christian troops under Don Joan at Lepanto. At that time the inhabitants of southern Europe, as well as captured soldiers were sold into slavery. Thousands of christian slaves lost their lives on the burning sands of Africa, or spent their miserable days of the most abject slavery, amidst the hardships of the Moham-

[1] IV. Kings ii.

medans. In 1198 Sts. John of Matha and Felix of Valois founded the order of the Trinitarians. The object was the redemption of these unfortunate christians, held captive by the Saracans. Three-quarters of the revenues of each religious house was to be spent in buying these christian slaves. Many of the religious men voluntarily gave themselves in place of the captives, and for their love of their neighbor in danger of losing their faith for their delivery, they spent their lives in slavery, while the man they rescued returned home to Europe. They lived entirely on vegetable food except on Sundays and great feasts, when they ate a little meat. A branch of them was reformed by Father Jerome Halies. They are called The Barefooted Trinitarians.

In 1624 Father St. Charles Faure founded the Congregation of France, which soon became so numerous that they had 100 houses. They took charge of parishes, opened hospitals for the cure of all kinds of diseases, gathered the children into Sunday schools, sang the divine office, and turned themselves to all kinds of christian works.

When the great St. Augustin became bishop of Hippo, in the North of Africa, he formed the clergy of his cathedral into a religious order; for thirty years he lived among them as their superior, studying and writing, and he gave the church these great books, which have since illumined the whole christian world. The order which he founded still flourishes, and they are known as the Augustinians. To that order once belonged the unfortunate Luther, father of the modern religious revolt called the reformation. Numerous religious orders came from the order organized by the great bishop of Hippo, and they soon spread into every part ofthe church. In 1254 Pope Alexander IV. reformed them and united them again into one order. At the present writing the Religious Hermits, the Congregation of France, the Dominicans, the Order of Mercy, the Servites of Mary, the Celotes, the Theatines, the Barnabites, the Brothers of Charity, &c., follow the rules of St. Augustin.

But the church, ever fruitful in the variety of her children, soon saw rise another code of laws for the guidance of her chosen children called to the counsels of our Lord. At Rome in 480 was born of noble parents Benedict, who frightened at the licentious conduct of his companions at school, fled to desert mountains of Subiaco, 30 miles from the eternal city, where for three years he lived in union with God separated from men. He was elected by the monks of a neighboring monastery to be their abbot, but they could not agree, and he left them and went back to his solitude. In a few years he established twelve monasteries. The clergy and the nobility of Rome flocked to see him, went to see an other St. John the Baptist in the wilderness. In 529 he founded the great abbey of Casino on a high mount, on the ruins of a pagan temple, where up to that time the neighboring pagans offered sacrifices to the false gods. From the pen of Gregory the Great, we learn most of

the imformation we have of the third great father of the religious life. Filled with the science of the Saints, he composed a rule of life, which was to regulate all the monasteries he founded. St. Gregory the Great says it is the best rule for religious, as it is founded on silence and self-denial, solitude, prayer, humility and obedience.

That rule of St. Benedict soon spread to all the monasteries of Europe, and nearly all the religious houses of the middle ages adopted it as their guide. For that reason he is called in history the Patriarch of the Monks of the West. When in 895 the celebrated and historic Cluney was founded, the monks of that great historic house adopted the rule of St. Benedict. So did St. Paul Justinian in 1520, when he established the Camaldules of France. When St. Robert laid the foundations of the famous abbey of Citeaux, which 100 years afterwards counted 1800 monasteries, daughters of the fruitful parent, when they laid its foundations amidst the mountains, they were regulated by the wise rule of St. Benedict. In 1586 the order of Citeaux was reformed by Dominic and his disciples. In 1140, under the same rules were founded the Trappists, so called from their first house of la Trappe. It is the severest order in the church. Reformed in 1662 from its primeval rigors by John le Boutillier, to this day it frightens the people of the world with the awful severity of its members. Under Godfrey de Bullion in the days of chivalry, the crusaders and the christians saw the holy land the prey of the Saracens, and they flocked in crowds to rescue the places hallowed by the footprints of our Lord from the desecrating hands of infidels. For that purpose in 1118, Hugues of Paganes and Godfrey of S. Amour, founded the order of the Templars into a holy society for the defence of the pilgrims on their way to Jerusalem the holy land. After giving great assistance to religion, at last they left their first fervor, they became proud ; they were condemned by the kings of France, of Spain, of Portugal, of England. In 1311 they were formally suppressed by the church. The religious of Fontevrault followed Benedict's rule, when they became lax in their lives they were reformed by Mary of Britagne. That was towards the end of the XV. century. The religious of the Congregation of St. Maur were perhaps the most illustrious of the family of St. Benedict during the middle ages. They had colleges in various parts of Europe for the education of the young.

We now come to the religious families, who follow the last of the four great founders of religious orders St. Francis of Assisium. The human race had advanced since the order of St. Benedict was established nearly eight centuries before, and the Spirit of God brooding over the church had raised up apostolic men to meet the changing conditions of society. The old religious orders had seemed to have done their work, and new life and new materials were wanted to meet the new conditions of society. God raised up another leader in Israel. In the little city of Assisium, on the brow

of the hill of Assi, in 1182 was born St. Francis, one of the last great fathers of the religious life of poverty. By the rapacity of rulers, by the ignorance of the people, by the vices of the rich, and by the indifference of the laity the church of God was shaken to its very foundations. God called the poor Francis to repair his house. He supposed the Lord meant the church of St. Damian outside the walls of Assissium. But God meant his church universal, of which the material building is but the image and the figure. He lived the most austere life. He gave his goods, even his clothes to the poor. He gathered a little band of disciples around him, then he laid the foundations of the great Franciscan order at Portiuncula, Italy, on the 16th of August, 1209. The same year he received the approval of Innocent IV. He composed a rule for the guidance of the members, which was chiefly formed of the counsels of the Gospel, to which he added certain regulations of human prudence. In a vision at night God gave to the great Pope Innocent III. a prophecy of what the order was to be in the universal church. The Pope saw Francis upholding the Lateran Church, the Pope's Cathedral, the Mistress the Mother of all the churches of world and the Cathedral of the Roman diocese. Five years after he saw another vision, in which St. Dominic sustained the same church when it was tottering to the ground. Thus did God enlighten the mind of the Pope regarding the future mighty works of the followers of these two great fathers of the religious life.

When this order of St. Francis was approved by the supreme head of the church, with his twelve disciples he began to preach penance. Numerous holy men joined his order, and soon they spread all over the christian world. Numerous dioceses, cities, and nations asked his disciples to found houses of the new order, that they might be animated by the examples of the heroic virtues of his disciples. In 1212 he gave his habit and his rules to St. Clare, who under his direction founded the second order of St. Francis for the sanctification of the holy virgins. Till his death he took personal charge of the house she founded at the monastery of St. Damian in Assissium. That was the mother and model house of the great congregations of Franciscan nuns and sisters, which at this writing are doing good in almost every diocese of the world.

Towards the end of his life he was once in prayer on the mountain, on the feast of the Exultation of the Holy Cross. He saw coming down from heaven the Saviour himself as a Seraph nailed to the cross. He had six wings of fire, two covered his body, two stretched above his head, and with the other two he flew from the heights of heaven to the man of God, whose heart so burned with the fire of charity that he nearly died. The crucified Lord fixed upon him the most tender eye of love, showing him that he was not to die a martyr by the sufferings of the flesh, but by the inward anguish of the soul. From each of the wounds of the

Crucified, came rays of piercing light to the hands and feet and side of the saintly Francis. From that moment till his death, his feet and hands, as well as his side, bore the marks of the wounds or stigmata, as though he had been crucified. The nails with black heads made of living flesh penetrated through his hands and feet, while the points pierced the other side and were clinched into his palms, and into the soles of his feet. In his side was left an open wound which frequently bled. He died in the year 1226.

The Franciscans founded by St. Francis has undergone many changes and reformations, according to the wants of the church and the changed condition of society.

In 1368 Father Paulet founded a branch of them called the Cordeliers, to whom Pope Leo X. gave precedence over the other disciples of the saint. In Spain, about the year 1484, John of Gaudeloupe organized the Ricolets, who in 1525 came to France. Matthew of Bassi and Louis of Fossembrun established the Capuchins, so called from the crown or hood of their habit. They were a branch of the minor Brothers of the Franciscans. The order produced numerous distinguished persons.

In 1250 Pope Innocent IV. gave the name of Minor Conventuals to all the Franciscans, who live a community life. But in 1517 Pope Leo X. restricted the name to the Franciscan monks, who persisted in living a less rigorous life, while the other reformed monasteries of St. Francis were named Observants.

After founding his first order for men and his second for women under St. Clare, he organized a Third order for the laity, who were impeded from entering the religious state, yet partake in all the benefits of the religious. That order composed of both sexes, became very extensive. Some of them actuated by piety, wanted to form it into a community and have the members take vows, but it was impracticable. They were named the Penetentiaries of the Third Order of St. Francis. In 1287 it was established in France. In 1594 Father Mousart reformed it. From the name of the first house in Paris it was called Picpus, so graphically described by Victor Hugo. Some of them wore the mantle, and these were called the Religious of the Third Order of St. Francis.

The order of Chartreuse was thus named from the house where St. Bruno first founded them in the year 1086, of which we will treat more freely at another time. The rule is very severe. The order gave many celebrated saints to the church, and it exerted the most powerful influence on the whole civilized world during the middle ages.

In 1435 St. Francis of Paul founded the Minims. According to their rule they never eat meat or any product of the animal kingdom.

When the nations of the north of Europe, following the revolt of Luther, rebelled against the church, the Holy Ghost raised up another man to combat his teachings. He was St. Ignatius of

Loyola, the founder of the Jesuits. His conversion by reading the lives of the Saints, when wounded in the hospital, his retreat at Manresa, his calling of his disciples, the wonderful conversion of his disciple, St. Francis Xavier, their voyages and discoveries in North and South America, their great success as teachers of the young, are facts of history. The reformation had thrown into the church and into society the element of rebellion and of revolt against all authority. To counteract it, the Jesuits make a special vow of obedience to the head of the church and to their own superiors. Up to that time the mind of men in the church had tended to the castigation of the body and to the severity of the middle ages. These corporal austerities did not take with a people looking for the ease and the luxury of wealth, revelling in the pleasures of life. The founder of the Jesuits above all taught the denial of the will, the crucifixion of the intellect. They were suppressed by Pope Clement XIV. in 1773, because of the pressure brought to bear on him by the lying enemies of the Jesuits. They were restored by Pope Pius VII. in 1814. To this day they continue their religious work. The writer knows of what he writes, for he spent the greater parts of the years 1869 and 1870 as professor in a College under the Jesuits, and he knows them from his own observation, because he has seen the daily lives of the Jesuits, and knows the objects of the order.

Besides the illustrious orders mentioned before, we find in the church many congregations founded for some particular work. They usually follow wholly or in part the rules of religious orders. There is not a weakness or disease of human nature but what the Holy Ghost has established a remedy, by raising up great men to combat it by the religious order or congregation they established.

In 1611 Cardinal Berulle founded the Oratorians of Jesus, for the management of colleges and seminaries for the education of the clergy. Its chief house was at Paris.

In 1632 St. Vincent of Paul organized the congregation of the Mission, or as they are better known the Lazarists, so called from their first house in Paris. Their chief object is to give missions in parishes and to revive the faith of the weak. But they also take charge of colleges for the education of the young.

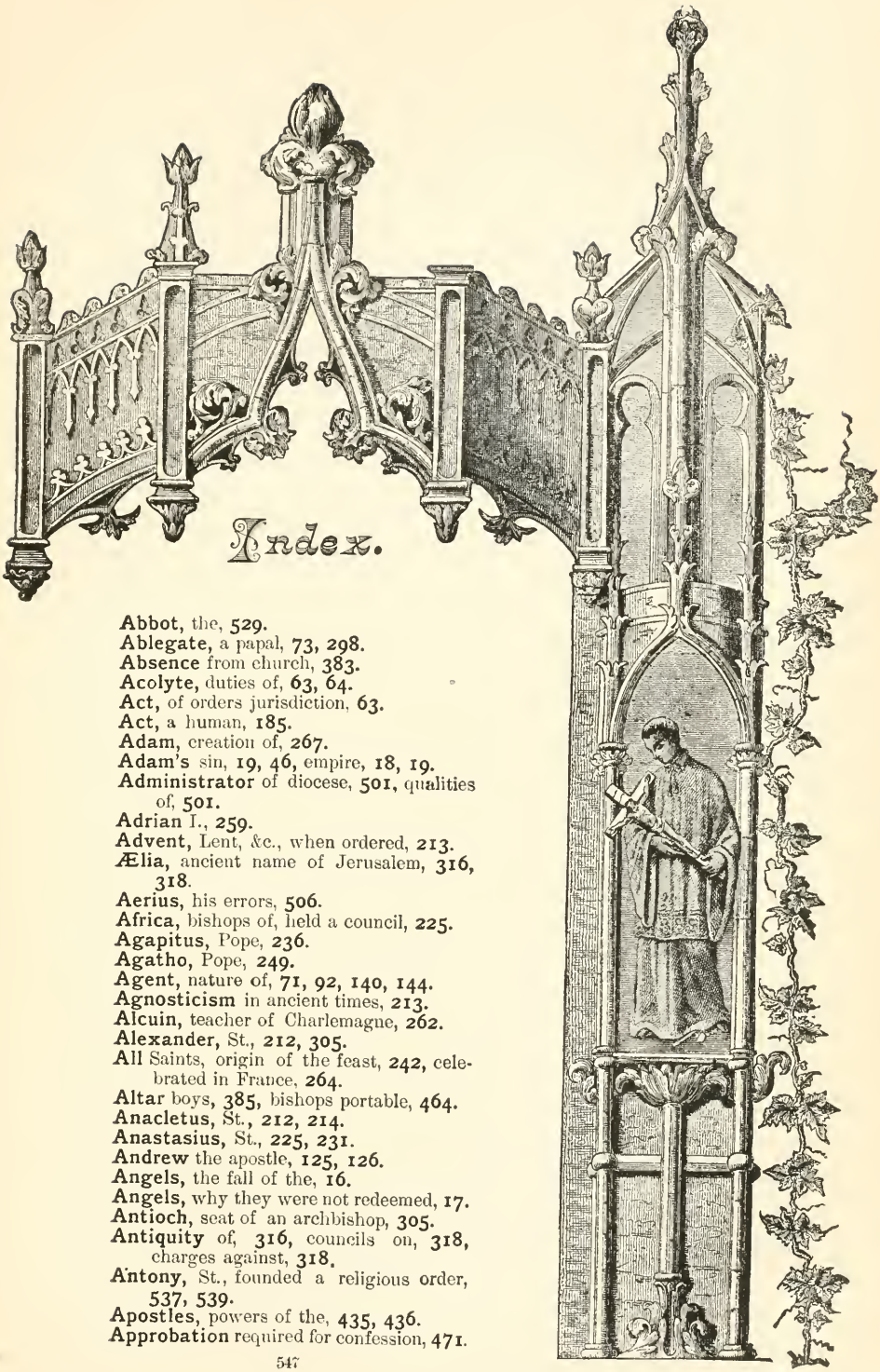
The Christian Brothers, who take charge of schools were organized by Blessed John Baptist de la Salle, who made his studies with the Sulpicians. He found much opposition and many persecutions before he could succeed. The death of one of his disciples showed him that they were not to be ordained a priest. They are a band of school teachers devoting their whole lives to that laudable object.

In Italy, France, Spain, &c., we find congregations of religious men who devote their whole time to the unfortunate persons condemned to death for capital crimes. These good men look after the temporal and spiritual interests of these unhappy prisoners

before their execution and see that they are decently buried after their death.

The Chivaliers of St. John of Malta were organized in 1099 in order to defend christendom against the attacks of the Mohammedans. In 1310 they captured Rhodes from the followers of the false prophet, and that city became the seat of the order, half religious and half military, till 1530 when Charles V. gave them the Island of Malta—hence their name. The order was divided into three classes—the first being chevaliers belonging to the nobility—the second were priests or chaplains and the third rank were soldiers. Since 1798 they have existed without leading a community life. In 1802 the Island of Malta was annexed to England.

Thus far have we written of the church of God and of her divine constitution as founded by our Lord to teach, sanctify and save the members of his race which he came down to lead up into the society and companionship of his Father and his Holy Spirit. Now our work is done, but not complete. For we have only given the principles which require better and more complete explanations, before the reader can see and appreciate the full beauties of the Bride of the Lamb. When we have rested from the three years of labor spent in the writing of this book, in another work, we may again take up our pen to continue our labors for the glory of God for the instruction of the laity.



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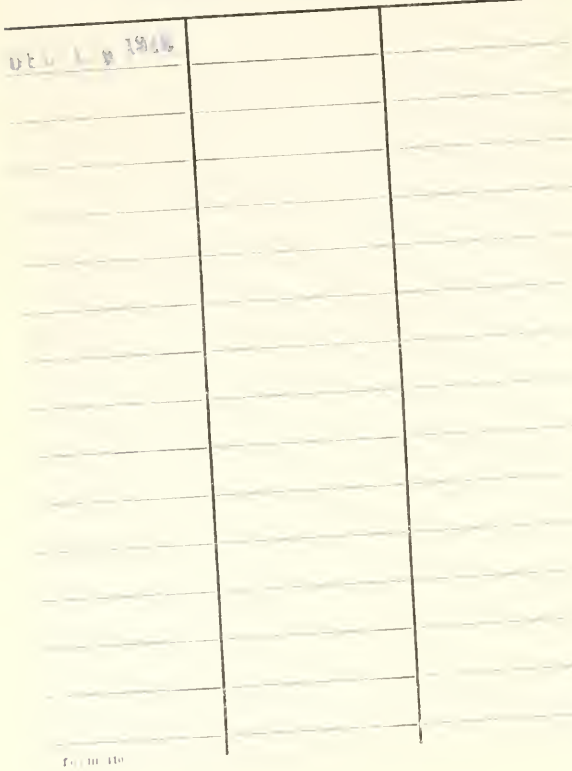
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